

## **I. Khushwant Singh's *I Shall Not Hear the Nightingale* as a Historical Fiction**

This research critically analyzes Khushwant Singh's *I Shall Not Hear the Nightingale*. Singh highlights pre-independence and pre-partition period of Indian history. That is to say, Singh shows the period from April 1942 to April 1943. He shows the traumatic behaviors shown by the Britishers to the Indians such as Buta's and Wazir Chand's families even though Buta Singh and Wazir Chand are loyal to them. But this research aims to show the 'construction of community' in the text *I Shall Not Hear the Nightingale* because of the British policy of 'divide and rule' in India. The construction of community is because of the traumatic consequences left upon the Indians citizen. As a result of which there is the construction of the different communities in India like Hindus, Muslims, Sikhs and other minorities groups. So, trauma and construction of community are interrelated to each other.

Singh valorizes Sikhs family, Sikhs customs, behavior, way of life, their religious place, prayer and the holy Granth. Singh analyzes Sikh characters through a single family as a pro-British and anti-British attitude in them. And the question arises as to why Singh favors the Sikh community and shows bias towards Hindu and Muslim communities. So, this research analyzes the stereotypical and problematic representation of Hindu and Muslim character in the novel.

Khushwant Singh's *I Shall Not Hear the Nightingale* (1959) presents the colonial encounter between Indians and the British against the background of Punjab. Singh attempts to give a microscopic picture of Punjabi life in the novel. The novel deals with the India from April 1942 to April 1943, when the colonial encounter was moving towards a climax with the emergence of nationalistic consciousness among the Indians.

The characters of this novel can be broadly classified into two groups i.e pro-Britishers and anti-Britishers. On the one hand, Sardar Buta Singh, Wazir Chand, John Taylor and Lambardar are the pro-British in their attitude whereas Sher Singh, Madan and other students are the anti-British in their attitude. The pro-British and the anti-British attitudes are found in different members of the same family in the novel. Buta Singh is a District Magistrate who favors the British rule in India because his father and grandfather had served to British. And Sher Singh a son of Buta Singh is a leader of students union and indulges in terrorist act against the British rule in India. He questions the very rationale of the British rule in India. He is deeply concerned with the nationalistic ethos. He conducts several secret meetings of students thereby planning to carry out terrorist activities in the city of Amritsar. He is also in touch with Madan, son of Wazir Chand.

The conflict between father and son due to the pro-British and the anti-British attitude they possess from beginning to the end of the novel. When Buta Singh habitually admires the British people and suggests that "[w]e Indians have a lot to learn from them," Sher Singh boldly crosses his father and argues that the British "too have something to learn from us... like hospitality ... tolerance"(226). Buta Singh stresses the mutual intolerance among Hindus, Sikhs and Muslims and highlights the so-called hospitality and tolerance of the British people.

Meanwhile, Buta Singh's family members grow closer to Wazir Chand's family. Buta Singh's daughter Beena and daughter-in-law Champak join Wazir Chand's son Madan Lal and daughter Sita to go Simla to spend time in summer. The similar attitude between Sher Singh and Madan Lal has brought the two families closer. Madan Lal is nationalist who seduce Champak. Being handsome and famous cricket player, he seduces Champak by creating a sexual jealousy between Beena and

Champak. And Sher Singh is involved in the nationalistic and terroristic activities. Therefore, he calls a secret meeting of the students near the canal bridge outside the city. He hides the arms in his garage to evade the Government police.

In the mean time, the nationalist activities begin throughout India under the influence of Mahatma Gandhi except in Punjab. When Sher knows about the nationalistic movement being spread all over the country; then his rebellious impulse grows. So, he calls a secret meeting of rebellious students and takes the oath of liberating the country from the British regime. That is to say, they vow to take the oath of secrecy before being involved in the terroristic action.

Meanwhile, Sher Singh suspects the village headman Lambardar as the informer to the British Government. When Lambardar sees Sher Singh and his friends including Madan Lal near the canal bridge, there is a hot conversation between them. And Sher Singh shoots him to death. After the death of Lambardar, his son Jimma Singh is appointed as the village headman and is given a revolver to him for defending from enemies. The Deputy Commissioner, John Taylor sends a warrant to search the house of Sardar Buta Singh, the senior Magistrate of the district and to arrest Sher Singh. When Buta Singh meets John Taylor at home, his house is searched by the Police. The police constables beat Sher Singh, Mundoo and the dog called Dyer. They arrest Sher Singh and take him to prison.

John Taylor gently asks Buta Singh about his son's nationalistic and terroristic activities and the murder of the village headman. Buta Singh is shocked and begins to cry for shame. He covers his face with his palms and blurts out: "My nose has been cut. I can no longer show my face to the world" (309). John Taylor tells him further that his son Sher Singh has been put into jail.

Buta Singh is very much angered and feels insulted by his son's arrest; he refuses to go to the prison to talk to Sher Singh. Likewise, Sher Singh also knows that his father will not visit him in the prison. Meanwhile, Buta Singh fears that his son's anti-British activities may harm him. Feeling terribly insecure in the life, he tries to read the holy Granth. Sabhrai, wife of Buta Singh spends a whole night in the golden temple bathing in the cold water and praying to the Guru for the spiritual guidance. The next day she visits her son in the prison and advises him not to name the other culprits because although he has done wrong but the Guru is there to help him.

After returning from the prison, Mrs. Sabhrai suddenly felt sick. And Mrs Taylor shows the kindness to her. Joyce Taylor was a nurse before marrying John Taylor and examines the health of Sabhrai. Sabhrai cannot speak but she shows her gratitude to Joyce Taylor by the movement of her lips. Joyce Taylor knows that Sabhrai is suffering from pneumonia.

Obviously, Sher Singh's father, mother, sister and wife are very happy about his release. Sabhrai recovers her health temporarily and spends some happy moments with the members of her family. The doctor says that she should not be excited. The release of Sher Singh is followed by another happy event. Buta Singh initially refuses to believe it, but when the colleagues and friends come to garland and congratulate him, he accepts it as real. Sabhrai's cheerfulness begins to sink suddenly. She knows that she is going to die and says, "My time has come" (348). She makes all the members of her family to read the holy Granth Sahib. Then she dies while uttering the prayer. Her funeral is conducted with due honor and dignity. The Taylors and many officials send garlands as a mark of their respect for the late Sabhrai.

Thus, the novel *I Shall Not Hear the Nightingale* tries to show picture of the colonial encounter between the Indians and the British .Apart from the colonial

conflict, this novel explores realistic life of Punjab. It also explores the revolutionary spirit arises in characters like Sher Singh and Madan Lal against the British rule in India.

Khushwant Singh is one of the well known authors, columnists and journalists of India. His major concerns are on nature, religion, political and history of India. He mostly explores about the partition of India and consequences of partition in the different phases of Indian history. *Train to Pakistan* is one of the best novels about the theme of Partition written by Khushwant Singh. Singh was trained as a lawyer and practiced in Lahore High Court till the Partition took him away from his beloved city Lahore.

In his long career in writing and publishing, Khushwant Singh wrote several fictions and non-fictions, especially *Train to Pakistan* (1956), *The End of India* (2003), *Delhi* (1983), *In the Company of Women*, (1999), and most recently, *Burial at Sea* (2004). Among these, *Train to Pakistan* (1956) is one of the well-known novel on the theme of partition. The novel discusses the after effects of India's independence, which brought the partition of India. Singh focuses on the lower class people who became the main victim of partition. A huge mass of people transferred from one place to another. This migration also caused killing, raping and looting. The novel obviously shows that Singh does not approve of the partition. He highlights the political errors during the partition and registers his protest against the tragedy of the partition of India and Pakistan.

Likewise, *The End of India* (2003) is about communal riots in India in the name of secularism. It shows communal violence that took place when India won its independence from British rule. Similarly, it also shows the massacre of Sikhs in 1984 and the destruction of Babri Masjid on December 1992. Moreover, it exposes Hindu

militant organizations like Rashtriya Swamasevak Sangh, Bharatiya Jan Sangh, Shiva Sena, Bajrang Dal, Vishva Hindu Parishad and Sangh Parivar as a perpetrator of communal violence. Furthermore, it deals with communal violence that took place in Gujarat in February 2002 and lasted for two months during which over two thousand Muslims were mercilessly murdered and thousands of people were driven from their homes. Thus, these are indeed the hollow Indian claim of being a Secular state.

Furthermore, Singh writes several stories, fictions and a lot of non-fictions such as *The Mark of Vishnu and Other Stories* (1950), *The History of Sikhs* (1953), *The Sikhs Today* (1959), *Tragedy of Punjab* (1984), *Not a Nice Man to Know: The Best of Khushwant Singh* (1993), *We Indian* (1993), *Women and Men in My life* (1995) and so on. In his writing, he excessively valorizes Sikh community in the different phases of Indian history. He not only highlights the pre-independence and post-independence of India rather he tries to show communal violence that results into the construction of community like Hindus, Muslims, Sikhs, Christians and so on. Moreover, he extends the partition of India and Pakistan, and their traumatic consequences in Hindus and Muslims community.

Although Singh's *I Shall Not Hear the Nightingale* appeared on the literary horizon in 1959, it shows the pre-independence and the preparation for the partition in India at the time period from April 1942 to April 1943. Many critics and writers analyze about the novel from the different perspectives. Some critics opine that Singh is a comedian whereas other critics argue that his novel is related to the theme of nature. They talk in great detail about Singh's love for animals, for monsoons and summer.

Commenting on *I Shall Not Hear the Nightingale* Denzyl Ibetson writes that nature plays the vital role in the novel. This reveals Singh's vast knowledge of nature

that establishes credibility and draws the reader into the story. The critic has highlighted the function or the power of nature in this novel in the manner of a romantic artist. He has shown that nature is interwoven into the main fabric of the story. In the closer observation of this novel, he says:

In this novel Singh has made a skillful use of nature in its various forms. Nature has been used effectively to either provide a realistic background, or to show up the actual character of a person, or to portray the growth in the story or the character. The basic symbolism of the title is to do with the theme of nature and ... nightingale's song denotes nature in its full relaxation. (259)

Ibetson views that Singh's novel is about the nature because it tries to show realistic background of the nature in effective way. The title is symbolic that nightingale refers to the nature and nightingale's song denotes nature is in full relaxation.

Regarding this novel, critic Ruby Gupta asserts that the novel presents the life from a typical Sikh family of Punjab. Religion is an integral part of their lives and it has been depicted in minute detail. Deeply religious woman character, Sabhrai is the moving spirit and savior of the other characters has a strong thread of religious sentiments bind the narrative structure of the novel. She writes:

This entire novel is built around the question of religion. Religion plays an extremely important role in this novel because the main character of the story, Sabhrai is deeply religious lady. Also since India is a religious country, a novel deeply rooted in the soil cannot remain untouched by the religious ethos .... The very first chapter of the novel signifies that no India whether young or old can remain untouched by religion. (137)

She opines that the entire novel is related to the theme of religion because the main character, Sabhrai is religious woman. No one in India can be untouched by religious ethos from the past to the present.

There are some other scholars who have looked at this novel through the lens of human relationships. For them, his novels are based on the mutual relationships of the characters and their particular idiosyncrasies, which he takes delight in exposing. He has deep understanding of human nature and he is also able to skillfully portray different types of human relationship with complete authenticity. It reveals Singh's immense knowledge, observation and understanding of different relationships and behavioral patterns that exist in our society. The critics Vasant A Shahane and R.V. Kaushik write:

Singh's this novel revolves around the interpersonal relationships of the members of the Buta Singh's household. It concludes their relations with other people. The various aspects of human relationship depicted provide an insight into the myriad forms of human nature. Most of the relationships have been developed with great deal of maturity and restraint. This book also touches upon the breakdown of the mutual relationship between the Hindus and Muslims. (82)

This novel is about the interpersonal relationships between father and son. It shows Buta Singh's relation with his own family and other people. The book is about the construction of Hindu and Muslim by breaking their relationship.

Ragini Ramchandra analyzes that the novel is marvelously entertaining description and exposes the essential weakness in the characters of the novel. The most integral part of his fiction is its humor. Humor is the mainstay of his writings. Singh is the keen observer of common human weaknesses and brings them to light in

a jovial manner. He is in his element when exposing the real face behind the mask people put on. He has personal aversion for such people. In this context, he has written several creative works that reveal the hollowness of westernized oriental gentlemen. Ragini Ramchandra argues:

In this novel, Singh used wit and humor to expose the actual disposition of the various characters of the novel. Through his apt application of irony and satire, he shows up most of the characters as being rather sordid. Singh has also added some amount of sheer fun, and so the exposure is less harsh. Singh is basically a humanist and a humorist, and so he makes allowance of human frailties and reveals them in general manner in *I Shall Not Hear the Nightingale*. He has given an unusual and amusing twist to all the relationships among different characters. (278)

Ramchandra views that Singh uses wit and humor to show actual situation of the character. He uses fun but in a dirty and foul way. So, Singh is humanist and humorist because he exposes relationships between his characters in the humorous manner. Above all some critics highlight that this novel is related to the theme of nature because it is presented in romantic, realistic and enthusiastic manner. The title shows that it is nature fiction and Nightingale lives in nature. Others show that the novel is about Sikh family in Punjab and their religious beliefs. Sabhrai, the main woman character is deeply rooted to religious beliefs. Likewise, next critic extend that this novel is about relationship between Hindus, Muslims, Sikhs and English in Anglo-India politics. Moreover, last critic views, in this novel humor is integral part where Singh shows common human weakness in humorous manner. But none of them focus, why Singh is tilted towards the Sikhs and biased towards Hindus and Muslims. After

all, this research will focus on the situation of Indian people before partition and independence of India. Furthermore, this research will make aware that construction of community in India is in effect because of British policy 'divide and rule'.

Khushwant Singh's work *I Shall Not Hear the Nightingale* deals pre-partition period of India. The research shows how Singh analyzes growth of Indian national movement, politics of violence, terrorism and violence. This research further focuses the conflict between Indians and British people in the colonial India. It highlights pre-partition movement and their consequences on the Indian citizens. As a result of which there is the construction of different communities such as Hindus, Muslims, Sikhs and other minority groups. Therefore, the objective of this research is that Singh's involvement with politics and construction of communities.

Singh's *I Shall Not Hear the Nightingale* has been deliberately chosen for the study of Sikh family of Buta Singh. This research focuses why Singh is favors the Sikh community rather than Hindus and Muslims in the novel. That is to say, Singh is biased towards Hindus and Muslims. Similarly, it tries to expose the valorization of human sacrifice in the nationalist movement that took place in India before partition of India and Pakistan as a Hindu and a Muslim country.

Trauma basically is an emotional wound or shock that creates ever lasting damage on our psyche because of violence. In other words, trauma is a repeated suffering of the event that occurs time and again. That is to say, loss of home, family, culture, values and the adaption the life in an unfamiliar culture are the result the traumatic effects. The traumatic experience results in a fragmentation of the ego and a rupture in the continuity of being. There is not only a single trauma but traumas- Cultural trauma, national trauma, individual trauma, betrayal trauma, and historical trauma. Historical trauma is communal emotional and psychological wound that

transfer from one generation to other as a history of genocide. In other word, it refers to emotional and psychological wounds lasting a lifetime and passing from one generation to another.

To extend this research Cathy Caruth's *Unclaimed Experience: Trauma, Narrative and History* and Jeffery C. Alexander's "Toward a theory of cultural Trauma". *Cultural Trauma and Collective Identity* will play prominent role in this research. Then, afterward Gyanendra Pandey's *Remembering Partition* and *The Prose of Otherness* romanticizes traumatic experiences and construction of communities. Likewise, Jenny Edkins's *Trauma and the Memory of Politics* highlight the traumatic dimension of the politics in creating communal violence. Similarly, Avishai Margalit's *The Ethic of Memory* narrativises communal memory or collective memory. Moreover, Dominck Lacapara's *Writing History, Writing Trauma* and *History in Transit: Experience, Identity, Critical Theory* show history as historiography to depict ground reality and devastating consequence left by it. He further explores history, experience; identity and trauma are intertwined in the network of power and politics.

## II. Construction of Communities in Singh's *I Shall Not Hear the Nightingale*

### *I Shall Not Hear the Nightingale* as a Trauma Fiction

This research exposes Khushwant Singh's *I Shall Not Hear the Nightingale* as a conflict between the father, Buta Singh and the son, Sher Singh of Sikh family in the background of Punjab. The father is a magistrate who works for the British whereas the son is the leader of the student union and a terrorist group protesting against British rule. As a result of which there arises trauma in the characters from the very beginning to the end of the novel. Initially, Sher Singh and his friends try to practise shooting crane which shows trauma inherent in their memory so that they can take action against the Britishers in the coming future. Similarly, at the end of the novel, death of Sabhrai creates everlasting trauma for their family as well as Englishman, John Taylor's family.

Trauma generally refers to an emotional wound or shock that creates everlasting damage to a person's mind. It is an action shown by the abnormal mind to the body which provides disorder, distress, and destruction in the psychological development. In other words, trauma theory ranges from the public and historical to the private and memorial. Freudian psychoanalysis provides a model of traumatic subjectivity and memory. A close reading of Freud's text indicates that the memory is supplanted as trauma. He noted that the traumas of childhood "are all the more momentous because they occur in times of incomplete development and are for that reason liable to have traumatic effects" (361). Traumas of the children are of great importance and significance. Further, the theory of trauma for Freud becomes the account for the historical development of entire culture.

At the beginning of the novel, there is a statement, "There should be a baptism in blood. We have had enough of target practice" (165). The boys like Sher Singh,

Madan and others are haunted by the traumatic experiences felt by freedom fighters in the colonial India. They are born by inheriting the remembrances of the blood taken by Englishmen. So, they are practising rifle or gun to shoot and take revenge upon the British men. Thus, they say that “we should sprinkle blood on our guns and say a short pray to baptize them. Then they will never miss their mark and we will kill as many Englishmen as we like” (165). Time and again the boys say that they should have baptism in their blood when the time comes. They faced the traumatic experiences in the past which is rooted in their memory and its impact is ready to burst out in the coming future.

Moreover, Sher Singh, the leader of student has never killed anything before in his life. Sher Singh and his friends are training to become terrorists so that they are practising to kill the creatures. Sher Singh argues, “My gun is thirsty. If it can’t get the blood of an Englishmen or toady it must drink that of some animal or bird” (168). That is to say anti- British boys are very much eager to kill Englishmen and if they cannot kill the Englishmen then they will kill animal or bird. This is because to get relief from reminiscence act done upon the Indian citizens by the British people. So, in the novel killing of the crane symbolically foreshadows the killing of the Britishers in the near future.

Similarly, Freud elaborates how memory of traumatic event can be lost over a time. Each national catastrophe invokes and transforms memories of other catastrophe so that history becomes the collection of repressed memories of crime and suffering. Freud and Breuer argue that memory of trauma as “a foreign body which long after its entry must continue to be regarded as an agent that is still at work” (6). Trauma is effect of the foreign body from their entry to the present time.

*I Shall Not Hear the Nightingale* depicts Buta Singh as an Anglophile. He believes that the Britishers should exist in India as far as possible. When there is a conversation between the father and the son about the war, the son conveys disapproval towards the father about the Britishers in the war. But Buta Singh says:

I do believe that in this war our interests and that of the English are identical. If they lose, we lose. If we help them to win, they will certainly give us something more than we have now. We should know who our friends are and who our enemies are. The English have ruled us for over a hundred years, and I don't care what you say, I believe they have treated us better than our kings did in the past, or the Germans, Italians, or Japanese will do if they win and take over India.

(181)

Buta Singh's argument is quite in favor of the Britishers in the war. His view is that if foreign body, i.e Britain loses the war then India will also lose many things. The English have treated and provided much more than their kings in the past. Neither other powers like Germany, Italy or Japan provide to India. Thus, the English people are not their enemies but they are friends.

Indeed, not only Buta Singh is loyal to the British Raj rather his father and grandfather also served the Britishers in the army. That is why, he is very proud of being servant or slave of English officer. He mentions the English king or queen in his evening prayer. So, for him:

Loyalty become synonymous with servility, respect for English officer synonymous with sycophancy. What shook the faith of people like Buta Singh was the attitude of the new brand of Englishmen coming out to India. Buta Singh would have withstood the affection of the

people like Taylor. Other English officers had kept their distance from Indians and set up the pattern of the rules and the ruled. (182)

Even though Buta Singh is from Indian family, he has positive attitudes and behavior towards the Englishmen. He is fascinated by the English culture, behavior, custom and life style. He has the affection of love and equality with the English officer, Taylor. Taylor is of the view that all Indians are equal to English people and openly expresses his sympathies for Indians.

In Cathy Caruth's psychoanalytic theory of trauma explores that the experience does not produce traumatic effect but rather the remembrance of it. In her theory there is always a time lapse because disregarding is characteristic between an event and experience of trauma. That is to say, trauma links past to present through representation. She writes:

The historical power of the trauma is not just that the experience is repeated after forgetting, but that is only in and through its inherent forgetting that is first experienced at all. And it is this inherent latency of the event that paradoxically explains the peculiar, temporal structure, the belatedness, of historical experience: since the traumatic is not experienced as it occurs, it is fully evident only in connection with another place and in another time. If repression, in trauma, is replaced by latency, this is significant in so far as its blankness- the space of consciousness- is paradoxically what precisely preserves the event in its literality. (4)

Thus, the historical power of the trauma is not the repeated experience by forgetting rather inherits the first experience. Traumatic experience would consist not in the

forgetting of a reality but in an inherent latency with the experience itself. The repressed feeling is a trauma that is in our latency.

Buta Singh's sympathy for the British rule is supported by his contradictory view about Indian life. He knows that there is no homogeneous society in India and that is of many castes and cultures, like the Sikh, the Hindu and the Muslim among others. The conflict between the pro-Britishers and the anti-Britishers continues all through the novel. Sher Singh expresses his ideology to the students which is historical inherent in their latency. He delivers the speech to create hope of success from historical problem in the near future. Thus, he says:

Comrades, we meet at a crucial time. The enemy is at our gates . . .

Comrades, we not only have the enemy at our door step, and we have enemies within our own house. He raised his voice: Those who sacrifice the interests of the motherland for foreign countries are our enemy No. I. They have been rightly named as the *Kaum nashts*-destroyers of the race. (194)

Sher Singh is delivering the speech to the students to liberate their country from the British rule. He respects the students by calling them comrades. He says that enemies, the Britishers are near to leave their country that they ruled over a hundred of years. He further says that those who suppress our interest are our enemy. They try to destroy our race and rule India as much as they like.

Similarly, Sher Singh does not hesitate to show the racial discrimination practised by the Britishers. He memorizes the past traumatic experience that took place in Indian society. He expands:

You can find examples like that everywhere. Most white people are anti-Semitic. It's not only Hitler who has been putting Jews in gas

chambers, the Russians have killed many. Everywhere in Europe and America there is prejudice against them and only because they have better brains and talent than others. We do not have any racial discrimination. (226)

The example clarifies that not only Indian people are racially and communally discriminated rather whole round the world there is destruction, pain and suffering in term of discrimination. Hitler has killed Jews by putting them in gas chambers. Similarly, Russia, America and Europe killed a lot of people in the past because they had talented brain than others. Thus, everywhere in the history there is traumatic experience which is latent in the mind of the people up to present scenario.

In a way, trauma is embedded in the sexual instincts. Freud conceives hysteria as having a definite cause, course of development and outcome. With respect to cause, he identifies “a passive sexual experience before puberty” (152). Moreover, Freud and Breuer argue “in traumatic neuroses the operative cause of the illness is not the trifling physical injury but the effect of fright” (7).

Khushwant Singh brings the subject matter of sex to grasp the attention of the readers. He shows sex fantasy of Madan, Champak, Beena and Shunno to focus on their weakness. The characters exploit each other by their sexual instincts. Singh quotes from the *Guru Granth Sahib* passing on what Champak, Beena, Shunno, Peer Sahib and Madan indulge into:

O, Black Buck, why lovest thou  
 The pasture of fenced- in fields?  
 Forbidden fruit is sweet but for a few days  
 It entices and ensnares  
 Then leaves one sorrowing. . . . (248)

The description of physical reality has its peak in horror and elemental passion as it shows man as a naked animal. Sexual passions are deeply rooted in everybody mind's. If there is strike of boundary about sex then to get sexual relation is important and interesting. If there is no any boundary then it seems futile and useless.

Similarly, Singh sketches Champak as a sex-maniac who does not care upon teen-aged Mundoo and saw "Champak hid her nakedness with her hands between her knees. Her raven hair fell on either side of her neck. Her breasts looked out from between her arms. Mundoo stared stupidly at her without replying and then started to back out of the door" (200). But Champak is not ashamed of having been seen thus by her servant and instead asks him to stay saying: "what! Shall I mix the water in? Both the bucket and the canister are full" (200). This remark indicates that she feels pleasure in exposing her private parts because of sexual jealousy that is instinct in her mind.

Moreover, Luckhurst views that the exposition of trauma could have remained within the field of cultural theory and emergence of trauma theory as a set of psychoanalytic approaches. Luckhurst, in this regard, further says:

. . . Trauma theory tries to turn criticism back towards being and ethical responsible, purposive, discourse, listening to the wound of other. But if it is truly to do this, this point of convergence also needs to be the state of a divergence of an opening out of theory to wider contexts. (506)

In connecting it in the context of novel, when the crane has called its mate which Sher Singh has already killed, at this moment, Sher Singh says to the brother crane that "your dear mate is in heaven. Don't cry. Go and find yourself another wife" (173). Likewise, Sher Singh remembers a moment after looking in the sky. He

remembers, “The figure of the crane flying in the dark and its crying came back to his mind. Then the picture of the wounded bird kicking its legs, the deafening reports to the pistol shots and the end of its struggle in an attitude of prayer” (174). This event shows the very painful, wounded, and devastating consequence on the life of crane that shocks us. The act of killing the innocent creature is also not liked by his mother. So, she adds that “sell the gun. It is the cause of sin. To take the life of innocent creatures is sin” (175).

Sabhrai is religious bent of mind because she usually reads holy Granth. She does not know what prayer one recited during the night, so she has gone through all she knew by heart:

Sabhrai also recalled the terrible days when the Sikhs wanted to take over their shrines from the clutches of corrupt priests and the police had decided to help the priests against the people. They had killed and tortured passive resisters. But for each one who was killed, beaten, or imprisoned, another fifty had come. (326)

The horrible image of the past that sabhrai has recalled to take place of worship from the clutches of corrupt priests. The police take in favor of priests and mistreat Sikhs. They have killed, tortured, beaten and imprisoned the Sikhs. This devastating image upon the Sikhs is still wounded in the people of Sikhs community in India. Singh shows that the dire and traumatic experiences faced by Sikh people in the past by the police.

Construction of the Prose of Otherness in *I Shall Not Hear the Nightingale*

Trauma has become a socially, morally, politically, culturally or historically acceptable object that revolves around on the common and communal problem.

Trauma emerges at the level of the collectivity and social crises that must be cultural trauma. Jeffrey C. Alexander argues:

Trauma is not the result of a group experiencing pain. It is the result of this acute discomfort entering into the core of the collectivity's sense of its own identity. Collective actors "decide" to represent social pains a fundamental threat to their sense of who they are, where they came from and where they to go. (10)

It provides the sense of shock and fear of the collective or communal problem.

Communal or collective problem represent social plains that where they come from and where they go.

In the novel, *I Shall Not Hear the Nightingale* Sher Singh is arrested by Englishmen for killing the headman, Lambardar. At this moment, most of students as well as freedom fighters are really shocked by this news because they have only hoped on him to get success against English. When Madan informs the news of Sher Singh's release from jail then the freedom fighters have gone with respect:

Early hours of the morning crowds of students carrying garlands of marigolds and roses began to collect outside the police station. By eight o'clock, the crowds have swelled to three or four thousand. An open car decorated with buntings and flower drew up and took its place behind the brass band made up of retired Sikh soldiers. When the gate of the police station was opened there were thunderous cries of long lives the revolution and long live Sher Singh. (343)

This is because freedom fighters and students have the collective memory of pain and suffering which they expect to liberate from Sher Singh. Although his family is in favor of British rule in India, he is against them. To release from the collective

experience students have hoped on Sher Singh so they have cried with the slogan 'long live the revolution' and 'long live Sher Singh.'

Buta Singh adds that they have still a lot to learn from the English because they have better brain and have ruled them over hundreds of years. He recalls they are great lions in their own homes and can do everything they like. Indians have no character and role in India. That is to say, when Taylor is there, they cannot utter a squeak because they feel that Englishmen are savior and master for them. Thus, they have collective feeling of trauma:

This has come because of centuries of slavery. Our country has never been free and we have developed a servile mentality. We are frightened of power. Rarely do we get someone who can stand up to it: someone like Sivaji, or Rana Pratap, or our own Guru, Govind Singh. Sher Singh's heroes were the tough men of Indian history who had fought the Muslims. (225)

Indians have experienced pain and suffering since the Britishers ruled in their country. They have exploited Indians in the chain of slavery. They have developed servile mentality over hundreds of years because of the power. The great men likes Sivaji, Ratna Pratap and Guru, Govind Singh have called upon destiny to save their country. These are Sher Singh's heroes in Indian history who have fought against the Muslims.

Trauma refers to an event or an experience that defines one's identity because it has left scars. It also must be dealt with later generations who have no experience of the real and original event. Neil J. Smelser argues that "one historical memory is established as national trauma for which the society has to be held in some way responsible, its status as trauma has to be continuously and actively sustained and reproduced in order to continue in that status" (38). Memory of the past is historical

trauma and it creates national trauma which continued in our society for a long period of time.

In the novel, the boys have taken part in shooting practise and the first thing they have taken oath of secrecy. They spread out the Indian tricolor flag on the table and put their hands on it. Someone has produced the picture of Mahatma Gandhi. But Sher Singh says that “not, no Gandhi” because he believed in non violence. That is to say, he is not related with bombs and pistols. Sher Singh further argues:

We will take the oath in the name of our martyrs. Have you a picture of Bhagat Singh? ....The host fetched a card with the photograph of the handsome, clean-shaven Sikh terrorist who had been hanged twelve years earlier and laid it on the flag. They took the oath to liberate their country from foreign rule. (286)

The thing is that the boys have taken oath in the name of their martyr like Bhagat Singh but not in the name of Gandhi because he is a freedom fighter who believes in non violence. Instead of Gandhi’s photograph, Bhagat Singh’s photograph should be laid on the flag. The hanging of the Sikh terrorist creates the historical or national trauma in the mind of Sher Singh’s mind.

Likewise, when there was a conversation between Taylor and Buta Singh about British rule in India. At that time, Taylor asks how long his family has been connected with the British Government. Then, Buta Singh warms as:

Sir, we can almost go back to the days of Sikh rule. On the annexation of Punjab and the disbanding of the Sikh forces my great grandfather, who was a suborder and had fought against the British in the Anglo-Sikh wars, joined the British Army.... My grandfather was also in British army. He rose from the ranks and retired as a Jemadar- in these

days to be a Jemadar was a big thing for an Indian. My father did not join the army, but he recruited many soldiers in the 1914-18 war and our family was given lands in the canal Colonies. I have kept up the tradition of loyalty to the British Crown and will do so till the day die.

(307)

Even though Buta Singh, his father and grandfather served in British army and fought a war in favor of them, Sher Singh, the son of Buta Singh has felt traumatic experiences done by his forefathers to Indians instead of helping them. The serving for British in India from the time of Sikh rule to the independence of India is very traumatic for Sikh community except Buta Singh and his forefathers. Although lands in the canal Colonies are given to Buta Singh's father for recruiting many soldiers in the 1914-18 war but other Sikhs and Indian were suffering from the exploitation of British rule.

Gyanendra Pandey's "The Prose of Otherness" notices the construction of community and elision of trauma in partition violence. It exposes nationalistic ethos from the different phases of independence of the country. Main concern of Pandey is to show British colonialism in India has created the partition violence due to their 'divide and rule' policy. Pandey forwards his argument:

Nationalist writing on communalism began and sometimes ended with the proposition that strife between members of different religious communities in India was the product of British machinations. But given the large and often gruesome part played by ordinary Indians (Hindu, Muslims, Sikhs) in riots and in the looting and killing of the people belonging to other religious denominations, nationalism had to

negotiate ... it proclaimed the guilt of the other from foreign lands.

(198)

He opines that communalism is part the nationalistic writing. The conflict between different religious communities in India is the product of the British Mechanism. Then riot between Hindu, Muslims, Sikhs occur. As of result of which looting and killing creates the devastating consequences on them.

In *I Shall Not Hear the Nightingale*, there are a lot of evidences about the construction of communities. Here, it shows Hindu, Muslim and Sikh communities. In the novel, Buta Singh says, “We know that, Sadar Sahib. We will be honest with you. The Sikhs have had their procession and the Muslims have had theirs, then there was no order to ban them. When it comes to our turn, our kismet is bad” (212). It is clear that Muslims and Sikhs both have their own processions. That is their identity is different in Indian society. Moreover, Wazir Chand argues that “Sardar Sahib, for us you are Hindu. What is the difference between a Hindu and Sikh? You tell us” (212). Sardar has joined the chorus and they are like the brothers. No difference at all. He says, “I never said there was any difference; I think we are the same community. You started by saying something about Hindus and Muslims and Sikhs” (212). The Hindu, Muslim and Sikh communities are not different in the country. In the sense, they all share common *Pitrubhumi*. Although the writer has created the different community, all the people have equal right and power to live in their country. They have different religions but ultimately their goals are similar.

Similarly, in the novel, Champak was already in the bed waiting for Sher Singh. He has come late to the bed because there is a saluting ceremony. He says to his wife that what the bastard communists want to do? They want our peasants to fight with Japanese army by helping Russia to win the war. Champak does not like the

statement whose notion of politics and geography is quite distinct. She has given non-committal answer:

It's not funny at all; it's serious. For the Communists, one day it is an imperialist war, the next day it becomes the people's war. One day they call the Muslim League a tool of British imperialism, the next day they describe it as the only true representative of the Muslims. One day they decry the demand for Pakistan the next day they support it. (220)

For Singh, the idea of communists is not clear; they have played several roles in the context of Indian politics. They are dual in the sense that they say it is imperialist war, people's war, Muslim League as supporter of British imperialism and it is true representative of Muslim. They are not in favor of Pakistan as separate state but at the same time support the idea. So, Communists are perpetrators of communal violence because of which different communities are constructed in India of their contradictory idea.

Moreover, Sher Singh is always somewhat non-committal on political topics when talking to his father. "I think we should be more concerned with what will happen to us, he replied. We are far too concerned with other people. Our Communist friends are only of what will happen to Britain. Very few of us are bothered with our own future" (181). Sher Singh is of the view that we should concern with our country but not others. Communist friends are in favor of Russia and other are in support of the Britisher in the war. They are worried what will happen to them. Sher Singh is of the view that only few people are worried about nation's future.

Historical event of the trauma is an attempt to work through problems, including rituals of mourning, divided legacies, open wounds and unspeakable losses of a dire past. Anne Kaplan views, "Trauma theory bridged the gap and enabled me to

approach the political/national structures the produce catastrophe while at the sometime shaping its impact according to prevailing ideological and other discourses” (36). The political structure of the nation creates everlasting trauma in the mind of the people.

In *I Shall Not Hear the Nightingale*, Buta Singh asks for a leave for religious festival to Taylor. But Taylor does not accept his leave because he says it is something like Christmas for me. Then Buta Singh replied it is their duty. But we cannot even keep law and order in our towns just because it is Baisakhi Day and the magistrates want a holiday. Sahib you must have seen in the American paper, *The New York Times* has said, “India talks- Japan acts! There is some truth in that. Air raid warnings in Calcutta, bombs dropping on Colombo, and here, our so-called Nationalists and Muslims are quarrelling about little details with the English instead of getting on with the work” (186). Instead of quarrelling with the Britishers, Indian Nationalists and Muslims are quarrelling themselves. English have put seed of communalism in India so that communal riots occur in different places of India. Indians (Hindus, Muslims, Sikhs) who have worked under British colony are busy in their service even though there is festival. Buta Singh comments to his English colleagues “Baisakhi Day! All the world is on holiday but we have to work. Others go to their temples, mosques, or Gurudwaras; this is our temple and mosque” (184). He is of view that working for British government in the India is better than worshipping in temples and mosque.

Further, Sher Singh delivers political speech to the groups of students. He exposes the problem that “there are also people who want cut off the limbs of Mother India and make another state of Pakistan. They too are our enemies. . . . But we are Sikhs who do not fear any enemies. We shall destroy all those who stand in our way”

(195). Some people like English and Muslims want to divide India and make another state, Pakistan. Sher Singh says the Sikhs do not fear with their enemies rather destroys who come in their way.

Singh highlights Sikh community in his novel. Sikh people in Colonial India are right hand of British people and obey what they say. But Sher Singh has anti-British attitude throughout the novel. So, Taylor says to Sher Singh, “The Sikhs have a long tradition of loyalty to the British. We trust them more than any other community in India. And you know, your father is my closest colleague. He is a very good man” (242). Sikhs are not only loyal to the Britishers from the past. They are valorized and trusted by the Britishers in India. Their mistreatments over other communities have created traumatic effects in the Indian society.

Colonial historical writing on India is that they have so little to do with India. This is a history of India whose subjects are the Britishers. Indian history is effectively assimilated to the history of Great Britain. India happens to be the locus of an event which functions as a moment of great historical crisis for the British notion. Pandey argues:

I have already suggested, recent historical writings on the partition of India and the violence that went with it appear singularly uninterested in the popular construction of partition as the partition of linguistic communities, villages, houses, families, the meaning of partition for those who lived through it, the trauma it produced and the transformation that it wrought; or in its legacy of narrowness and bitterness, and the stereotyping, the memories and the sharp divisions between Hindu, Muslims and Sikhs that it left behind. (205)

British rule in India has created the partition violence in India. As a result of which construction of linguistic communities, villages, houses, and families produced everlasting trauma. It also has produced narrowness, bitterness, and stereotyped image and memories of division between Hindus, Muslims and Sikhs in India.

In *I Shall Not Hear the Nightingale*, Buta Singh has given some information about Nationalist leader and Muslims to Taylor. “It was a Muslim colleague and with Muslims it was not wise to be honest about politics. They pretended to be against the idea of Pakistan when they were with non-Muslims but gave it their support in every way they could” (289). Muslims in India are in favor of Pakistan as a separate state but to non-Muslims they have pretended to be against the idea of Pakistan. The police brought papers from some of Gandhi’s disciples to Buta Singh’s house. Buta Singh knows that:

If the papers had concerned a Muslim supporter to Pakistan, the same magistrate would have argued with the police. In fact the police would undoubtedly have arranged to bring the papers to somebody like Wazir Chand or himself and they would have taken pleasure in locking up the Muslim for Six months. (290)

If Muslims have supported Pakistan as a separate state in the papers then the magistrate would have informed the police. The police undoubtedly have bought the paper to the Hindu like Wazir Chand and locked up the Muslim for six months. Then, the Magistrates including Wazir Chand, arrive together. “The newcomers greeted the others very cordially and took their seats- the Muslims with the Muslims, Hindus and Sikhs with the Hindus and Sikhs. That sort of division took place automatically” (190). There was communalism between Muslims, Hindus and Sikhs automatically.

Indeed in the novel, Shunno has been a widow before twenty. So, her sexual instincts have been sublimated in hard work, religion and gossip. She was a God-fearing woman and prays on every religious festival. Even though she is a maid in Sikh family, she equally treats Hindus and Muslims:

She said her prayers, went to the Gurudwara and on religious festivals, helped men folk in the community kitchen. She was not narrow in her faith. She also went to Hindu temples, bathed in the river every Tuesday morning, respected Brahmins and cows. Even Islam was not beyond her religious pale. She visited tombs of Muslim fakirs, left offerings with their guardians, and consulted them on her imaginary ailments. She never let a beggar, be he a Hindu, Sikh, or a Muslim, return empty-handed from Buta Singh's door. (209)

Shunno not only believes on the Gurudwara as their place of worship rather she goes to Hindu temple and tombs of Muslim. She does not construct the communities as Hindus, Muslims and Sikhs. She is a woman of equality and fairness. Thus, she never sends the beggar of any community with empty-hand from Buta Singh's house.

Sher Singh, the Sikh boy is a Nationalist leader, and he has worn a silk suit and tie to slave Taylor's feeling. He tells Taylor:

He did not believe in the hocus-pocus of traditional Sikhs loyalty to the British. In the proportion to their numbers, more Sikhs had gone to jail and to the gallows in the freedom movements than those of any other community in India-Hindu, Muslim, or Christian. In any case, talk of loyalty might have made some sense in the 19<sup>th</sup> century; it was beside the point in 1942. (258)

Sher Singh does not believe on traditional notion of Sikh loyalty to the British Raj in India. Numbers of Sikhs have gone to jail than other community in India. In the nineteenth century, Sikhs were loyal to the Britishers but in 1942 it is their time to pull the country from the clutches of British. On the other hand, Madan, a Hindu boy is a cricket player in a university: “His performance against a visiting English side-he had carried his bat after scoring a century-had made him a local leader” (168). Thus, Madan is anti-British Hindu boy who defeated English cricket team and saves the country’s glory.

Moreover, the conversation between father and Son create a tussle among the Anglo-Indian and anti-British. Buta Singh’s tone has become generous and patronizing. He says that the Indians have a lot to learn from them. Sher Singh says that the Britishers have to learn something from Indians:

What?

He did not answer or look up.

What, repeated Buta Singh, can Indians teach Englishmen?

O, many things, like . . . like . . .

Like what?

Like hospitality . . . tolerance . . .

Rubbish! Ask the eighty million untouchables what they think of the tolerance of the caste Hindus. Ask the Hindu and Sikhs about the tolerance of the Muslims. (226)

The above conversation states that Indians have to learn many things from the Britishers and the Britishers also have to learn many things like hospitality and tolerance from the Indians. The eighty million people are tolerant of Hindu caste whereas Hindu and Sikhs are tolerant of Muslims. This is quite contradictory attitudes

of the father and son about British rule in India. Thus, Buta Singh is in favor of colonial India, whereas Sher Singh is anti-Britishers in view throughout the novel.

#### Structural Trauma in *I Shall Not Hear the Nightingale*

Dominick La Capra states two approaches to trauma acting out and working through. Acting out trauma is related to repetition past event and the tendency of the repetition is compulsion. Working through trauma tries to gain distance and between past, present and future. La Capra opines:

Trauma indicates a shattering break or caesura in experience in experience which has belated effects. Writing would be one of those telling aftereffects in what I termed traumatic and post-traumatic writing (or signifying practice in general). It involves processes of acting out, working over, and to some extent working through in analyzing and giving voice to the past- processes of coming to terms with traumatic experience. (186)

Trauma is an experience that has belated effects. It generally tells about the consequences of aftermath. Acting out and working through are analyzed and give voice to the past which cause traumatic experience.

In the novel, Sher Singh has never been beaten before in his life. In the jail, he is abused and beaten severely. So, Sher Singh argues:

He always feared and hated Anglo-Indians. They did the Englishmen dirty work . . . . He had also envied and hated Punjabi Mussulmans. They were physically stronger and virile than his type of Sikh. And on that fatal morning an Anglo-Indians sergeant had hit him in the face with the back of his hand and a Mussulman constable had told him to

face his ordeal like a man. He had wept from fear; he had wept in anger; he had wept in hate. (318)

Sher Singh not only hates Anglo-Indians and the Britishers but also to Punjabi Mussulmans. Anglo-Indian sergeant has hit him in the face by his hand and a Mussulman constable has told him to face like an experienced man. This traumatic experience makes Sher Singh weep out of fear, anger and hatred which create pain and suffering on him. So, Singh shows mistreatment of Punjabi Mussulman to Sher Singh. That is to say, it is the false representation of Muslim and Sikh characters.

In a same manner, when Sher Singh is elected as a president of student union, his father and mother insist him to visit Mr. Taylor even though he is not interested in meeting him. By the force of his mother, he has gone to visit Mr. Taylor. But after meeting Taylor, he feels humiliated toward his parents for sending him to meet Taylor. After returning from Mr. Taylor's house:

He was angry, humiliated and frightened. He wanted to cry but no tears would come into his eyes. He sat like that for a long time till the anger and humiliation receded to the background and only fear remained. Fear of what Taylor might do to him, fear of what the whole family would have to say for the way he had disgraced his father. (243)

Sher Singh feels anger and humiliated after returning from Mr. Taylor house. He wants to cry but tear does not come from his eyes. His anger and humiliation turn into fear and hatred. He is in fear of being disgraced by his father and what Taylor might do to him. So, his feeling towards Mr. Taylor and his family is of fear, anger, hatred and humiliation because of their attitude towards the Britishers in India.

Avishai Margalit shows that an ethics of forgetting as it is an ethics of memory. Margalit opines, "A shared memory of a historical event that goes beyond

the experience of anyone alive is a memory of memory” (59). This kind of memory mixes the memory of past: “Shared memory may be an expression of nostalgia” (61). Experiences of past events create the traumatic experience in the present. Margalit argues, “Repressed communal memories open, explicit, and conscious is said to have healing power. We are asked to believe that this is the only way to overcome the irrationality that springs from past traumas and the only way to gain peace of mind” (5).

In the novel, when Sher Singh is arrested by the police for his terrorist act. At this moment, Taylor talks with Buta Singh about the memory of his father towards the British rule in India. Taylor is of the view that although Buta Singh and his father are in favors of the Britishers from the past but his son is against them. He says to Buta Singh:

You have the history of Indo- British relationships represented by Buta Singh’s family tree. His grandfather fought against us in the Sikh wars; his father served us loyally. He has continued to do so with certain reservations. His son is impatient to get rid of us. Poor Buta Singh is split between the past and future that is why he appears so muddled in the present. He is not as much of a humbug as he appears to be. (338)

Taylor remembers the past about Buta Singh’s family relationship with Indo-British in the history. He says that Buta Singh’s grandfather has fought war against them, his father is loyal to them and he is also loyal with their rule in India. But his son is impatient to them and their rule. Due this Buta Singh is split between the past present and future. Thus, Singh shows the stereotypical representation of Buta Singh’s family as the slave of the Britishers from the past to the present.

Likewise, when Englishmen are in the India, there are ever lasting trauma faces by the people. The revolutionary spirit against the British is going in India. Madan's sister has seen terrible and horrible suffering and pain given to revolutionary people. Madan narrates the scene seen by his sister:

Encouraged by the audience, one of the volunteers shouted defiantly, victory to Mahatma Gandhi, and waved his tricolor flag. A white sergeant walked up to him. The volunteer cowered down and covered his face with his arms. The sergeant hit him from below on the chin and sent him flying backwards down the steps. Two constables ran after him and brought him back handcuffed. His nose was bleeding and he cried like a child. (280)

The freedom fighters have repressed memories that are experienced by them in the long period of history. People of India are shouting that the victory of Mahatma Gandhi is in India very soon and the Britishers have to run away from India. At the time, sergeant hit the freedom fighter's chin and sent him flying down the steps. His nose is bleeding and he cries like the child. The situation is very devastating and traumatic to Indian people who revolt against the Britishers. Therefore, Singh seems the pro-Britisher because he shows the problematic and misrepresentation of the freedom fighters.

Moreover, Margalit is of the view that "shared memory is located between the pull and push of two poles: history and myth" (63). History is the memory of the past events and beliefs where as a myth is a belief that members of the community believe as a literal truth or common feeling. Thus, Margalit highlights, "Certainly religions can make a bid on the moral memory of humanity as a whole" (9). Religion is supposed to be unseen force and that we believe. Religion creates harmony in mind

and society. It further combines, blends and unites the people of different society from same community together.

In the novel, Khushwant Singh highlights Silk community and their religious beliefs. Singh valorizes Sikh family of Buta Singh where except Sher Singh all are the supporters of Britain. Sher Singh is an anti-British and involves in terrorist act. But, the headman doesn't inform the police about sher Singh's terrorist act when he knows Buta's son. At this moment, headman says, "I was only doing my duty as a headman. Sardar Buta Singh is the King of this district, who dare tell his son when he can or cannot shoot? Isn't that so Babuji...Babuji..." (171). Thus, the Sikh characters are presented in the different way. That is to say, Singh mystifies the Sikh characters with different view and attitude in the novel.

On the other hand, all the family members of Buta Singh's family believe in religious faith but among them Sabhari believes the most. They usually say, 'Sat Sri Akal' which means 'God is Truth'. Singh has valorized Sikhs prayer, culture, custom, behavior of the people and way of living their life. In the New Year's Day by the Hindu calendar:

Sabhrai was expecting all the family in the temple for the first-of-the – month ceremony. Shunno, the maid-servant, came twice to say the others were waiting. Sher Singh had a quick bath and hurried to the room set a part for worship. His father and sister sat cross-legged on the floor facing the Granth, Buta Singh wore his magisterial dress . . . . Both his sister, Beena, and his mother, Sabhrai, wore bright pink headpieces above their white Punjabi dresses. The prayer specially draped in silks for the occasion, with roses, marigolds, jasmines strewn in front of it. (178)

Khuswant Singh being a Sikh and born in Sikh community highlights Granth, Punjabi dress, prayer and their place of worship. He is also quite mystical because all the Sikh characters believe in religious faith and divine power.

Similarly, in other context of the novel, Sabhrai has reached to Simla to meet her daughter, Beena and daughter-in-law, Champak. She has found Beena is asleep and Beena opened her eyes as Sabhrai touched her forehead. Sabhrai has taken her daughter's head in her lap. Beena catches her mother and burst into tears. Sabhrai began to chant: "The true, The True /The Great Guru" (267). Sabhrai chants her prayer many times in the novel. And other members of family as well as servant also join to their prayer for God. They believe that God can do everything in this world even "God save the King" (343). Thus, Singh believes in the myth because he shows his characters mythical. That is to say, they believe in God as their savior from the past.

Jenny Edkins in *Trauma and the Memory of Politics* exposes politics of language and traumatic memory. Edkins focuses that "language doesn't just name things that are already there in the world. Language divides up the world in particular ways to produce for every social grouping what it calls reality. Each language-each symbolic or social order-has its own way of doing this" (11). Moreover, Edkins views that, "political authorities are using their power over their citizens to abuse and torture them or to compel them to take part in abhorrent, acts which violate their sense of self-worth and which provoke intense shame, humiliation and anger" (7).

In the novel, we can see that language to divide social group such as English, Hindu, Muslims and Punjabi. Sher Singh enters the gate and writes a name and car number and handed it back to the gateman. "The gateman took the log book and examined the entry in front of the headlight. He spoke politely but firmly: Sardar

Sahib, I do not know English but I am not illiterate. You put in a wrong number for car. I will have to report it to the canal officer” (172). Here, there is the boundary of language of the English and the Indians. The gateman is illiterate but he knows the English language because of the influence of English language in India. That’s why language creates the boundary between English and Indian as a social grouping. So, language and politics are intertwined with each other.

Likewise, Englishmen like Taylor confused Buta Singh. It is not entirely. Buta Singh argues:

He had only known English who believed in British Empire as they did in the Church of England: who stood to attention even if a bar of their national anthem came over the air while somebody was fiddling with the knob of a radio set; who believed that native were only of two kinds- the Gungs Dins... and the Bolihies, whom they hated. (308)

Buta Singh believes that English have power in Church of England as well in the land India. Mainly, Gungs Dins and Bolihies were the native group but they are hatred. So, these sorts of political view create anger and humiliation in the citizens of the country which creates traumatic experiences in the citizens. Therefore, Singh falsifies the representation of native Indians in India.

Mundoo works in Buta Singh’s house as a servant and his condition is pathetic and miserable in that house: “The condition of domestic servants is one of the most pressing problems of urban society. We work them twenty-four hours of the day, underpaid, underfeed, and under clothe them. Their living quarters are filthy. They are abused and beaten at will” (201). This shows that Mundoo’s traumatic experiences faced as a poor servant. Mundoo is presented as stereotypical representation of Indian

in Englishmen's politics. Thus, Singh shows Mundoo as problematic representation of Hindu, Sikh and Muslim in British rule India.

#### Elision of Violence in *I Shall Not Hear the Nightingale*

Gyanendra Pandey's main concern is to highlight the construction of communities and their consequences left in the country. That is British's policy of 'divide and rule' the country. As a result, Hindus, Muslims and Sikhs continued to attack each other for their communal rights. Pandey opines:

The one of attacks launched by the Muslims upon an unsuspecting and innocent Sikh and Hindu population (in Lahore, where he was studying, as elsewhere); of sequent preparations by Hindus and Sikhs; of counter-attacks and revenge, especially in the eastern part of Punjab where Hindus and Sikhs were present in strength; of his own status as one of the most well-educated youths in his village. (178)

This sort of communalism and the moment of violence in the past are caused because of the feeling of 'us' and 'them'. Thus, Hindus, Muslims and Sikhs are still disturbed by the memories of the past consequences.

In the novel, Champak wants to return to Punjab because she is worried about her husband, when Sabhrai reaches at Simla. Champak and Madan decide to return to Punjab because Madan also wants to see Sher Singh. Then Madan goes to the bazaar to take places in the taxi. At this time, he sees, "Most of the Indian bazaar was shut. All European and Muslims-owned shops on the Mall were open. Nationalist volunteers in Gandhi caps came up the long flights of stairs to picket them. Knots of the people collected at a safe distance to watch" (279). There is the construction of community of Hindus and Muslims. And Muslims are supported by Englishmen

because Hindu nationalist volunteers of Gandhi are struggling against the British. That's why Indian bazaar was completely close.

Likewise, Buta Singh and Wazir Chand are talking the contradictory role of English. At this moment, Buta Singh is quite nationalistic when he says, "How can our leaders persuade the English to give us freedom if the Muslims do not side with us" (232)? He is confused that if the Muslims do not combine with them then English will not free them. And Wazir Chand asks to Buta Singh about Taylor's view on Muslims demand of Pakistan. Buta Singh complains: "You can see he is worried. He is always asking me about British proposals and my views on the Muslims demand for Pakistan. I tell him quite frankly what I think" (232). Thus, this remark shows that British are trying to divide India and Pakistan in pre-partition period.

Moreover, there is the construction of Sikh and Hindu communities in the novel. When there is the conversation between Buta Singh and Wazir Chand, Chand argues, "Sardar Sahib, you are a big man and we are but small radishes from an unknown garden, he said with mock humility" (185). Here, Khushwant Singh being Sikh constructs mainly Sikh and Hindu characters where he has excessively valorized Sikhs.

Likewise, the two servants Shunno and Mundoo are gossiping with sentry of the gate in Buta Singh's house. At this time, one of terrorist comes to see sher Singh by telling wrong name to sentry. He pretends sentry as, "with a false beard and moustache and wearing dark glasses. He announced himself to the sentry by a Muslims name" (259). The terrorist pretends with Muslims name because Muslims are colleague of English. Moreover, the peasant asks sher Singh that, "Who were those Hindu boys with you that day" (263)? Then he replies that, "they were not all Hindus. He recalled introducing them with Muslims names" (263). Here is the

construction of Hindu and Muslim communities and their relation with Sikh community.

Dominick La Capra opines that structural trauma in which absence is converted into loss. La Capra further argues, “One’s deepest experiences of suffering, disturbance, loss, or even ecstasy may not stems from living through traumatizing events, to which they are at times mistakenly attributed such as the putative modern loss of authentic memory, true community, or oneness with Being” (115). Such losses are termed as trans-historical trauma that is generative of anxieties.

In the novel, there is a conversation between Sabhrai, Madan and Champak in Davicis Restaurant at Simla. They have talked about war in which English are using Indian and took their lives. So, Champak has replied that my Sardarji says:

You don’t know what the Germans and the Japanese are doing to them! And so far they have had the Indians to go to the front to receive the enemies’ bullets. That won’t last for long. When it starts here they will forget about having a good time; then they will think of their maternal grandfathers. (269)

This show Indians are victims of war. In the war, Indians are sent to the front of their enemies as a result of which they losses their lives. The loss and absence of lives of people act as trans-historical and structural trauma.

Indeed, Sher Singh kills village headman as a result of which he is mistreated by Anglo-Indian and Muslim policemen: “The two policemen from northern Punjab had insulted and beaten him in his own home and all he could do was to cry like a child” (305). Sher Singh is insulted and beaten in his own home

by policemen from northern Punjab and he cries like a child. This shows structural trauma because Anglo-Indians and Muslims misbehave the Sikh.

Singh deploys the language of martyrdom that is “drama of the sacrifice of Gandhi is played out” (Beerendra Pandey 131) in Singh’s *I Shall Not Hear the Nightingale*. He romanticizes the picture of the construction of community in pre-partition days, as element of ‘structural trauma’. The diverse religions cannot live in harmonious co-existence that is Christians are masters whereas Hindus, Muslims and Sikhs are their slave in pre-partition period. Gandhi is loyal to the British but he is disloyal to the British rule in his country. Madan and Sabhari are discussing about nationalistic view. At that time:

He told her that the Nationalists had called a meeting at Mahatma Gandhi’s hermitage to decide on the next step. Meanwhile the police had begun arresting demonstrators, in Dacca alone 700 had been arrested in one day. There had been riots in many towns. (278)

In a sense, Gandhi’s nationalistic ethos against the Britishers creates the communal violence throughout the country. Hindu National movement led by Mahatma Gandhi is not supported by Muslims League to fight against British. Muslim League is favored by British for the preparation of partition of India and Pakistan.

Similarly, violence and community constitute each other. Violence happens at boundaries of community. The construction of community is a discourse of violence. Gyanendra Pandey argues:

One instance of genocidal violence and with what the renditions of that violence tell us about existing communities. Throughout this study, I have been concerned with the question of how communities

are constructed and how national as well as local traditions are reconstructed, through the language of violence. (204)

Violence is the root cause for the construction of communities. And violence is the result of the different religion in the country. Religion creates communalism in the society and as a result of which riots are caused. Thus, riot and communalism create the traumatic consequence on the life of the people.

The nationalistic struggle spread all over the India except Punjab. Shops are looted, roads are blocked and trains are stopped by the nationalist agitators. Sher Singh reads the newspapers full of news about the nation-wide agitation. He also receives a letter with a caption, 'A Manifesto of the Hindustan Socialist Republican Army':

It drew attention to the arrests of the leaders and asked the youth of India to arise and rid them of foreign rule. It did not mince its words, Shoot English officials and the Indian toadies who serve them. Destroy roads and bridges; cut telegraph and telephone wires; create chaos and paralyze the administration. This is your sacred duty. Long live the revolution. (285)

After learning about the spread of nationalistic movement all over the country, Sher Singh's rebellious impulse grows more and more intense. Finally, he indulges in terroristic act to paralyze the British administration. He calls a secret meeting and takes the oath for liberating the country from the foreign rule.

When Sher Singh stays at home, "He listened to the news over the radio each time it came on. Each time it was the same story-demonstrations, violence, arrest everywhere except in the Punjab" (286). Next morning a group of boys came and told him, "the time of quarrels is over, we have to do something" (286). This leads Sher

Singh to do violent act against the English. As Sher Singh makes it clear, "The call is to destroy means of communication. A few bridges blown up, a few roads barricaded and the British Army will be stuck where it is" (287). Accordingly they have taken six hand grenades and initially blow the central bridge and think that nobody knows them.

In a nutshell, this research depicts despicable side of India's history- that of servile Indian government servants in the British regime. Further, it exposes the preparation of partition of India and Pakistan and traumatic consequences felt by the Indians citizens in the Indian history. In some extend, it shows revolutionary spirit by protesting British rule in India. Thus, it tries to focus as structural trauma by construction of communities such as Hindus, Muslims and Sikhs.

### **III. Preparation for Independence and Partition of India**

This research excavates Khushwant Singh's *I Shall Not Hear the Nightingale* as a representation of India, with his description of Indian culture, religion practices, superstitious of a common man, and most important life of Indian men and women. The main concern is to dig out the tussle between father, Buta Singh and son, Sher Singh of Sikh family in Punjab. Buta Singh is a magistrate who is loyal to the Britishers where as Sher Singh is the anti-Britisher and terrorist who opposes his father from the very beginning of the novel. The revolutionary spirit that rises in Sher Singh's mind is because of the memory of the past events faced by the Indian people. The past historical events are rooted in the psyche of Sher Singh. As a result of which he is cut between split mentality of the past and the future. The past event creates the traumatic experiences in his mind, whereas the future helps to give the hope of success against the British rule. Thus, this research seeks to put analyze the traumatic condition of Indian people before Independence and Partition of India.

This research analyzes mainly two communities, i.e Sikh and Hindu along with the British. The characters like Buta Singh, Sabhrai, Sher Singh, Champak, Beena and Lambardar are from Sikh community, whereas Wazir Chand and Madan are from Hindu community. Likewise, John Taylor and Joyce Taylor are Englishmen who have ruled the country for over hundreds of years. Above all, it excessively valorizes Sikh people's behavior, culture, religion, custom and life style rather than Hindus and Muslims. All the Sikh characters believe in god and they chant their holy Granth. They also believe that god is all in all. Moreover, it shows the sexual jealousy between Beena, Champak and Madan which is instinct in their mind. This exposes that sex is inevitable and does not matter the communal difference.

Boys like Sher Singh, Madan and other students are haunted by the traumatic experiences felt by freedom fighter in the colonial India. They are born by inheriting the remembrances of the blood taken by Englishmen. They faced the traumatic experiences in the past which is rooted in their memory and its impact is ready to burst out. Thus, the research tries to highlight the anti- British attitudes of the boys from the very beginning of the novel to the end.

This analysis also focuses on Buta Singh as an Anglophile. He believes that the Britishers should exist in India as far as possible. Buta Singh is in favor of the British in the war. His view is that if Britain loses the war then they will also lose many things. English have treated and provided much more than their kings in the past. Neither other powers like Germany, Italy or Japan provide to India. Thus, English are not their enemies but friends.

Moreover, it also expands Sher Singh's nationalistic ethos and revolutionary spirit. Sher Singh is delivering the speech to the students to liberate their country from the British rule. He respects the students by calling them comrades. He says that enemies, British are near to leave their country. He further says that those who suppress our interest are our enemy. They try to destroy our race and rule India as much as they like. Sher Singh does not hesitate to show the racial discrimination practiced by the British. He memorizes the past traumatic experience that took place in Indian society. So, it shows revolutionary spirit of protesting British rule in India as a historical trauma.

In this research, there are lots of evidences about the construction of communities, i.e. Hindu, Muslim and Sikh communities. This construction is because of British policy of 'divide and rule' and communist view on Muslim's demand for Pakistan. The diverse religions cannot live in harmonious co-existence that is

Christians are masters whereas Hindus, Muslims and Sikhs are their slave in pre-partition period. It romanticizes the picture of the construction of community in pre-partition days, as element of 'structural trauma.'

This research on Khushwant Singh's work *I Shall Not Hear the Nightingale* analyzes growth of Indian national movement, politics of violence, terrorism and violence. It further focuses on the conflict between Indians and British people in the colonial India. This research highlights that Singh's is tilted towards Sikh community. He only valorizes Sikh characters in the novel rather than Hindus and Muslims. So, it extends the view that Singh is biased towards Hindus and Muslims. It highlights pre-partition movement and their consequences on the Indian citizens. As a result of which there is the construction of different communities such as Hindus, Muslims, Sikhs and other minority groups. But relatively little attention has been paid to the study of the novel from nationalistic view point. Similarly, it tries to expose the valorization of human sacrifice in the nationalist movement against British that took place in India.

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