

I. Introduction

Traumatic Memory of Partition

Basti (1979) by Intizar Husain is an Urdu novel that deals with the memory of partition history and violence. It has also collected pain, suffering, horror and terror of partition violence. This novel speaks the painful voice of the people who migrated to the new dream land Pakistan. The protagonist Zakir is the representative of all Muslim people who suffered in Pakistan after partition. Husain has created this novel out of his historical memory of partition. So it is a repository record of pre-partition and post-partition effect and memory. Memory is the store house of every experience of the past events. Traumatic memory of Indian subcontinent has haunted all the characters in the novel. Husain has tactfully constructed this novel by subverting the traditional concept of partition that partition is appropriate. History glorifies the partition but Husain subverts this concept by showing the traumatic memory of Muslim in newly created land Pakistan. In Pakistan migrated Muslims face uncountable and unforgettable agony, pain, and suffering. That sorrowful condition makes them remember the past because past was beautiful.

The present painful situation of Muslims makes Husain upset and remembers the pre-partition period. Zakir has real experience of partition history. He is also the professor of history. Therefore, he narrates the partition history and condition of Muslims in Rupnagar and Pakistan. History shows that partition makes independent and free. But the reality does not support this traditional assumption because the negative effect of partition is deeply rooted in the mind of people. In *Basti* we see continuous violence after partition of India. "Anyway, in 1946, a group of Sikhs attacked Muslim settlement and killed everyone living there." (94) Such kind of event increases the post-partition trauma in characters. In post-partition, they do not seem

happy rather we find them living in lamentation of the past Edenic life. Zakir and other fellow Muslims who migrate to Pakistan have same painful life.

Unlike post-partition period, the opening section of the novel explains the ideal life of people in Rupnagar. People's life in Rupnagar is normal, peaceful and harmonious. They do their daily activities without any hindrance or disturbances. Harmony, unity and cooperation among the communities have played vital role to maintain peace and order. People help each other and share their experiences among different community members. There is not any sign of horror, terror, and violence, in Rupnagar. Muhammad Umar Memon, in Introduction of Basti says:

Eventually Rupnagar is pure fiction. Unlike most other cities later in Zakir's life, it has no reality in geography fact. It exists only in cranial space. The very name Rupnagar (city of Beauty) – like Husnpur Beautiful town in author's first novel Chandgahan (lunar Eclipse) – represents a yearning for things that might have been. It is a utopia which harks back to Husain's idealistic vision of what Hindu-Muslim culture was or should have been. (x)

It denotes the organized and harmonious life of Muslim and Hindu people in Rupnagar. Rupnagar is a fictitious land situated in India where there is unity and cooperation though they have their own private difficulties and problems.

But the partition of India destroys the beautiful harmony and cooperative life of people. People are given false belief that they would get better opportunities, chances and employment in Pakistan than in India. Without knowing much about the future result of partition, Muslim people involve in partition movement in 1947. They establish a Muslim League in order to unite all Muslims in partition movement. That League takes the activities against congress. The main mission of this league is to

create a sovereign Muslim state, Pakistan where they would get luxurious life. When the league expands its activities through movement, civil peace and order changes into disorder and ultimately turns into religious riots, violence and massacre. Abba Jan says, “yes now when so much turmoil every where...“May God protect us all? Then” (91). The ratio of the violence increases day by day and people start migrating leaving their beautiful land, home and property. Millions of Muslim people migrated to Pakistan. They hope that they would get standard life in Pakistan. They would get better and golden opportunity in a new land. But continuous violence takes place in Pakistan. “I’ve heard, sir that there has been shooting” (68) Zakir says. This statement indicates that the situation is critical; people are living in horror and terror. Young people’s mind was filled with violent activities. Abba Jan argues:

They say there’s no news: that when I asked Salamat, he always tells me the same news: that the revolution is coming.’ I said to him, ‘son, revolution isn’t coming, war is coming.’ He answered, ‘Yes, and revolution is coming with it.’ I said, ‘wretch, don’t you see what is happening in East Pakistan?’ And what answer does he give me? ‘East Pakistan is being liberated. (122)

Continuous war and violence has made the same news. Hearing the same news of violence Abba Jan becomes upset and hopeless. Abba Jan expresses his anger, frustration and disgust to war. It is because there was again another movement in East Pakistan. Therefore there was continuous war and violence.

For the sake of new independent country, they lost their peace and solitary life of Rupnagar (a fictional land situated somewhere in Uttar Pradesh in India) where there was peace, harmony, and mutual understanding among different religious communities. But that harmonious life is destroyed during the time of partition. Many

people lost their property, home, land, and relatives. Thousands of people were killed and disappeared in war. Millions of people migrated to Pakistan and other places leaving their valuable things carelessly. Zakir imagines that the whole city is burning (254). He finds refuge from the 'Doomsday chaos' (*Basti* p.253) around him in the cemetery where his grandparents are buried. Despite large destruction, they go to Pakistan with the hope of better future and prosperity. They had a hope of new selfhood, promise, chances and opportunities. But they could not achieve anything in Pakistan. After the partition, neither they maintain peace, harmony, and integration in Pakistan nor they fulfill their hope, chances, dreams and opportunities. Therefore, they suffer from traumatic memory of pre-partition Indian life.

After the partition Muslims suffered culturally and economically because they have left their original place. In India, they were habituated to sharing other culture's norms and value but after the migration there was problem of assimilation and adjustment in new culture. In Pakistan migrated Muslims are hated and humiliated by native people. The migrated Muslims in new land suffer from food and shelter. They have no home. When they feel crisis, their memory turn back to the past and lament for lost happiness. Zakir finds himself being pushed towards a moral and imaginative dead –end, and his opacity if vision is a sign of the reality of the partition:

I finally discovered the neem tree; and... heard the voice of the koel.

Oh, when I heard the koel for the very first time in this land! I thought, 'Where my friend's voice is coming from?' ... Nearby there were a good number of trees to be seen, and from hearing the koel's voice I suspected that there must be mango and jamun trees among them.

(*Basti*, 97)

From this statement Zakir nostalgically remembers his abandoned home of Rupnagar. Where ever the person goes his memory of past goes along with him. His memory does not let him forget rather memory haunt him time and again. Zakir's memory turns him back to pre-partition time.

Basti explores the impact of people who have lost their home and the adaption of life in an unfamiliar culture. It describes the traumatic effects of war and horror on the psyches. The experience of trauma can result in fragmentation of ego and a rupture in the continuity of being. People who had fled from home and from the trauma of war faced a double challenge, external and internal. They have lost their home and their internal world has been violated.

The meaning of life seems to disappear with the loss of home, culture family and status. This can lead to the sense of confusion and purposelessness in which inner resources become dislocated or seem lost traumatic experiences as consequences of war or disappear profoundly compounds these feelings. "When home is lost it is lost forever and even if we do return both home and ourselves have changed we can never go back, we can never recover the past" (Miranda Alcock). When we are displaced in to new physical and cultural environment the bewilderment and profound sense of dislocation can manifest itself in physical disease. People feel difficult to adjust in new culture at this time he remembers his familiar culture. The most of the Muslims who migrated from India to Pakistan have same cultural problem. There was the problem of assimilation in new culture.

Though the partition was painful and not reluctant for some people, there was a beautiful dream and bright future for those Muslims who were in favor of partition. These people, who left Rupnagar for new land Pakistan, need to create new identity in new land. But they face the problems of cultural assimilation with those who had

been living there continuously since past. Recently arrived Muslims and native Muslims have some difference in life standard. The protagonist Zakir and others are the refugees for that land. They are homeless, landless and propertyless in new land. Zakir, in Vyasapur, lives in the home of late Khan Bahadur uncle. As the time passes, he finds himself at the midst of hardships and difficulties. He becomes nostalgic which intensify his pain, despair and difficulties as well. Zakir argues:

In the course of his roaming, he discovered the Shiraz. Other friends had lived comfortably and securely here in own ancestral home since long before partition. But in this new atmosphere of homelessness, and homelessness, his hearts was alienated from his ancestral home and he chooses to be homeless, he came and camped in the Shiraz. (101)

As time changes, Zakir witnesses anxiety, unhappiness, silence and murder in his locality. He finds both the time and space hostile to him. He does not find neighbors having cooperation and mutual understanding. That's why, he feels himself unable to stay there peacefully. He feels ashamed in new land. Other Muslims have the same problem as Zakir has. Neither of them fulfills their pre- partition expectations and hope nor do they become able to maintain peace, order, harmony and integration in Pakistan. Therefore they are in traumatic condition. Their memory and partition trauma make them upset.

The partition of India uprooted the *Basti of* millions of people to the different border area but most of the Muslims migrate to Pakistan. They go to Pakistan for their better future. But they couldn't find appropriate environment there. Neither they find Pakistan to be the ideal state with genuine community nor do they find it to be really worthy place to live. They are destined to be surrounded by despair, worries, pains, difficulties and so many upheavals. They are forced to live in terror and horror. That's

why, they become too much nostalgic and time and again regret for the lost culture, tradition and civilization. As the time passes, they realize themselves of being alienated and uprooted not only from their home, but also from the best relatives.

Zakir, along with his parents, moves to Pakistan, leaving behind not just idyllic childhood, but also his childhood sweetheart Sabirah. Sabirah never comes to Pakistan, even when Muslim life is threatened in India. She never gets married, nor does Zakir. He is in love with Sabirah, but lacks the will to either call or fetch her from India. Zakir's mind is recurrently haunted by the pain of separation from his beloved too.

People are not only suffered from violence, terror and horror of war but also badly suffered from the diseases called plague. This disease killed many people of Vyaspur and many were obliged to leave their home empty. This natural calamity also gave sharp pain and blow to the people. Zakir with the haunted mind memorizes the minor things and minor events like childhood games, wounds, play groups, peer groups, dressing, lodging, ponds, rivers, cattle, birds, his family members, neighborhood etc. The more he tries to forget his abandoned home, the more he becomes unable to forget that home, culture civilization and tradition. The trauma of the Zakir and other Muslims also make them problems to assimilate and adjust in Pakistan.

Zakir realizes that Lahore, which was once a symbol of India's composite culture, has come very crass. Not only has it lost its beauty, but also civilization. Like Faiz Ahmad Faiz, Manto suggests that "the very moment Pakistan was founded; the dream of religious homeland for the Muslims vanished." (*Partition Dialogue*, pp.92) What did you feel about this seeming disjunction between your expectations and the reality? You do describe that feeling in "As written Epic" Those who had lived in

Lahore or had seen it before the partition certainly felt that the new Lahore was radically different. I had only heard that Lahore was a fashionable city, a city of elegance that Mall Road was one of the finest any where.

Husain in his novel *Basti* tries to draw the reflection of pre- partition and post-partition life of Muslims comparatively. After the detailed observation of history he finds post-partition Muslim's life in new land was worse than pre-partition of India. The purpose and ambition of creation of Pakistan was not carried out rather the seed of war which they implanted to create Pakistan, constantly increased in the form of civil war. "Consequently, in 1971, the eastern wing of Pakistan broke away and, after a bloody civil war, emerged as the sovereign state of Bangladesh." (Husain's Introduction: xv)

Partition of India is not only a simple event leading to the formation of two sovereign nations India and Pakistan but also it was the documentary evidence of painful experience of hundreds and thousands people. While talking about partition of India, pervasive violence comes at once. From the killings, rapes, kidnapping, looting and ban datary, the Indian subcontinent continued to suffer from psychological wounds etched by partition. Hindus, Muslim and Sikhs slaughter each other by stopping trains to and fro India and Pakistan and skirting the throat of the passengers. Women were raped, children were thrown, and people were killed, property was seized from the migrating groups. Civil tension continued mourning for several months more than 75,000 women were raped, kidnapped, abducted, forcibly impregnated by the men of "other religion", thousands of families were split apart their homes burnt down and villages abandoned. The destruction of families through murder, violence, suicide, kidnapping caused the post-partition trauma.

Husain's *Basti* is a collection of memory and experience narrated by the protagonist Zakir. The very memory has become traumatic as well as nostalgic to him. Memory is the mental record of past experience. Memory is the source of knowledge. When it comes repeatedly in mind, it becomes problematic. Memory is a bridge to join past and present. In "Ethics of Memory" Margalit writes two types of relations which join the past. These relations are 'thick and thin.' Thick relation has joint the relation with dearest ones and next has relation with common people. Former is obligatory but second is humanitarian relation. Obligatory relation haunts the memory but humanitarian does haunt the mind time and again.

In Husain's *Basti* characters' mind is haunted repeatedly because they have lost their relatives, property, home, and culture. Moreover they lose peace, harmony, and mutual understanding in Pakistan. They have bitter reality of partition and post-partition violence.

The research comes to the contention that Muslims are suffering culturally and psychologically in new land. The formation of Pakistan was an unexpected and traumatic event in the history of Indian sub-continent, which resulted into violation of social, moral, political and economic order of the ideal civilization of Indian sub-continent. In fact partition erased all the sense of an available past and possible future for the millions of migrants. Once the beautiful and glorious home, landscapes and neighborhoods now changed to be the vacant space. The migrants instead of being engaged in deeds and works they just have memories and reminiscences about the past and they found the loss of ideal and harmonious society, deterioration of familiar names, friends and intimate neighborhoods are torn apart and desertification of the localities which were attached with them in their edenic past. Instead at present people found themselves surrounded by war, riot slogans, violence, massacre and many

more. That's why; the life of migrant's remains in pain, and suffering instead of joy and pleasure. They are alienated, detached and left in utterly loneliness space. Like Chagall's autobiographical essay talks about:

It was not only that the country was split in –two bodies and minds were also divided mortal beliefs were tossed aside and humanity was in shreds. Governmental officers and clerks along with their chairs, pens and inkpots were distributed like split of war... Those who bodies were whole hearts were splintered. Families were torn sprat. One brother was allotted to Hindustan, the other to Pakistan, the mother was in Hindustan, and his offspring's were in Pakistan, the husband was in Hindustan, his wife in Pakistan. The bonds of relationship were in tatters and in the end many should remained behind in Hindustan while their bodies started off for Pakistan (Bhalla 53).

Chugai talks about the common experience of complexities and difficulties of the migrants: What the migrants find at last is that though they are living in physically comfortable and better situation they become too much nostalgic for their abandoned home, cultures and civilization. Psychologically they are restless and tormented. They would not regain their beauty and solitary pre- partition life. They were able to divide the country but unable to maintain peace, harmony unity and integrity in new state.

The destruction of families through murder evidence, suicide, kidnapping caused the post-partition trauma. Many of them had been forced to die at the hands of men in their own husband poisoned stringed or burnt to death etc. There are several references about the sad atmosphere of partition of India and its violence life sufferings of people discord between Hindus and Muslims curfew, property looting,

vandalism, destruction and so many others. Along with the partition of India linear history of Indian sub-continent collapsed and Islamic Indian culture almost got lost. That's why, characters of the novel experience pain and nostalgic feelings. Partition of India caused one of the great human convulsions of history. It is really an apocalyptic event ever happened. Indian sub-continent suffered in great extremity. Partition really has dark side. It has made thousands of people in traumatic memory of lost lives, relatives homes and so on. Muslims got nothing except terror and horror of war in Pakistan.

The research contains the four chapters. The first chapter deals with the introduction of the research work. It gives brief information about the thesis. This part has given the whole gist of the book. The second chapter deals with trauma theory used to explore the pain, suffering, and mental shock of the people caused by the partition of India. The third chapter gives detail analysis of the text from particular perspective. This chapter is comparatively longer than other. Last is conclusion part which is in summarizing form.

II. Trauma: Partition memory and Problem

Trauma theory raises the questions about the nature and representation of traumatic events from diverse fields, such as psychology, philosophy, ethics, and aesthetic. Memory is the heart of trauma theory. Every traumatic situation is recorded in memory. This theory covers the area from public and historical to the private and memorial. Freudian psychoanalysis has given a model of traumatic subjectivity and multiple accounts about the effect of trauma and memory. Feminism and New historicism emerged as theory against traditionally existing unjust and suppression of human behavior. This theory also made the path for trauma theory because they study pain, suffering violence, and their effect on human psychic. The problem of trauma not only incorporates the event of destruction but also includes an enigma of survival. It recognizes traumatic experience as a paradoxical relation between destructiveness and survival. We can also recognize the legacy of incomprehensibility at the heart of catastrophic experience. These experiences are revealed out of memory.

Memory is the store house of every experience. It plays the vital role to connect past and present so that one can compare the situation either positive or negative. Trauma theory has close link with the collection of memory. Memory and trauma are interlinked therefore trauma theory belongs to the memory of human pain and suffering caused by various events. When an individuals' traumatic experiences, whether physically or psychologically, his memory affects in many ways. For example, trauma might affect one's memory for those events, memory of previous or subsequent events, or thought in general. When people experience physical trauma, such as a head injury in a car accident, this can have effects on their memory. The most common form of memory has disturbance in case of sever injuries or perceived physical distress due to the traumatic events. Similarly damage to different areas of

the brain can have varied effect on memory. Whether one's memory affects short term or long term that is psychological trauma.

Trauma is defined as any severe life threatening injury. The National Center for health statistics lists trauma among the five leading causes of death in the United States. Most often trauma is the consequences of a motor vehicle crash, a fall, drowning, a gunshot wound, fires and burns, a stabbing or assault

The word 'trauma' comes from the Greek word wound. It is used by medical profession to refer to physical wound but is also used in psychology and the caring professions to refer to a psychological wound that is the harm done to a person's psychological well being by one or more events that cause major levels of distress. Trauma includes such events: serious injured, rape or robbed, experiencing a significant bereavement, witnessing a death or major accident, divorce or other significance relationship break down, experiencing significant loss or series of losses, being abused physically, sexually and emotionally. These aspects are really dealt with trauma theory.

Similarly, the psychiatric definition of "trauma" is "an event outside normal human experience" (129). Trauma generally leaves us feeling powerless, helpless and paralyzed. We can not think clearly during and after a severe trauma. Trauma is the mental record of memory. Memory is the knowledge and experience of the past. Memory of the past leaves the person either in happy or sad mood in present. In "The Ethics of Memory" Avishai Margalit talks on two types of relations: 'thick' and 'thin'. Thick relations are those that we have with family and friends, lovers and neighbors, our tribe and our nation- - and they are all dependent on shared memories. But we have also 'thin' relations with total strangers; people with whom we have nothing in common except our common humanity" (67-8). A central idea of the

Ethics of Memory is that when radical evil attacks our shared humanity, we ought as human being to remember the victim. On the basis of these two types of relations, trauma lies in human's mind less or more.

The term "trauma" denotes to the action shown by the abnormal mind to the body. Trauma becomes the problematic when it is reflected in the repetitive action. It shows the direct reaction in abnormal phenomena. The abnormality is mostly psychic but is manifested in the physicality which becomes more uncommon and stressful. Memory of pain and suffering leaves the person in trauma.

Trauma is a medical term of Greek origin denoting a sever wound or injury and the resulting aftereffects. A serious injury to the head, for instance, might induce delirium or even a gradual weakness of the victim. The devastating shock of an automobile accident has been known to make the onset of diabetes or heart disorders in a person who has a latent weakness.

The American Heritage College Dictionary defines trauma as "a serious injury or shock to the body, as from violence or an accident," and relating to psychiatry the dictionary defines trauma as "an emotional wound or shock that creates substantial lasting damage to the psychological development of a person" (1439). It may be in the form of natural and technological disasters, war, or individual trauma. Emotional trauma occurs when the psychological pain of a traumatic event involve damage or threat of damage to an individual's psychic integrity or sense of self (Carlson 29). Various stress-related disorders may result from the trauma experience, e.g. P, T, S, D depression, phobia, attention-deficit/hyperactivity disorder, anxiety, anxiety disorder, somatic disorder, and attachment disorder and conduct disorder dissociative reactions, eating disturbances, and substance abuse (Pintos 96). Trauma effects may also be evidenced as: multiple personalities, paranoia, anger and

sleep problems; tendencies towards sociability, irritability, mood swings, and odd rituals; difficulties trusting people and difficult relationship; and general despair, aimless and hopeless (Root 229).

Mind –body research has opened up many new vistas in the study of trauma- among which are psycho neuron immunology (PNI) and concept of cellular memory. Relating to trauma research, PNI and cellular memory help to explain physical trauma. C.B Perth writes that:

Memory are stored not only in the brain, but in a psychosomatic network extending into the body, particularly in the ubiquitous receptors between nerves and bundles of cell bodies called ganglia which are distributed not just in and near the spinal cord, but all the way out along pathways to internal organs and the very surface out of skin. (143)

This refers that memories whether they are sweet or traumatic not only stay in the brain but also in other parts of body, which causes somatic disorder. It frequently haunts person's mind and stops his creative functions.

Katherine J Conger asserts that traumatic events are recorded in “contracted musculature and energetically withdraw tissue” (xvii). Ekberg describes traumatic events as being “lay down as perceptual, physical sensory experience or as implicit memory” (23). Somatic therapy and the traumatic experience can be recognized emotionally neuropsychological and cognitively. Alwen writes “stress refers to that quality of experience, product through a person-environment transaction that through either over aroused or under arousal, results in psychological or physiological distress” (22). Root expresses the qualitative difference between stress and trauma:

Negative stressors by which we come to know self, others and the environment, trauma leave an individual feeling put out, inconvenienced, and distressed. These experiences are eventually relived with the revolution of the stressor. In contrast, traumas represent destruction of basic organizing principles by which we come to know self, others and the environment, traumas wound deeply in a way that challenges the meaning of life healing from the wounds of such an experience requires a restitution of order and meaning in one's life. (229)

Thus, trauma leaves a catastrophic effect in the victim, and the recovery from this requires a holistic and meaningful emotional and physical development of a person. It only gives torture to the mind and leaves the person paralyzed.

Trauma theory, which focuses on acting out or working through trauma, has its own issue and it can not be explained within its limited territory for it is interconnected "with specific ethical and socio-cultural tension" (Hartman 257). This arises from an awareness of persistence of violence in a culture that no longer condones the martial virtues of war. After Nazism and totalitarianism generally, yearning for the arts of peace has never been greater. But continuous ethnic conflict, genocidal episodes, and irrational and bloody events reported as the main staple of the news, set up an intolerable contrast between that yearning and intractable. As a matter of fact, the Trans historical awareness of the incidence of trauma personal or collective should make us realize the extent of human suffering.

Trauma theory has aroused a vivid interest among the cultural and literary theorists. The reason behind why trauma theory has begun to drag the attention of

theorist pushes us to look at popular cultures of violent disasters. Berger says in this regard:

At the succession of *Die Hard*, *Terminators*, and *Robocop*'s, as well as *Nightmares on Elm street*, disease and epidemic films and now the return of the "classic "disaster films of twisters and turbulence and the repeated sequence of mini apocalypses within each films at "real life" Cop shows; and at the news itself that never exhausted source of pure horror. (571)

By the same token of why trauma theory has become popular and inevitable makes us look at the preoccupation with family dysfunctions child abuse, incest, spousal abuse in the media, most strikingly on the talk show circuit. There appears to be the sense both that family is the only hope for curing all social ills and that the family is the only hope for curing all social ills and that the family is "damaged beyond hope" (571). Along with the interest in family breakdown and violence comes the interest of enigmatic figure of the survivor, the one who has faced the catastrophe and can tell us what it is like. The survivor is a kind of living "black box," a source of final knowledge of authority.

A prominent critic of trauma theory, Dominick La Capra in "Representing the Holocaust: History, Theory and Trauma" talks about who related goals to intervene in and clarify some of the recent public controversies regarding holocaust representation and to elaborate a theory and its cultural transmission is extraordinarily lucid and insightful. A traumatic historical event as La Capra argues to be repressed and then to return in forms of compulsive repetition" (574). He is concerned primarily with the return of the repressed as discourse, rather than with physical returns such as the genocidal repetitions in Cambodia and Bosnia. The critics such as Shoshanna Fleman

and Geoffrey Hartman turn from work on the undesirability of interpretation in literature to publish work on holocaust memory and witness in the early 1990s. That memory of holocaust gave blue print in the mind of people about the war and its result. Cathy Caruth signaled that trauma as the limit of knowledge. It is a continuation of the Yale project.

The main explorer of trauma as a form of psychoanalysis Sigmund Freud focuses on dynamic of trauma repress and symptoms formations. Freud forward says that an overpowering event unacceptable to consciousness can be forgotten and yet seen in the forms of semantic behaviors. Study the trauma theory related with Freud, James Berger writes concerning matter of hysteria and neurotic symptoms:

The initial theory of trauma and symptom become problematic for Freud when he concluded the neurotic symptoms were more often the result of repressed drives and desires than of traumatic events. Freud returned to the theory of trauma in *Beyond the Pleasure Principle* work which originated in his treatment of World war I combat veterans who suffer from repeated nightmares and other symptoms of their wartime experience (569).

Here the central idea for psychoanalysis is the traumatic event and its aftermath at the same time. But again Freud changes his focus from biological urge towards equilibrium which he then theorized as the “death drive”.

Freud’s extended the concept of ‘latency’ of how the memory of a traumatic event can be lost over a time but then reappeared in the different symptomatic form. In this way, ‘each national catastrophe invokes and transforms memories of other catastrophes, so that history became a complex entanglement of crimes inflicted and

suffered, with each catastrophe understood that is misunderstood in the context of repressed memories of previous one”(569).

Reading the significance of the historical event all Freud’s thinking on trauma manifests the ambivalence. As Freud evoke in the first movements of each of his theoretical ventures or his conclusion of his second moves are events secondary to desire instinct of a form of genetic theory? At the same place Dominic La Capra, Cathy Caruth and Kali Tal all confront the Freudian ambivalence toward the event and in different ways regard events their aftermath and their representation as crucial to interpreting personal and social histories.

At the same time, why trauma theory has become popular and inevitable makes us look at the preoccupation with family dysfunctions, child abuse, incest spousal abuse in the media, most strikingly on the talk show circuit. The family is “damaged beyond hope” (570). The survivor is a kind of “black box” a source of final knowledge of authority. There is the interest in family breakdown and violence takes the interest of enigmatic figure of survivor, the one who has faced the catastrophe and can tell us what it is like. Holocaust survivors, survivors of near death experiences, victims of child abuse and so on has been an enormous growth in interest in eyewitness accounts and all kind of testimonies over the past fifteen years.

Cathy Caruth’s introduction to *Unclaimed Experience, Trauma Narrative and History*, is concerned with the traumatic past, experience in the literary text plays the role to prove the traumatic representation and reference and it concerned with how it becomes text and how a wound become a voice. Cathy Caruth’s main focus is to explore the principles of trauma and its narrative history which describes the intersections traumatic narrative. In traumatic narration memory speaks the experience of a person .Caruth argues that trauma as it first occurs in the form of

comprehensible. Then, the traumatic narrative occurs strongly referential but not in any simple or direct way. Berger cites Caruth where his intersections of the traumatic repetitions give path to the historical narrative. In this regard, Caruth says, “The historical narrative arises from such intersections of traumatic repetitions, which history, like trauma, is never simple one’s own, that history is precisely the way we are implicated in each other’s traumas” (Berger 573).

By the same token Caruth opens new ground on problematic explore by Geoffery Hartman, Elaine Scamy and Salvo J Zizk in which Caruth focuses in the incomprehensible and period of latency that it can be placed in a traumatic: “the impact of the traumatic event lies precisely in its belatedness in its refusal to be simply located” (Berger 575).

For Caruth, the narrative of trauma become delayed history and their aftermaths will not an immediate understanding. By relating the deManian theory of language, Cathy argues and proceed to a quite difficult discussion of how event befall authors, how language fall short of perpetual reality while producing reference, through this fall and how reference ultimately “registers, in language, the impact of an event” (Berger 572).

“In Words of Hurt: Reading the literature of Trauma” Tal raises the voice of cognitive psychology and feminist politics that identifies strongly with the testimonies of rape and incest survivors. In this contest Tal is hostile to psychoanalysis and bases her view different from La Capra and Caruth. Tal argues that the literature of trauma consists only of the writing of victims and survivors of trauma which is quite differing emphatically from psychologically oriented writers like Caruth and LaCapra. Tal’s chief concerns deals with recent critical approaches to the testimonies of Holocaust survivors, literature produced by American veterans of the Vietnam War and

testimonies of women survivors of incest and child abuse. Her study is based on the systematic violence of woman and sense of how traumatic literature might social change.

“On Literature of Trauma” Berger defines Tal’s view. The traumatic experience which is the identity of author where he argues, “Literature of trauma is defined by the identity of its author. Kali Tal defines trauma is known as threat to life or bodily integrity or personally encounter with death and violence. Trauma as a life treating event that displaces one’s preconceived notion about the world. In the introduction to *Violence and Time* Cathy Caruth tells that trauma theory is not any surprise.

At the same time, Cathy Caruth points out that general understanding of the traumatic disorders reflect the direct imposition on the mind of unavoidable reality of horrific event, “the taking over psychically and neurobiological of the mind by an event that it can control” (24). Trauma theory has included both destruction and survival which is seen in the heart of catastrophic experience. The relation between trauma and survival arises from the one expectation.

Caruth includes Freudian reference on trauma which is related to the mind. He argues and raises the question for consciousness to survive of the traumatic effect is not directly available to the experience. In this regard, Caruth presents Freudian reference and says:

If a life threat to body is experienced as the direct to body is experienced as the direct inflection and the healing of wound, trauma is suffered in the psyche precisely, it would seem, because it is not directly available to experience what it means for consciousness to survive?(24).

In “Beyond and Pleasure Principle,” Freud talks about the psychic disorder that appears to reflect the unavoidable and over whelming imposition of violent events on psyche. That violent event repeatedly strikes the mind of the one who has faced the experience of war.

Freud compares violent events to symptoms of another long problematic phenomenon the neurosis accident. In this regard Freud states, “The repetitive experience of nightmares and reliving of battlefield events- that is experienced like a neurotic pathology and yet whose symptoms reflect, in staring directness and simplicity, nothing but the occurrence of violent events” (Caruth 24).

The formation of history as the endless repetition of previous violence is introduced by Freud in his *Beyond the Pleasure Principle*. The destructive violence of historical memory imposes on the human psyche. At the same time Caruth says that the close reading of Freud’s description of the traumatic nightmare of the accident, we find more difficult notion of what is missed and repeated in the trauma. According to Freud, “Dream occurring in traumatic neuroses have the characteristic of repeatedly bringing the patient back into the situation of his accident, a situation from which he wake up in another fight” (Caruth 25).

In Freud’s later work, *Moses and Monotheism*, Cathy Caruth examines the delayed experience of trauma in history of an entire people. In this reference, Caruth argues:

What I would preliminarily suggest here is that such a history individual or collective bears with it the weight of a paradox: that external violence is left most not in its direct experience, but in the missing of this experience; that trauma is constituted not only by the destructive force of a violent but by the very act of survival. If we are

to register the impact of violence we cannot therefore locate it only in the destructive movement of the past but in an ongoing survival that belong to the future. (Caruth 24)

Because of the violence inhabits, incomprehensibly their very survival of those who have lived beyond it that it may be witness best in the future generation to whom this survival is based on.

Caruth looks for enigma at the center in Freud's work in trauma. She sees this in her article name *Parting Words: Trauma, Silence and Survival*. Caruth suggests for understanding the insight of Freud that the study of trauma focuses on the theory of history and memory derived from the example of the nightmare and the theory that grows out it and writing on the child game is not part of tradition of trauma theory but it is crucial.

Cathy Caruth saw the attractive move in the theory of trauma from the drive for death to the drive for life, from death to the drive for life, from the reformulating of life around the witness to death, to the possibility of witnessing and making history in creative work of life by reading the language of child in Freud's text together.

The critical analysis of Freud suggests that the encounter with the traumatic repetition needs a rethinking of psychoanalysis itself. It had previously focused its model of the mind on the notion of childhood as the site of the pleasure principle. Caruth emphasizes on the Freud's shifting of psychoanalytic thinking from the personal struggle with internal oedipal conflicts of childhood to the collective activities of history to make the childhood itself a reflection of a more obscure painful encounter.

Cathy Caruth visits a child in Atlanta, within the contemporary history of urban violence in North America where the child shortly after leaving NewHaven and

arriving in Atlanta when Caruth familiar with the group called “kids alive and loved,” the group established member named Bernadette Leite, whose oldest son was shot in the back one night when he was out with friends. The furious group of people came with violent re-enactment of trauma in the kids responses to the death at the funeral and afterward but the peculiar language shows the traumatic symptoms in them. Children heard the news of their dead friend and recognized the unresolved trauma of their friend’s inability to the living. Therefore, Caruth decides to allow the children to talk about their feelings to each other concerning the violence they had experience in weekly.

The experience of trauma is that the repetition of an originally departure from the movement in which the theory of repetition compulsion as the unexpected encounter with an event that the mind misses and then repeatedly attempts to grasp the story of failure mind to return to an experience but it had never grasped.

According to Caruth, Freud does not somply describe the death drive and its enigmatic move to the dative for life as the very language of the child that encounters, and attempts to grasp, the catastrophes of a traumatic history. The theory of trauma in *Beyond the Pleasure Principle* is not described only it provides the theoretical act of transformation of the story of the child in the very passage. The language of child’s stammering is released to the language of trauma theory.

In *Genealogy of a Category Mistake: A Critical Intellectual History of the Cultural Trauma Metaphor*, W Kansteiner brings the concept of trauma as an employed at individual and collective levels diggers significantly closed to the identity and memory. Some serious imagined injury with long-term psychological, political and moral consequences is concerned with trauma theory. The result of violence activities imprinted in the mind of human being and he becomes victim of

traumatic experience. Sometimes traumatic experience may be misrepresented and we can not better understand the exceptionally destructive combination of violence and identification so that trauma be first and foremost read from perspective of the victim and only then carefully expanded to explore other borderline phenomena. Taking the reference of Mitchell W Kansteiner said:

Obviously, it is sometime impossible to determine at what precise point political advocacy, emotional empathy or philosophical ambition beget metaphorical misrepresentation. The experience of perpetrators and some by standards of violence may still fit the trauma concept but the pleasures of spectatorship can no longer be reconciled with even the most flexible notion of trauma. Moral honesty and conceptual and historical precision demand that trauma be first and foremost read from the perspective of the victim and only than carefully, expanded to explorer other borderline phenomena (Kanstein 214).

In fact, these lines indicate the two opposite side of memory, happy and unhappy memory of the past. Unhappy past memory haunts the mind of a person more than happy one. Memory of trauma is vice-versa. If the situation of the present is better than past, memory goes back to cultivate those by gone day's pain and suffering frequently. And the situation of the present is worse than past, memory make the man lament the lost happiness.

Dominick La Capra is another prominent figure of trauma theory that focuses on the psychoanalytical topics: transference, resistance, denial, repression, acting-out, and working through, in his article: Revisiting the Historian Debate. La Capra's two topics acting out and working through undercut the binary term and treat them as two additional interacting processes. He has given his main focus for these two topics. He

explains that acting out means trauma can be only managed through continuous playing out the traumatic event, and the meaning of working out is aimed at achieving to a closure of the trauma.

Judy Kelly is another critic who views 'psychat' type of trauma as the emotional wound which disturbs the psychological development of a person. Kelly says "an emotional wound which or shock that creates substantial lasting damage to the psychological growth of a person. The emotional trauma emerges when the psychological pain of traumatic events involves damage or threat of damage to an individual's psychic integrity or sense of self" (1). The traumatic destruction gives more challenges in the meaning of life but the stress leaves the more distress. In that situation Root expresses the qualitative difference between stress and trauma Judy quotes Root:

Negative stress or leave in individual feeling 'put out' inconvenienced, and distressed. These are eventually relieved with the resolution of the stressor. In contrast, trauma represents destruction of basic organizing principles by which we come to know self, others, and the environment. Trauma would deeply in a way that challenges the meaning of life. Healing from the wound of such an experience requires a restitution of order and meaning in one's life. (15)

It indicates that trauma gives internal stroke to the person's personal life. That internal wound never can not be removed forever because it comes as a flash back memory in a particular moment of life cycle. Trauma theory can be understood as a place where many different critical approaches converge. It is in part I think, a product of another of these periodic crises about the function of criticism in society. Trauma theory tries to turn criticism back towards being an ethical,

responsible, purposive discourse, listening to the wounds of the other. But if it is truly to do this, this point of convergence also needs to be the start of a divergence, of an opening out of theory to wider contexts. Trauma is intrinsically multidisciplinary. If this criticism has a future, it needs to displace older paradigms and attend to new configuration of cultural knowledge.

Trauma disrupts the core of identity. Yet people do manage to reestablish a sense of purpose and identity after major loss compounded by traumatic experience. For many, they try to cope by blocking all memory of their shattered past. It is too painful for the young students terrified of deportation to try to think what has happened to her family. For the person who has experienced an unbearable pain, the psychological defense of dissociation allows life to go on but at great internal cost. The outer trauma ends but the psychological squeal of the trauma continues to haunt the inner world' (Kalsched 1996.3). According to Slavoj Žižek, the essence of the trauma is precisely that it is too horrible to be remembered, to be integrated into our symbolic universe. All we have to do is to mark repeatedly the trauma as such. The traumatic situation begins after-math of a war or catastrophe comes the reckoning. The dead and the missing are listed, families grieve and comfort each other, and memorials are erected. The returning combatants tell a different tale. Survivors are subdued even silent. Many witnessed the death of those around them. They can not forget and some are haunted by nightmares and flashback to scenes of unimaginable horror. In their dreams they re-live their battlefield experiences and awake again in a sweat. The destructive result of two world wars gives birth to the trauma theory. A large number of veterans received pensions for nervous disorder after war. This epidemic led to the reconstruction of psychoanalytic theory, then based on the notion of dream as the fulfillment of unconscious wishes.

Charles Figly had suggested that clinicians empathy plays a role in the impact of working with victims, but Hoffman, whose research on empathy is well known goes on to cast vicarious trauma, “with in a comprehensive theory of empathy based pro –social behavior” (2). So as to explore in depth its relevance to therapist’s motivation to help their trauma patients as well as detailing what aspects of patient’s behavior trigger the painful effects of empathic distress. Empathic over arousal not only produces nightmares, flashback, and “psychic numbing” but also physical symptoms such as heavy breathing gasping for air, heart rate acceleration, body shaking, dizziness, fatigue , neck tautness, hairs on back of neck standing up, stomach pain and tears. It can also hinder treatment by interfering with clinicians’ cognitive functioning: “I felt the sadness re-surge and envelope me. At this point it was very difficult concentrate and attends properly” (Hoffman 11-15).

Memory is the mother of trauma theory. It is the store house of every experience that had happened in the past. Avishai Margalit in his book “*Ethics of Memory*” argues two types of relations that is ‘thick’ and ‘thin’ relation. Thick relations, according to him, are “those that we have with family and friends, lovers and neighbors, our tribes and our nation- -and they are all dependent on shared memories.” The second relation, for Margalit has “with total strangers, people with whom we have nothing in common except our common humanity. The first type of memory is experienced by a person individually through different angle but the second, common memory belongs to the memory of the people in general. Margalit distinguishes shared and common memory on the basis of the “ethics” and memory. He links it with individual communication. The shared memory means for him is thick relations. Memory is the cement that holds “thick” relations together (58). For

him 'thick' relations turn back more than thin one because it has emotional attachment with persons. It is more nostalgic than thin one. Margalit says:

“If you aren't caught up in what I call 'thick' relation, family relations or relations of love or friendship or community then you may have none at all. But if you are involved in such relations you do have obligations of memory individual and communal. (58-59)

Memory repeatedly haunts in person's psychology when he has close link with the past events. It is obligation when he has thick relations with the painful events that had caused to his dearest one past becomes alive when it has touched to the mind and heart of the person. Memory is not always painful and hurtful; sometimes it gives good feedback in person's life. It is painful when it haunts time and again in person's mind.

In *Remembering the Partition*, Gynendra Pandey argues his views against the historical concept of partition. History tells partition is good for independence, self progression, internal peace and harmony. But the experience of post-partition violence undercut the assumption of history. He says that history of partition has dark side. He says the memory of every partition is painful and sorrowful. No history of partition establishes peace, integration, and harmony among the community. The memory of partition history subverts the traditional concept of peace, unity and harmony. As Pandey says:

Against the usual historical discussion of the theme of partition, which have sought to elide or compartmentalize its violence as an aberration, a brief straying from India's path to modern national hood. The violence is central because “in the history of any society, narrative of particular experiences of violence go towards making the community _

and the subject of history... violence too becomes a language that constitutes – and reconstitute - the subject” (4). Hence his aim in another formation is to “recover the history of partition... as a renegotiation and re-ordering, and the construction of new one ... to see [partition], in a word as a history of contending politics and contending subject position. (17-18)

The collective memory of every partition history gives the bitter reality and experience in post-partition time. People do not seem happy in post- partition period because their memory frequently haunt them the scene of partition violence. Partition violence not only affects a single person but also gives the painful torture to the whole community. In post- partition period every one has trauma and memory which interferes the daily activities of them.

To sum up, trauma theory has extended its discourse in multiple disciplines. It studies human pain, suffering and mental disorder caused by accident, war violence and destructions. This theory tries to turn criticism back towards being an ethical, responsible, purposive discourses listening to the suffering of others. Trauma is a special form of memory. It has only the affects but not the meanings. This theory has described partition trauma of India. The repository of the past painful memory is the heart of trauma theory. The discrimination which was preoccupied in the mind of the person, presents the traumatic experience of the victimized ones. My study of this novel unveils the traumatic memory of uprooted Muslims in post – partition period of India.

III. Textual analysis: Remembering the partition violence in Husain's *Basti*

By creating the picture of pre-partition harmony through the memory of his characters in *Basti* Husain subverts the glorification of partition and political independence of Pakistan. Husain's *Basti* is an unforgettable painful memory of partition and post-partition experience faced by uprooted people in newly created land, Pakistan. The characters' of this novel have the experience of both pre-partition and post-partition world. These two antithetical worlds are compared on the basis of characters' experience and consciences. The protagonist of the novel, Zakir is the real representative of all Muslim people who migrated to Pakistan along with the partition of India. Husain's *Basti* captures the painful memory of these people who migrated to Pakistan with the hope of better future. In Pakistan, the life of migrated people becomes more painful than in India.

Husain's novel *Basti* is one of the finest works written on the theme of partition, and recalls the story of Pakistan, until the partition of Bangladesh from it. It poignantly captures the tragic succumbing of paradise to the corrosive powers of time through the emotional journey of its main protagonist Zakir. Thousands of people became homeless, landless, and foodless in new land. More over their peaceful life of pre-partition period was collapsed. Instead of being happy in new land, they were frustrated, traumatized by the loss of property, relatives and Edenic life of the pre-partition India.

In pre-partition India, there was peaceful environment among different communal groups. The opening section of '*Basti*' contains descriptions of an ideal community. Some of the part of novel is based on memories of real experience and some is imagined. In *Basti* Husain writes about the Muslim and Hindu myths and legends he heard from the village elders and about the songs he learnt. "The night is

enjoyable, the lover, will you go or will you stay?” (38). Husain’s description of the town in *Basti* is drawn from his memories of the particular geographical location of his house in Dabai. His house was located near the boundary separating the Muslim locality from the Hindu one. In fact the house of the Hindus surrounded his house. But now Hindus and Muslims are hostile to each other in post –partition period. Their harmonious relations end in Pakistan. Being fade up from present, they remember past delight and happiness and lives in memory of trauma.

In *Basti* Husain has created a fictional place called Rupnagar where there was peace, harmony, integrity and mutual understanding among many religions, ethnic group and communities. Though these communities were not fully satisfied, they were interdependent in their locality. They had cooperation and respect until the time of partition. But history shows that Indian Muslim people were less respected by Hindus and Sikh. Yet there was peace and harmony. Muslims had long history of constant internecine feuds among Muslims for political dominance. Since the time of British arrival in India, Muslim’s power in politics was cut off. They were deprived of having equal rights and opportunities in India. Therefore, they demanded a new sovereign Muslim land, Pakistan. Some of the Muslim leaders formed a league and divided the communities in two fragments. Slowly Muslims and non-Muslims took their own side. Jinnah Sahib organized a huge meeting at Lucknow appealing to the Muslims for support. There were a few who were ‘Nationalist Muslims’ against partition. Therefore, there was a controversy, regarding the partition. Husain says “There was tension between Shia and Sunni Muslims but not Hindu and Muslim” (80). Hindus and Muslims are in cooperation. As he says:

Above all, it is a town full of religious accord. The latter aspect of town’s corporate identity is brought out in the largely cordial

interaction of its mixed population of Hindus and Muslims and in the symbolic existence of two diametrically opposed visions of truth as embodied in the Hindu and Muslim stories of the creation of the world. Here the parallel world of Bhagatji and Abba Jan of Hindu mythology and Muslim legend and lore could coexist. (Basti Introduction x)

These statements prove that there was harmony, cooperation and mutual understanding during pre-partition of India. In pre-partition India one did not have to be a secular atheist in order to establish peaceful and respectful relation with other. But the pre-partition brought change in existing world. Peace, harmony and integration remain no longer in both places Pakistan and India.

Millions of people uprooted from their *Basti*. They migrated to different border areas as squatters. Many Muslims along with Zakir and his family members migrated to Pakistan with new sense of hope, opportunities and chances. They migrated to Pakistan with the bundle of hope, prosperity, chances and opportunities of standard life. But the situation in new land was quite opposite. There was continuous war, violence and muddled situation. They became homeless, and foodless. They were hated even by some religious people of Pakistan. There was vast gap between native Muslims and new comers. Native Muslims had standard life but migrated ones had no food and shelter rather they were treated unfairly. Therefore they realized of being insulted in new land. The revolutionists' mind was filled with frustration, despair and hopelessness. The situation was out of control. Husain says:

There were riots. The railway stations were being attacked. But the months of the greatest massacres were over. There were mohajirs everywhere in the streets, in the tents besides the railway station. The mohajir's had set up a bazaar in the street where I was staying. Walking

around the city, I would often run into people I had known in Meerut. We would greet each other, saying, so you too are here? There was a sense of having been uprooted. People wandered in the streets trying to figure out what to do next. (*Partition Exile and Memory*)

It shows the miserable condition of uprooted people. They left their old home with the hope of new one. In spite of loosing their property, relatives and other valuable things they, hope for better future. But now they are sitting on the road without food and shelter. It is difficult for them that how long they stay there without any trust of overcoming the situation. Therefore their patients and endurance turn into hostile and aggressive activities like, loot, rape, massacre and violence. That situation made common people's life more difficult and traumatic. The present chaotic situation brings the common people back to remember the past.

Husain's *Basti* is the explanation of the historical memory of partition. Before the partition and after the partition events catch the Muslims' history both in India and Pakistan. Though there was well harmony and cooperation among the religions in Indiana, there was internal contest for their superiority in power politics. In this power politics Muslims were weaker than Hindus because of census majority. After the British arrival in India Muslims were thrown away from national power politics. Those events knowingly or unknowingly bloom from the corner side of the memory in order to restore the lost power. Many Muslim leaders exercise to seize the power from the colonial government. The colonial government had imposed its authority over the Indian people. It was not easily tolerable thing for them because they were deprived of having opportunities even in their own country. Therefore, they united and began anti-colonial movement to make the country independent and sovereign. During this independent movement many marginalize communities became aware for

their own right. Among them Muslim was one religious sect that united and demanded for their own separate sovereign land Pakistan.

Regarding this assumption Muslims formed a League and appealed all scattered Muslims to support them. Husain in his “partition Dialogue” says:

They gave their vote to the Muslim League because they thought that by doing so they were actually supporting the cause of the Muslims. I don't think they realize that a new nation was about to be formed. It was only around 1946 that people began to seriously begin that Pakistan could become the reality. There was an incident in 1946 which actually changed the perception of Muslim in my area. This was the riot in Gramukhteshwar where there was a small settlement of Muslim”⁹⁴

The effect of post-partition violence occurred in Pakistan made many Muslim people think once about the harmonious and peaceful past. Now they have faced the problem of dislocation, diasporic, alienation and identity crisis. The migrated people struggled to exist socially, culturally and religiously in new land. But their dreams were not fulfilled due to the continuous violence in Pakistan. Many marginalized people protested for their right and power. For their common self people united in different group and blamed each other. That antagonism gave rise religious riot in different part of the country. The life of ordinary people was too much difficult. There was tussle between Shia and Sunni more than Hindu and Muslim. That conflict divided the community more. They become captive of communal divisions, killing, raping and assaulting as they migrated to the other side of the border seeking a life of security. Such bad situation might have made them to think return back home of their past,

Rupnagar. Zakir finds himself living such a hellish life in the heartless land in the midst of riots destructions and violence. As he says:

“I can know the goodness and sincerity gradually died out from the days, how the days came to be filled with misfortune and nights with ill-omen”. How before our eyes the house of Shamnagar went from being spacious to being narrow and the space in people’s heart kept diminishing. The string of caravans had broken off; now only an occasional person came along, and sometimes a family or so, and wandered around in Shamnagar. (92)

The more Zakir faces difficulties, the more he remembers his childhood home, childhood friends quite a lot. The more he is haunted by the memories of the past, the more his daily activities are disturbed. It is not only Zakir’s condition but also of all home Muslims. Everywhere there is catastrophe, terrorism, ruins and difficulties. So they suffer from bad fortune. Even the fundamental rights are denied to the People. More-over, they are left in terror, or violence in new land. So Zakir, as well as other Muslims are too much worried about their present life in Pakistan.

When they entered Pakistan their mind was filled with both pleasure and pain. They were happy in the sense that they got their separate sovereign land Pakistan and at the same time they were sad that the situation was out of control. Everywhere there was violence, terror and fear around the city. Zakir and his father could not sleep due to the terrifying situation of Pakistan. The present condition of Pakistan made Zakir’s mind shocked with the remembrance of the left home and property. So he covered his eyes with the sheet; with his eyes dribbling tears. If the situation in new land was favorable to them, they would not remember the past much and lament for old *Basti*.

It indicates that they are not welcomed in new land warmly though they played vital role to make Pakistan sovereign state from the hand of Indian government.

During the time of partition many people gave their contribution directly or indirectly tolerating the painful situation with the hope of better future. They faced unbearable pain and suffering. But their future was unknown that whether they succeeded to fulfill their dream or not. It was uncertain, yet they tolerate and compromise the situation. Husain says:

They told about those who they had left behind. Then the refuge givers and the refugees together remembered those who had clung to the earth, refusing to leave their home and their ancestors' graves. They told about those who had set out with them but had become separated on the road, the about those whom they had left on unknown roads enshrouded and unburied. They all shared their grief, remembering those left behind. Their hearts overflowed, and their eyes filled with tears. Then they dried their eyes and began to think about the future here and how they would manage. (90)

The continuously growing violence in post-partition period made the people helpless. Their psychology was filled with black cloud of horror and terror. People, who came to Pakistan with the hope of golden future and prosperity, knew the true reality that is not so as they have expected. "I have heard that Lahor was fashionable city, a city of elegance, that Mall Road was one of the finest any where" (93). They realize that they would not achieve anything from there. Therefore, they lament for their past harmony, peace and integration. Muslims divided the India but were unable to maintain the peace harmony among the communities. Bhalla says:

Pakistan was marked by violence that it came into being in the midst of the madness of communal riots. And since the story deals as much with the creation of Pakistan as with the time when East Pakistan broke away from West Pakistan to create a new nation called Bangladesh, it also suggests that it has not been possible for Pakistan to exorcise the horror associated with its very origin over come the history of violence that accompanied its formation – bury its dead and carry on with the process of finding new life giving forms of being. (Partition Dialogue 96)

The foundation of Pakistan has been based on violence. Therefore, complete peace is impossible there in Pakistan. It is because everyone is not satisfied with that partition. The post-partition violence was more painful than partition violence because everything was in disorder. During the partition time, there was hope of transforming the life into progressive path but that hope changed into disappointment due to the political turmoil in Pakistan. People suffered from food, shelter and cloth. The city was polluted due to the crowd of people. Husain says that colonizers have played the role of dividing the country and communities to get benefit from disordered situation. Salamat has challenged the imperialist motive would not be succeed because they always wants to divide the communities and rule over them. Thus he says:

“Imperialist devil, your tricks won’t work any longer! You want to save yourselves by creating a confederation with India; you want to suppress the voice of the poor. These tricks won’t work. There will be no confederation with India. There will be war!” (124)

The growing violence in post-partition period arouses suspect upon colonizers that they might have played the role of creating turmoil situation. So people have negative

attitudes towards them. They do not want to see peace and harmony in Pakistan because of their vested interests. They want to dominate the native people and capture the power so that they could stand themselves superior. Partition itself is painful event because after partition everything has to be managed to make comfortable. There come automatically many obstacles and problems even in normal condition. But in partition time there lacks many things. In Husain's *Basti* millions of people have migrated from their old basti to new *basti*. They left their origin not willingly but compulsorily, yet they compromise the difficult situation with the hope of better future. With the partition, people carried their old *basti* to new ones and their past into their present. As they migrated across the borders, they gradually went through the process of translation, assimilation and change to eventually evolve new stabilities and identities. But in post-partition period situation was insecure and violent instead of being normal harmonious and cooperative. Therefore, the migrated people were bound to flash back their memory of the past culture, society and place, Husain says:

Deewane Maulavi Saheb had never migrated. He has forever remained in Lucknow. It is the same with Zakir's father and mother. Their consciousness remains with their heirlooms, which are apparently lying locked in the storeroom of their mansion in Rupnagar. They have to go and get these heirlooms before termites get to them. Zakir muses, "Is time a termite, or is a termite time?"(149).

Zakir's family and other migrated Muslims are faded away from their optimistic hope of overcoming the situation. So they show their love of property, heirloom and their old *basti*. It is the real traumatic situation of the characters. Had they been in good environment to stay in Pakistan, they would not have been in so much worry for their future. Thus their psychology is distracted and dispersed.

In Pakistan as the times have changed, Zakir and other people have been surrounded by anxiety, unhappiness and silence, or rage or murder. They find both time and space hostile to them. They do not find neighbors having cooperative and mutual understanding among them. That's why they become unable to forget their abandoned homes. They find that people from different places come and live in that locality. Therefore they prefer to go back to their lost home and culture in Rupnagar. For Husain's another novel *Gondon ka Jungle*, the migrant who was migrated as a forest officer in colonial India says:

What strange time we live in man is afraid of men, and neighbors don't trust their neighbors. Indeed, no can they? All sorts of people have now come and settled in the city... they are all strangers. Who know what they do? That's why they don't share each other's sorrow. Once upon a time, neighbors shared each others pain consoled each other. Now, we can't go cry before anyone. (8)

Zakir finds he is surrounded by violence, pain, despair, sorrow, murder, violence, tears, and slogans due to the violation of the moral and civilization history which began with partition. Zakir's new home in neighborhood of Samnagar "where the days are filled with misfortune and the night with ill-omen" (92). He realizes Shamnagar or Pakistan not the telos he had been promised. So time and again he wants to go back to Rupnagar and feels "I am homeless now"(31). Send me back to my Lucknow if possible, today itself, in fact just now . As an outsider in Lahore, Zakir is an object of resentment. He is unwanted and unloved, rejected and humiliated there in the foreign land where he had greater claim over the city. Before partition Zakir and other Mualim never thought that there would be complexities, difficulties and tension in his dream land. With the tears in his eyes time and again he prays not

only for peace, but also to see himself safe back to his home. Now in the communal violence which threatened his immediate survival. Due to the genocide and continued violence, Zakir and other migrated people become paranoiac and restless.

Zakir time again weeps inconsolably when he finds homeless, rootless, and dislocated, same was the condition of all migrated people. Pakistan for them was once the symbol of India's composite culture and dream land. The culture had now crashed and broken into pieces. Because it had lost its beauty the dream for cultural fertility and religious home vanished. Moreover there was wide gap between their expectation and reality. Pakistan, after it was constructed radically change itself thought. It was imagined to be fashionable, elegant and finest. The town was emptied because some left the town and some others left the world. Everywhere there was death violence, massacre and bloodshed. Terror and fear was there in the new land which is solely responsible for the consequences like hopelessness, despair dislocation of Zakir and other Muslims. Due to the rapidity of the war there was much mourning and moaning took in the new land. As a result freedom, peace and harmony made farewell to the new land; they are replaced by destruction, bloodshed violence and terror. Even the people are deprived from the freedom of expression and they are dumbfounded. Shouting rallies, gathering, slogans, protest become synonymous to the new land. Zakir a long with other people realizes that all the best things got lost not only in their own dream land Pakistan but also in his ancestral land India. In the city there are always the events which are so terrific and heart rending painful not for him but also to his mother. She is also terrified in the new land. Time and again tears flow from her eyes. As she says:

“Ai, my son! I was terrified. People in the neighborhood were saying that there was firing. My heart stopped beating. I was in a state of

panic; I went again and again to the door. I kept praying, ‘Ai, God, my son has gone out, let him come back safely “Go, my son, show your face to your father and then come back. He was worried too”. (42)

It shows the terror and horrible situation. No one knows what happens, at what time. The situation is bad. Whether the person returns safely or not! It is uncertain. Zakir as a victimized protagonist represents all uprooted people of the novel. The problem of Zakir is the problem of all Muslims in new land. People tolerated so much terrific and hard times in their new land. The situation in Amritsar was worsening where people even did not light even there was so much light outside due to the fire caught on a gas station which terrified much. The situation was worsening after the destruction of the biggest petrol pump in Amritsar. There was destruction not only in the day time but also in the night times too. So much terrifying scene was appearing in front of the eyes of them. As a whole, it was the harmful time and event. Zakir saw the slogans, processions and protests. People were all the time left in nervous state as they were always threatened due to the cruel destruction. Sleep was always miles to a way to the Zakir due to such terrific situation. He was fed up with middle class occupation as the professor of history because he faces absurd behavior of his students. Moreover he finds himself identityless because he teaches other's history comfortably but his history is left away. Zakir compares the situation of other people no more different than his. There are also homeless others. In Pakistan all people pray to God to provide security of their life. Now in Pakistan they memorize their lost home, property and relatives. They could not feel new land of their own rather they realized foreign land is always foreign.

Zakir finds himself living such a hellish life in the heartless land in the midst of riots, destructions and violence. In such painful situation he remembers the past days and expresses his regretion. As he says:

“Those were good days, good and sincere. I ought to remember those days, or in fact I ought to write them down, for fear I should forget them again. And the days afterward? They too, so I can know how the goodness and sincerity gradually died out from the days how the days came to be filled with misfortune and the nights with ill-omen. How before our eyes the house of Shamnagar went from being spacious to being narrow and the apace in people’s heart kept diminishing. (92)

The ideal sprit which was implanted in the mind of people in pre-partition time about the Pakistan was not fulfilled in reality. People’s mind was filled with anger, frustration and despair. Sabirah and Zakir’s childhood friend Surendar becomes distraught and dislocated not only in their dream land but also in there ancestral home in India respectively. Zakir becomes more depressed when he gets the news of Sabirah who is living in Delhi, India alone; he realizes that the ill-fated partition left both of them in cruel condition.

The partition of India and formation of sovereign Pakistan was the real demand of many Muslims. But the partition result was out of control and chaotic. The leaders could not maintain and manage the situation tactfully. Therefore, problem aroused everywhere in the new country. People got nothing after partition except violence, terror and horror. Ammi tells, “Zakir, son! Have you heard? The son of the women who runs the bakery has been shooting” (244)“Shoot__ how?” startled, he looked at Ammi, who had come, badly upset, into his room. “Why, Doomsday has come to the neighborhood! The poor women had only the one son.” (246-7) that bad

situation stopped there creative hope progress and prosperity. Pakistan once was beautiful dreamland with chances and opportunities now transcended to the vain place for them. Pakistan becomes unworthy place to them because of the frequent riot bloodshed, violence, terrorist activities, and dictatorship in the land they witnessed. They become too much terrified when the once most wanted sovereign state becomes failure to provide even basic rights to people. They find too much difficulty to live their life there in the new and sovereign land. It becomes heartless land as it is full of violence, murder, rape, vagabonds, bloodshed and life like threatening situations as the publisher of the novel Harper Collins write: “*Basti* is a touching account of human denouncement that followed partition the division of the country an event which has been most important event in Indian subcontinent” partition gave painful experience to the people (189). It was really a tragic event which left the millions of people roofless, homeless, and rice less, consequently they finds spiritually and physically exiled from their own beloved homeland. So as to rid them from the present suffering in Pakistan they prepare nostalgic journey to get back to their beloved homeland.

Since their all relatives, family members and other neighbor abandoned the deserted land. As a result they find themselves alone in such condition. At that time, they do not find themselves fully belongs to India nor do they belonging to Pakistan but in heartless land. So they become dislocated, diasporic, homeless rootless. As the violence increased the fear in the hearts of millions of people intensified. The protagonist of the novel remembers people were terrified, paranoiac, resentful and vengeful. He thinks that it is not surprising that those who resisted the moral and physical displacement and derangement of the partition were abused, killed, kidnapped, raped. “Nasir Ali, my son! You sent back the bullock-cart that had come to Danpur, and you did well. But do you know how many houses have been emptied

since the morning, and how many funeral processions have been set out?"(251). The effect of post-partition violence deeply rooted in the mind of people. That made the people realizes that the act of partition is wrong. Partition could not solve their problem rather it gave extra problem and crisis. They lost their original culture. It was difficult to assimilate in new culture and environment.

Thus, the novel ends in repository painful events caused by partition. Zakir imagines that the whole city is burning (*Basti* 254). He finds refuge from the doomsday chaos in his imagination (*Basti* 253) around him in the cemetery where his grand parents are buried. The miserable situation of uprooted people in new land made the protagonist upset and weeps in the novel. Zakir himself is one of the victimized persons. For dispersed people everything becomes odd and strange in new land. They neither adjust in host country nor follow their own culture. In such condition they are divided in straddled position without cultural identity and feel sense of alienation and frustration. That sorrowful and dark situation pushed them back to remember their pre-partition life better and comfortable. So the condition of Muslim people in post-partition time has sunk in traumatic memory of lost home, culture, peace, harmony and integration of India.

IV. Conclusion

Husain's *Basti* is a repository of trauma and memory of uprooted people. Through the lens of protagonist Zakir, Husain shows the traumatic condition of all uprooted people. After the partition of India, Zakir along with other Muslims migrate to Pakistan leaving their home, property, relatives, and other valuable things. They migrate to Pakistan for their better future but in Pakistan they suffer culturally, economically, politically and religiously. Their life in Pakistan becomes traumatic. They could not fulfill any kind of desire and hope there in Pakistan. They become homeless, foodless and suffer with hunger and other various problems. Millions of people uprooted during the partition time. They got great loss of property and human causality in partition war, yet they had hope of overcoming the situation in a new land, Pakistan but their hope does not come true. There was not peace and harmony rather continuous violence, terror and horror; with that nervous and fearful mind they do nothing good. They only remember the past and console their mind. Time and again their memory takes them past to provide internal peace. But that is not permanent peace; there they are bound to live traumatic life in Pakistan. Migrated people in new land are ill treated and attacked by other religion's people. They were not welcomed by native Muslims. They could not get food and shelter. Gradually and slowly people in new land suffered from pollution due to the over crowd. Ordinary people's life was difficult and problematic. Neither they control the bad situation nor do they escape from that situation. They are in between life and death but could not escape physically rather escape through memory to get inner peace. By remembering past, they are surviving in the present. Thus, memory traumatizes them in present and haunts repeatedly in their psyche. The series of painful events continuously happens in Pakistan which makes Zakir and other Muslims' life more problematic.

They lose peace and harmony in Pakistan. People are dying day to day in different parts due to the communal violence and riots. The new land for them appears to be quite different from their expectation, hope, and dreams. They could not find what they dreamt and expected. They neither find Pakistan to be the ideal state with genuine community nor do they find Pakistan to be really worthy place to live. They are destined to be surrounded by despair, worries, pain, difficulties, and so many upheavals. They are forced to live in terror and horror. That's why, they became too much nostalgic and time and again regret for the lost culture, tradition, civilization. As the time passes, problems increase day by day in their life.

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