

**Tribhuvan University**

**Traumatic Experience in Jaspreet Singh's *Chef***

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Fulfillment of the Requirements for the Degree of Master of Arts in English**

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### **Abstract**

*Chef*, a historical novel by Jaspreet Singh has its roots anchored in the partition violence and Kashmir conflict. This research explores the prevalent condition of innocent people who have been traumatized by the effects of Indo-Pak conflict. Kip, as an eyewitness of the conflict, has experienced different sorts of devastating condition that surrounding people had faced during the time of conflict. He is mostly tortured with the condition of Irem, a Muslim woman who has been sexually abused by General and compelled to bear an unwanted child.

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## I. *Chef* and Trauma

Jaspreet Singh's first novel *Chef* takes place in Kashmir, long disputed by India and Pakistan. The novel serves up the memories both delicious and bitter of Kripal, the son of an Indian hero. The author's writing creates a vivid picture of beautiful, war scarred backdrops of Kashmir. The encouraging violence and horror of war, dominates the lives of people who have been victim in the conflict. They face the traumatic experience in existing rigid socio-cultural norms that creates a situation full of cultural trauma which is the result of partition and the code and behavior of the characters in that turmoil condition. The traumatized people also seek for peace and harmony among the people and perform their action for their peaceful existence. Such act of people helps to establish the peace and harmony in micro level around that disputed world. On the basis of these events this text is going to be analyzed from the perspective of trauma theory drawing upon the theoretical framework of Jefferey C. Alexander, Roger Simpson, William Cote and James Berger.

The novel *Chef* was written in the historical background of the partition violence and Kashmir conflict between India and Pakistan. By bringing forth the politico-historical circumstances of Kashmir, the writer has justified that how the innocent and powerless people have been victimized by the powerful authority and how they have been traumatized due to the partition violence and Kashmir conflict. Kip is a cook who has been engaged in military service for five years. During his service, he has collected different sorts of experiences that traumatizes him time and again after leaving his service, he can't forget the indelible psychic wounds that he had experienced during his service where he

was eye witness of the different sorts of tragic events. The women were raped by the officers; so many innocent people were murdered in the name of the religion. His father also had been killed in helicopter crash during the time of partition violence, such events always hunt him time and again so, he has been suffering from brain tumour. The act of leaving job by Kip indicates that he can't bear more traumatic events so he takes departure from the job to maintain peace and harmony in his public and private life.

He also remembers the decimating condition that he had faced as a Sikh boy in military camp. In the Kashmir conflict, Sikhs were obliged to support either of the community, Hindu or Muslim, they did not have independent identity of their own. Such unsatisfactory events stored in his hidden psyche of Kip. He remembers such events when he comes back to Kashmir in the invitation of the General, at this time 14 years had been passed but traumatic experiences lead him back towards previous period that give him unbearable mental pain. Another Muslim woman also faces different sorts of discrimination when she was charged as a detective. She was given tortures by her husband and she sneaks from the home with the purpose of suicide and jumps over the river but unfortunately she can't fulfill her interest when the Indian military forces save her and charge her as a Pakistani detective. Indian military force takes her to the camp and give her unbearable tortures and troubles. She is frequently raped by the officers and bears an illegal child. She was like a mad because of pain and suffering. Other so many children also are affected by the communal conflict; they frequently asked permission to commit suicide to their parents. All such events were narrated by Kip.

Basically the story of this novel is based on partition violence and its aftermath. During the time of partition violence, so many innocent people lost their lives in the name of their religion and they were also hypnotized by so called religious custodians. They wanted to fulfill their vested interest by putting their sword on the neck of the innocent people. This novel was written in such particular ground reality which reflects the sense of trauma everywhere, while remembering the tortures and hardships Kip remembers the dreadful event of partition violence that took his father away from the visible world. Though Kip is not firsthand eye witness of the partition violence but he knows it through the narration of Colonel's wife, she narrates:

The city was on fire. The cinema halls were closed and Muslim bodies were burning everywhere and I ran back to our house through chartered streets. When I got home. I found all the doors open and the water faucet running for no particular reason. In the living room, on the streets, on the red carpets, I found the chopped-off heads of my grandparents and mother and siblings and other family members. (63)

When India got independent from the claptrap of the British colony, at the very particular time, there occurred big communal tension which ultimately led to the communal conflict between Hindus and Muslims. In that conflict so many innocent people, especially children and women, were victimized.

During the time of his army service in the Kashmir Kip has been eye witness with the different sorts of unbearable events where innocent women had been played like doll in the hand of army officer. Irem as an innocent woman having a Muslim identity faces great tortures and troubles during the time of her



persecution process. She had escaped from the hand of her husband with the motto of suicide, “She has jumped into the river to end her life. To end one’s life is against religion but the life she was leading was worse than death. Her husband and his mother criticized her constantly for not being able to bear a child” (138-39). This sort of incident always traumatized the mind of Kip.

Trauma, a medical term of Greek origin denotes a severe wound or injury and the resulting aftereffects. It is also a psychological term which shows a mental condition caused by severe shock, especially when harmful effects last for long time. Trauma theory in literature developed systematically after the mid 1990s when various lines of inquiry converged to make trauma a privileged critical category. Trauma study includes many fields, focusing on psychological, philosophical, ethical and aesthetic questions about the nature and representations of the traumatic events. This concern of trauma theory “ranges from the public and historical to the private and memorial” (Luckhurst, 497).

Freudian psychoanalysis provided a model of traumatic subjectivity and various accounts about the effects of trauma and various accounts about the effect of trauma and memory. Feminism generated not only the crucial political context but also a model of community for speaking about forms of physical and sexual abuse fascinated by repression of historical narrative has developed a model of countervailing recovery of what has been silenced or lost in traditional literary histories. Finally, deconstruction, in its American Yale school version has redirected its concern with reference, representation limited of knowledge to the problem of trauma. The problem of trauma is not simply of destruction but also fundamentally, and enigma of survival. It is only in recognizing traumatic experience as a paradoxical relation between destructiveness and survival that we

can also recognize the legacy of incomprehensibility at the heart of catastrophic experience.

The trauma theory has aroused a vivid interest among the cultural and literary theories the reason behind why trauma theory has begun to drag the attention of theorists pushes us to look at popular culture and mass media obsessed by repetitions of violent disaster. In this connection, William Cote E. and Roger Simpson in their *Covering Violence: A Guide to Ethical Reporting about Victims and Trauma* write, “political prisoners and torture victim suffer from trauma not from single acts but from months or years of having their sense of safety destroyed. A woman continually abused by a violent spouse and a child repeatedly exploited sexually will be trauma victim” (22).

Trauma theory in literature developed systematically after the mid 1990s when various lines of inquiry converged to make trauma a privileged critical category which includes diverse fields with its specific focus on psychology, philosophical, ethical and aesthetic questions about the nature and representation of traumatic events. Trauma, a medical term of Greek origin denotes a severe wound or injury and the resulting after effects. New historicism, fascinated by repression of historical narrative, has developed a model of countervailing recovery of what has been silenced or lost in traditional literary histories. Trauma is defined as a serious injury or shock to the body as form of violence or accident and relating psyche. Trauma is defined as an emotional wound or shock that creates substantial lasting damage to the psychological development of a person. Trauma effects may also be evidenced as multiple personalities, paranoia, anger and sleep problem and difficulty trusting people and difficult relationships. Cathy Caruth, in *Unclaimed Experience: Trauma Narrative and History*, is

concerned principally with the question of reference and representation how trauma becomes text or how wound becomes voice. She outlines a theory of references as the imprint of a catastrophe fall in a discussion of de Man and Heinrich Von Kleist and ends with a reading of Lacan's gloss on Freud's interpretation of the dream of the burning child. Caruth sketches a theory of trauma as instigator of historical narrative through an analysis of mosses and monotheism which describes the intersections of traumatic narratives. Caruth argues that trauma as it first occurs is incomprehensible of "the impact of the traumatic event lies precisely in its belatedness in its refusal to be simply located" (qtd. in Berger 573).

Trauma theory is a discourse of the unrepresentable of the event or objects that according to James Berger "destabilizes language and demands a vocabulary and syntax in some incommensurable with what went before" (573). In troubling ways, these discourses often blur into each other, creating a traumatic-sacred-sublime alertly in which historical complexity and historical pain are affected or redeemed. In the field of literary studies, trauma theory has come not as a surprise. As Cathy Caruth points out that the issue of trauma has emerged from an originally fragmented discourse on reactions to catastrophe.

Trauma is a serious injury or shock to the body, from violence or an accident and relating to psychiatry. It is an emotional wound or shock that creates substantial lasting damage to the psychological development of a person. Trauma may be in the form of natural and technological disaster, war or individual trauma. While defining the concept of trauma Ron Eyerman in his *Cultural Trauma: Slavery and the Formation of African American Identity* writes:

Trauma refers to a dramatic loss of identity and meaning a tear in the social fabric affecting a group of people that has achieved some degree of cohesion. In this sense, the trauma need not necessarily be felt by everyone in a community or experienced directly by any or all. While it may be necessary to establish some event as the significant. (2)

According to this definition, trauma is embedded in the psyche of those people who have been eye witness of the bruised incidents. The medical profession has quite logically approached trauma in its most severe manifestation, the collection of symptoms that persistently troubled a person for a month or longer after a traumatic event. In this connection Cote and Roger in their *Covering Violence: A Guide to Ethical Reporting about Victims and Trauma*, state:

Memories related to traumatic injury are not created equal. A memory fo how a loved one died in al drive-by shooting may be very painful but clearly remain just that a memory not a terrifying reenactment. Retelling the painful memory under the right conditions can even help reduce and eventually master the pain. (30)

Traumas are very hazardous that ultimately lead towards the psychological destruction damages the life of innocent people. It also provides long lasting torture to the people who have faced devastating condition in their life.

Thus it becomes clear that traumatic theory is developed form of psychoanalysis which not only includes those psychoanalytical theories but also it includes various fields. That is why, philosophical, ethical, aesthetic question about nature, war, violence, depression, phobia, hyperactivity disorder, anxiety

disorder, attachment disorder, dissociative reactions, paranoia and anger tendencies towards suicidal orientation, irritability, aimlessness and hopelessness include defining the actual meaning of trauma theory. In this regard, in the context of Jaspreet Singh's *Chef*, this research explores the traumatic experience of characters where trauma of identity has been explained more importantly on the basis of trauma theory.

This research primarily aims to depict the role of partition in order to create trauma among people. This research also aims at finding that human beings cannot live in trauma and they attempt to establish harmony. In the age of turmoil and chaos this study makes a significant contribution in order to give a message that partition is not the ultimate solution of something rather it may result into chaos and trauma. This kind of study helps one to be critical of his/her in order to make peace and harmony.

Canadian resident Jaspreet Singh, who grew up in Kashmir, endows his novel with the ring of authenticity, and his descriptions and stories within the various plot lines keep the reader involved on several levels at once. Though the plot lines involving love interests sometimes become overly romantic and even melodramatic, the novel does a fine job recreating the conflicts in an area of the world and its impact over the innocent people focusing mainly upon woman. The author keeps his plots relatively simple and writes with both sensitivity and clarity, and he gives the reader some credit by leaving him to draw some important conclusions on his own.

Since the time *Chef* appeared in the literary scenario, it became able to attract the attention of many critics and scholars. With the beginning of the 21<sup>th</sup> century, this novel was read by a considerable number of critics whose

interpretation is different according to their own understanding. It can be judged from different point of views; therefore, the criticism depends on the reader how s/he interprets. In this connection, Tobin Harshaw, and Editor of the *New York Times* states:

The Siachen exists . . . in a no men's land where India ,Pakistan and China each claim primacy. . . this is the world in which kip finds himself in the two interwoven narratives of Chef . . . but he finds his true calling amid the redolent spices of the kitchen. . . .[An] exotic locale and savory backdrop. (99)

Tobin Harswa, here critically questions upon the futile war for land. He takes this novel as a conflict between established traditions and increasing complex diversified world. He sees kip as a newer generation who seeks to establish peace. Here Harshaw critically analyzing the novel from changing historical and political condition.

Another critic Faye A. Chadwell explains the novel having the story of conflict. He says:

The story is related while Kip, who has a brain tumor, travels by train back to Kashmir. He is returning not only to prepare a wedding feast for his former general's daughter but also to negotiate and resolve his past. VERDICT Throughout, kip's emotional passivity stands in opposition to his culinary abilities. Canada-based Singh adroitly blends lyrical accounts of Kip's past with sensual renderings of the cold climate and piquant cuisine. The result is another successful work of fiction from the Indian Diaspora. (45)

Here Chadwell is praising of highlighting the diasporic condition of Jaspreet Singh, critically analyzes the activities of the narrator Kip and examines the Jaspreet Singh's ability to present his experience through the character Kip. According to Basharatpeer, “ *Chef* is a haunting evocation of the emotional and physical landscapes of war-torn Kashmir. Jaspreet Singh is very learned, gifted and sensitive writer” (cover page).

He has examined the novel critically from the emotional perspective. He sees *Chef* as a novel which excavates the pain and suffering of War-torn Kashmir. He is praising Jaspreet Singh for his sensitivity and talent.

In the same way another critic Manil Suri views the novel as a journey of traumatic experience and says, “A fascinating, kaleidoscopic journey through one of the most beautiful yet besieged areas in the world- Jaspreet Singh brings out the full poetry and heart break of Kashmir”.

Navadeep Kaur Marwah highlights the realistic representation of the beautiful war- sacred Kashmir in Jaspreet Singh's *Chef*. He opines:

Debut novelist Jaspreet Singh's first novel boasts lively characters, interconnected plot lines along with dream-like, lyrical writing. Hard hitting in some places, the author is also harsh and realistic with his descriptions in some instances in the book. . . The author's writing creates a vivid picture of the beautiful, war- scarred backdrop of Kashmir. (7)

Here, Marwah delivers his comment from the angle of war. As said by him, this novel is based on the issue of war between India and Pakistan for the possession of Kashmir province. He has further expressed his view that this novel captures

the vivid picture of beautifully crafted Kashmir and war-scarred environment. In this regard, he has approached this text through the light of war.

Though most of the critics mentioned above have analyzed the text from various perspectives but they have failed to analyze it from the traumatic perspective and this research also shows that how people are performing their positive role so as to maintain peace and harmony in the disputed territory. So, I have directed my critical eye to approach it from the perspective of trauma.

The present research has been divided into three chapters. The first chapter has introduced the objective of the research including literature reviews, significance of topic and its hypothesis. The second chapter would deal with the application of theoretical tool in textual analysis with special reference of trauma theory to prove the hypothesis. Finally, the last chapter is the conclusion of the research. The researcher will recapitulate the overall project of the research.



## II. Traumatic Experience in *Chef*

The novel *Chef* was written in the historical background of the partition violence and Kashmir conflict between India and Pakistan. By bringing forth the politico-historical circumstances of Kashmir, the writer has justified that how the innocent and powerless people have been victimized by the powerful authority. It further analyzes how the indelible marks were left in the psyche of innocent people like Kip that ultimately traumatized him time and again. The plot of *Chef* is quite a non-linear and oblique one. Even its many detours and asides, however, cannot obscure the poignant charms of the subtle, graceful lyricism that pervades its well-crafted narration and dialogue. This novel is basically focused to explore the tragic condition of the innocent people who are obliged to face the existential crisis because of conflict between India and Pakistan. As a diasporic writer, Singh provides the lucid picture of Kashmir province which is most debatable place in the world. This novel carries the undercurrents of the tone of traumatic experiences which are embedded within the structure of the novel and it also shows that how common people are trying to establish peace and harmony around the disputed territory.

As the novel opens its protagonist, Kripal Singh, usually referred to as Kip, is starting out on his lengthy journey by train and bus to Kashmir. He is the son of a heroic military officer, Major Iqbal Singh, who was killed in action during a war with Pakistan when his plane crashed on the Siachen Glacier, the coldest and highest battlefield in the world. Joining the army against his mother's wishes, Kip had worked for five years in the region's capital, Srinagar, as the personal chef of General Kumar, chief of the Northern Command. Now, fourteen years later, he is returning, having been summoned back to cook the wedding

meal of the General's daughter, Rubiya. He has just been diagnosed with brain cancer, and he hopes that once he prepares the perfect banquet, the General will refer him to the top specialists in the military hospital for treatment.

Almost all of the action in *Chef* is retrospective, taking place in Kip's mind as he remembers during his long trip. His memories come to the fore soon after boarding the train:

The beauty is still embedded in my brain. It is the kind that cannot be shared with others. Most important things in our lives, like recipes, cannot be shared. They remain within us with a dash of this and a whiff of that and trouble our bones. I am glad it is raining because India looks beautiful in the rain. Rain hides the melancholy of this land, ugliness as well. I see a face reflected in the window. Who is that man with spots of gray in his hair? What have I become? (10)

These utterances of Kip are outcome of traumatic experiences of his past. While carpeting such feelings he has tried to remember his beautiful events but when we go for the subtle analysis we find the undercurrents of sense of trauma as he says “rain helps me to forget my own self” (10). While working in the military camp in Kashmir, he has gained lots of traumatic experiences that are revealed through his monologue during the time of his train journey. Kip has been suffering from cultural trauma, cultural trauma occurs when members of a collectivity feel they have been subjected to a horrendous event that leaves indelible marks of their group consciousness, making their memories forever and changing their future identity in fundamental and irrevocable ways. While

defining the concept of cultural trauma Jeffery C. Alexander in his *A Cultural Sociology: The Meaning of Social Life* asserts:

Cultural trauma is first of all an empirical scientific concept, suggesting new meaningful and casual relationships between previously unrelated events, structures, perceptions and actions. But this new scientific concept also illuminates an emerging domain of social responsibility and political action. It is by constructing cultural traumas those social groups, national societies and sometimes even entire civilizations not only cognitive identity the existence and source of human suffering but take on board some significant responsibility for it. (85)

The way Alexander defines is the way Kip has been victimized because of haunting memories of cultural traumas. He frequently remembers his father who had been killed during the time of conflict in an accident of air crash in Siachen glacier. The glacier is a giant figure that took the life of million people his father “has become one with the glacier. It was not long after the President decorated his chest with the Param Vir Chakra, the highest decoration army gives to the brave. He fought two wars with the enemy” (31).

Most of the time Kip suffers when he frequently remembers his father’ death and also remembers the condition of his mother, he says “while my father was fighting a war in Kashmir with the Pakistanis, my mother was fighting battles with herself. She stopped in the middle of the road and hugged me, then let me go. She wanted to be alone” (23). These frequent remembrances of the condition of his father and mother give us clear view that how he was

traumatized by the past events. The recollection of past gives him so much trouble and tortures that shapes the form of traumatic literature.

Traumas are naturally occurring events that shatter an individual or collective actor's sense of well-being. In other words, the power to shatter the trauma is thought to emerge from events themselves. The reaction to such shattering events being traumatized is felt and thought to be an immediate and unreflexive response. The traumatic experiences occur when the traumatizing events interact with human nature. Human beings need peace, security, love, harmony, order, and connection. If something happens with the order of such things, according to trauma theory, people are traumatized. By supporting this claim Alexander speaks, "trauma is a kind of rational response to abrupt change, whether at the individual or social level. The objects of events that trigger trauma are perceived clearly by actors. When bad things happen to good people, they become shocked, perhaps even unbearable that create a sense of anger and aimlessness" (87).

He further elaborates that cultural trauma cripples the sense of traumatized person that ultimately leads him towards the mental illness. This concept of Alexander is totally applicable to the life of Kip, Kip as a man of traumatized psyche enters into the vast quagmire of depression and suffers from brain cancer. This traumatic situation is outcome of his fragmented and bruised experiences during the time of his service as a chef in Kashmir where he had worked for five years but he is still unable to forget the problematic condition that he saw or experienced. Because of such factors he has been suffering from brain cancer, while expressing the pain and suffering of cancer he says, "bodies, you see, are constantly talking birth and dying inside us. Every cell knows when

to kill itself. But cancer cells refuse to do so, they keep giving birth to more and more cells and refuse to die themselves” (82). These traumatic memories liquidate his existence and leads towards the jumble of haunting memories.

Experiencing trauma can be understood as a sociological process that defines a painful injury to the collectively establishes the victim, attributes responsibility and distributes the ideal and material consequences. Basically traumas are outcome of negative socio-cultural artifacts that are embedded in the underlying psyche of infected person which gets outlet with the sense of hallucination of previous events. Kip as a man of infected or traumatized psyche reveals his traumatic experiences when he gets contact with the past events that he had experienced. While working in the military camp in Kashmir, he had got chance to receive the pain, suffering, distress, hardship and affliction of innocent people who had been directly or indirectly victimized by the conflict between India and Pakistan.

Basically women and children were traumatized. They could not protest the war loving tendency of political leaders through their voice, only their means for protest was masochist activity. After being suffered, a lot of small girl asks for permission to die, she says her mother, “what do we miss the most when we die?” (3), this question has big significance somewhere in subtle or in manifest level. In response to this question, her mother consoles her and “puts a thick finger on her lips” and says “children should not talk about death” (3). Kip was eye witness of this event so he frequently remembers this event in his long trip to Kashmir after 14 years, by this reason he has been traumatized in every step in his life.

Basically the story of this novel is based on partition violence and its aftermath. During the time of partition violence, so many innocent people had lost their lives in the name of their religion and they were also hypnotized by so called religious custodians. They wanted to fulfill their vested interest by putting their sword on the neck of the innocent people. This novel was written in such particular ground reality which reflects the sense of trauma everywhere, while remembering the tortures and hardships, Kip remembers the dreadful event of partition violence that took his father away from the visible world. Though Kip is not firsthand eye witness of the partition violence but he knows it through the narration of colonel's wife, she narrates:

The city was on fire. The cinema halls were closed and Muslim bodies were burning everywhere and I ran back to our house through chartered streets. When I got home. I found all the doors open and the water faucet running for no particular reason. In the living room, on the streets, on the red carpets, I found the chopped-off heads of my grandparents and mother and siblings and other family members, the killers had gathered them up and picked them up nearly as if they were market fruit. (63)

When India got independent from the claptrap of the British colony, at the very particular time, there occurred big communal tension which ultimately led to the communal conflict between Hindus and Muslims. In that conflict so many innocent people especially children and women were victimized. While remembering this event Colonial's wife remembers the event told by Kip's father,

That evening I boarded the train to India. But it ended up it was wrong train. It was filled with Muslims. The train had come to the newly created Pakistan from India and it was not returning to India. He said, I cannot forget the look on the faces of my fellow passengers; it was as if they were worried for me. I was very afraid but I tried not to show it. (63-64)

This experience of Kip's father Major Iqbal Singh provides mirror reality of partition violence. This violence took his life away that invited psychological impact to his son Kripal. Kip frequently remembers his father's struggle that traumatizes his psyche. Through these series of events one can conclude that how Kip was traumatized in his life.

Trauma is an emotional wound or shock that creates substantial lasting damage to the psychological development of person. Historical narrative comes from such intersection of traumatic repetitions that history like trauma is never simply one's own rather we are implicated in each other traumas. The word 'ruins' designates location of memory in which trauma took place. The ruined capacity reveals the undercurrents of the sense of traumatic feelings through the literature in the non-linear sequence. The notion of traumatic event as having spatio-temporal location leads us to the realm of voided experiences that brings the ruin into the realm of the literature in which peculiarity of one spatial ruin in that it manages to attain to both the unclaimed experiences of trauma and the impossible limit situation. In this process, fragmented and bruised images of the past become the source of traumatic literature. In this novel too fragmented and traumatized memories are merged through the mouthpiece character Kripal that also connotatively refers 'cripple'.

While defining the concept trauma William Cote E. and Roger Simston in their *Covering Violence: A Guide to Ethical Reporting about Victims and Trauma* write, “trauma is a specific and devastating and often long-lasting wound. Trauma is a bodily injury or shock, an emotional shock, often having a lasting psychic effects” (22). As this definition suggests, Kip also suffers from physical as well as psychological pain, mostly he confronts with psychological pain and suffering which traumatizes him time and again. He frequently remembers the dreadful events that had happened in the hospital, he says, “I was afraid of losing my fingers. Ideally, I wanted to become a vegetables were not afraid of anything. The carrots were fucking the earth. The carrots and onions were having better sex than me” (97). This statement symbolically suggests that he was unable to receive hidden essence of life because of unstable pattern of mental psyche, so he compares himself with the non living things.

Traumas also diverged into different discipline like sociological trauma, physical trauma and psychological and cultural trauma; in this concern here I have dealt with cultural trauma which is fundamentally little bit similar with psychological trauma. While defining the concept of trauma Ron Eyerman in his *Cultural Trauma: Slavery and the Formation of African American Identity* writes:

Cultural trauma refers to a dramatic loss of identity and meaning a tear in the social fabric affecting a group of people that has achieved some degree of cohesion. In this sense, the trauma need not necessarily be felt by everyone in a community or experienced directly by any or all. While it may be necessary to establish some event as the significant cause its traumatic meaning must be



established and accepted a process which required time as well as mediation and representation. (2)

The way this definition asserts is the way Kip has been victim of cultural trauma, though he does not get physical suffering but frequently in his every step, he confronts with psychological and cultural residues of negative events that he had experienced after his father's death. When his father died, he joined the military service in kitchen depart where he became familiar with different sorts of unbearable series of events. In the military camp of Kashmir province, during the time of conflict between India and Pakistan so many women were seduced in the name of the investigation and even women did not have freedom to choose their counterparts and they merely become object to be consumed or possessed according to the will of male's desire. In this connection Kip remembers the event where a woman had been sexually exploited, he narrates:

The girl was very fair. Kashmir girls are always very fair. But there were marks under her eyes. She was giving him a blowjob. After sometime he spread his semen on her fair skin and milk-white breasts. She had huge aureoles. Her hair was wild. But she did not seem to be liking it. When he was done he opened the door. As she followed him, he said, I will live up to my promise, you whore, I always live u to my promise. I did not do this to you for nothing, he said and I hid behind a crate, unable to follow them scared because I knew the whole area under heavy surveillance and there were loaded guns. (190)

During the course of his journey he memories all such pathetic events that traumatizes his mind because he could not have spoken against that bad event.

Traumatic memory does not always mean that experienter himself should be involved in the suffering; it also comes while remembering the events where others were victimized. This event is just epitome of Kashmir Province where so many women and children were obliged to lead the pathetic and poignant condition in their life. In the Kashmir conflict human right was under the verge of collapsed because the “tradition of camaraderie and humanity has died out in regiments” (167). Karl Marx has said that religion is opium; this claim is very suitable for the Hindus and Muslims orthodox who have forced innocent people to pull them in the oven of conflict where they do not get any respect when they lose their lives in the name of the religion. The soldiers who died in the conflict did not get respectable funeral as narrated by Chef Keshen:

Chef’s fate was similar to the fate of the Pakistani troops and officers who died in the war. Pakistan had sent them to India posed as freedom fighters and when they died, Pakistan did not even acknowledge them as dead soldiers. Muslim troops in our regiments buried the dead Pakistani soldiers, because the enemy army refused to accept the bodies back. (176)

This description of Chef provides trials and tribulations of soldiers who have been fighting each other for the sake of their state but they do not get well respect in the society when they die.

The conflict in Kashmir dates to the partition of India in 1947. The State of Jammu and Kashmir was at this time majority Muslim but with a Hindu ruler, and it was unclear whether it would accede to Pakistan or India. Its eventual accession to India became a matter of dispute between the two countries, with both India and Pakistan claiming ownership of Kashmir. After a brief war in

1947-48, Kashmir was divided between Pakistan and India administered territories. A ceasefire line was agreed under UN supervision, which has since been renamed the 'Line of Control'. Around one third of the territory has since been administered by Pakistan, with the remainder administered by India, including Kashmir Valley, which has a strong Muslim majority.

Siachen has witnessed sporadic armed clashes between India and Pakistani forces since April, 1 1984 when the Indian army carried out a clandestine operation code-named Meghdoot and established permanent posts at the Siachen glacier, since then the Indian tricolor has flown over Siachen. An upset and agitated Pakistani force launched a fierce attack to dislodge the Indian troops. The two nuclear armed neighbors have confronted each other militarily for control over the ice wasteland and its approaches in the eastern Karakoram mountain range, adjacent to the borders of India, Pakistan and China. The longest running armed conflict between the regular armies in the present century, the Siachen conflict has resulted in thousands of casualties from both sides, primarily because of adverse climatic conditions and harsh terrain. This is despite the fact that the leaderships in India and Pakistan acknowledge the human and economic costs of the Siachen dispute.

Perhaps it symbolizes distrust between India and Pakistan. Since Siachen is in Kashmir, it also symbolizes Indo-Pak battle over the valley. For India control of Siachen is of key strategic importance allowing the Indian army to dominate the heights and overlook the Pakistan-China highway. Pakistan believing that Siachen should be part of its territory is also keen to control the heights for the very same reason, besides of course linking it to the overall dispute over Kashmir. Whatever may be the reality, the bottom line is that the

human and economic costs of sustaining more than two decade long bloody conflict over the possession of the geographically remote and climatically inhospitable glacier continues to bleed both Pakistan and India dry.

This novel was written on this historical background so it is fully replete with political and cultural trauma. The medical profession has quite logically approached trauma in its most severe manifestation, the collection of symptoms that persistently troubled a person for a month or longer after a traumatic event. In this connection Cote and Roger in their *Covering Violence: A Guide to Ethical Reporting about Victims and Trauma*, state:

All memories related to traumatic injury are not created equal. A memory fo how a loved one died in al drive-by shooting may be very painful but clearly remain just that a memory not a terrifying reenactment. Retelling the painful memory under the right conditions can even help reduce and eventually master the pain.

(30)

Traumas are very hazardous that ultimately lead towards the psychological destruction. Kip as man of traumatized psyche, always ponders on the past events when he gets contact with the similar events.

During the time of his army service in the Kashmir he has been eye witness with the different sorts of unbearable events where innocent women had been played like doll in the hand of army officer. Irem as an innocent woman having a Muslim identity faces great tortures and trouble during the time of her persecution process. She had escaped from the hand of her husband with the motto of suicide, “She has jumped into the river to end her life. To end one’s life is against religion but the life she was leading was worse than death. Her

husband and his mother criticized her constantly for not being able to bear a child". But unfortunately she cannot die and crosses the border and steps in the Indian land where she is charged as a Muslim detective and asked many question in trivial way:

Name?

Nav?

Irem.

Father's name?

Moul sund nav?

Maqbool Butt.

Citizenship?

Shehriyat?

Kashmiri. (32)

These questions asked to the innocent woman were interpreted by Kip the hallucination gives him so much pain in his present life. He cannot escape from the past events and frequently remembers his past experiences that traumatize him in his day to day survival.

At the time of persecution process he was together with the colonel and obeyed the order to interpret, Irem is further asked:

Colonel: Ask again,

Citizenship?

Shehriyat?

Kashmiri.

Married?

Khander Karith?

Awaa.

Yes.

Huaband's name?

Khandaraas nav?

Raja Nomani. (47)

Kip in the way to Kashmir through train remembers these events because these were embedded in the underlying psyche in the form painful events that ultimately traumatize him all the way in every step. Cultural trauma is underpaid within the domain of social system, in societies there may occur disruptions, injustice and inequalities that are embedded in the psyche of experiencer in the suppressed form that haunt him/her time and again. Kip also bears such cultural experiences and reveals in the form of reconciliation that always haunt his psyche lead him to the vicious disease like brain cancer. In his journey to Kashmir after 14 years, he particularly remembers the events where women were sabotaged in the bottom rungs of the social ladder. They are forced to bow under the feet of powerful patriarchal authority. His psyche mainly remembers the events where Irem has been pregnant and forced for unwanted curate, it proves that she had been seduced by sexual predators like General Sahib. Kip remembering the traumatic events he says:

It was only then I realized she was heavy with child.

God, I said.

I was at the loss of words.

So . . . you are . . . not infertile!

I did not know what else to say.

Who? I almost whispered. Who did it?. (208)

These utterances are enough to read the psyche of Kip where he has defined the poignant and pathetic condition of a helpless woman but at the time when she had faced such critical situation, he was unable to raise his voice in the favour of victimized woman because he was bounded by certain norms and order. By such different reasons he left the service in army regiment as a cook and recollected such event as a form of trauma.

Experiencing trauma can be understood as a sociological process that provides a painful injury to the collectively, establishes the victim, attributes responsibility, and distributes the ideal and material consequences. Collective identity revision means that there will be a searching remembering of the collective past for memory is not only social and fluid but deeply connected to the contemporary sense of the self. Identities are continuously constructed and secured not only by facing the present and future but also reconstructing the collectivity of earlier life. Once the collective identity has been so reconstructed there will eventually emerge a period of calming down. The heightened and powerfully affecting discourse of trauma disappears; the lessons of the trauma become objectified in monuments, museums and collections of historical artifacts. In this concern Alexander writes:

Even when the nature of the pain has been crystallized and the identity of the victim established, there remains the highly significant question of the relation of the victim to the wider audience. To what extent do the members of the audience for trauma representations experience an identity with the immediately victimizes group? Typically at the beginning of the trauma process, most audience members see little if any relation between

themselves and the victimized group. Only if the victims are represented in terms of valued quantities shared by the larger collective identity will the audience be able to symbolically participate in the experience of the originating trauma. (96)

Traumatic memories are attributed to real or imagined phenomena, not because of their actual harmfulness or their objective abruptness but because these phenomena are believed to have abruptly and harmfully affected collective identity. Traumatic memories are hazardous to the personal life of the experiencer. Kip as an experience of the traumatic events frequently suffered by the by gone events. He remembers the condition of Irem in this way:

Next day at the same time I knocked on the door and asked her the same-to-same question. But she said no. I urged her to change her mind. The nurse would do it without telling anyone. The nurse will make you normal again. But she said no. she wanted to keep the child. She told me the baby was kicking inside her belly. The baby was crying and asking her to give her a name. (209)

Kip as an army has involved himself to give torture to the innocent woman and forced to make her abortion due to the pressure of his senior officer, at that moment he did not have any option except following the order of his senior. But after a long time, he realized that he had done great fault at his past and enters into the domain of painful traumatic experience that has ultimately led him to bear the brain cancer.

Memory plays vital role while remembering the traumatic events, such memories revise the past experience and one undergoes to remembers the past events that were unbearable for his/her peaceful existence. Memory is usually



conceived as individually based, something that goes on inside the heads of individual human beings. Memory has three meanings: the mental capacity to retrieve stored information and to perform learned mental operations, such as long division; the semantic, imagistic, or sensory content of recollections; and the location where these recollections are stored. Theories of identity formation or socialization tend to conceptualize memory as part of the development of the self or personality and to locate that process within an individual, with the aim of understanding human actions and their emotional basis. In such accounts, the past becomes present through the embodied reactions of individuals as they carry out their daily lives. In this way, memory helps to account for human behavior. In this regard, Ron Eyerman in his *Cultural Trauma: Slavery and the Formation of African American Identity* states:

Notions of collective identity built on this model, such as those within the collective behavior school, theorize a loss of self and the formation of new, collectively based, identities as the outcome of participation in forms of collective behavior like social movements. Here memory, as far as it relates to the individual participant's biography, tends to be downplayed, because it is thought to act as a barrier to forms of collective behavior that transcend the normal routines of daily life. (5)

The barrier of memory once crossed, the new identity is created with the collective memory rather than the individual as its basis. The question of whether this collective may develop a memory has, as far as we know, rarely been addressed by this school. Kip as an army from Sikh community plays with vivid memories, when he was a renowned cook in Kashmir province but he never felt

self-esteem because Sikh people did not have independent existence after partition violence, “the Sikh soldiers experience more pain than the rest of others” (112).

After the partition violence, Hindus and Muslims got their independent identity but Sikhs were forced to support either of the community, they did not get clear identity. By internalizing this ground reality, Kip’s mother tried to stop him to go in army service and begged “not to move to Kashmir. That place was foreign to them, that is filled with turmoil” (24). But Kip did not follow the order of his mother and joined the military service and finally realized that the command of her mother was true because he did not get self-esteem during the period of his service. This particular event also traumatizes him time and again and frequently remembers the request of his mother. Furthermore, he rememorizes the pathetic and poignant condition of his master chef and narrates the words of his master “ I refused tea to that man, that is why the colonel showed me his teeth and reprimanded me severely. I was transferred to the kitchen as a dishwasher” (18).

Cultural trauma is also rooted in an event or series of events, but not necessarily in their direct experience. Such experience is usually mediated through newspapers, radio or television, for example, which involves a spatial as well as temporal distance between the event and its experience. Traumatic status is attributed to real or imagined phenomena, not because of their actual harmfulness or their objective abruptness, but these phenomena are believed to have abruptly and harmfully affected collective identity. Individual security is anchored in structures of emotional cultural expectations that provide a sense of security and capacity. These expectations and capabilities in turn are rooted in

the sturdiness of the collectivities of which individuals are a part. At issue is not the stability of a collectivity in the material or behavioral sense although this certainly plays a part. What is at stake, rather, is the collectivity's identity, its stability in terms of meaning not action. Kip as a man of traumatized psyche undergoes with vivid sorts of bruised experiences that pulls him to the existential and identical threat, "the sound of machine guns would rebound in the valley and invade his life. But then the guns would stop for a while and the delicious sounds of bugles and military bagpipes from our camp and the enemy camp would wag inside the kitchen and mix with the sounds of coals in the tandoor" (27).

Cultural trauma is outcome of devastating and fluctuating events in the world. The world is becoming increasingly traumatic for humankind, a truth that became evident once more following the tragic events of devastating consequences. Interest in the effects of this kind of event is not new to psychoanalysis. Nearly a century ago, the 'war neuroses' of the First World War led psychoanalysts to direct their attention to traumatic experiences as triggers of neurosis. However, such traumatic experiences pose questions that have yet to receive satisfactory answers: can events, by their magnitude alone, cause disruption of psychical equilibrium? Is it possible to think about a traumatic situation from a purely economic point of view? If so, can we expect all subjects to react to it in an identical way?

Psychical trauma always involves an interaction between the 'outside' and the subject's internal world. We cannot conceive of psychical trauma occurring exclusively on the basis of an external current event, no matter how violent this may be; such a conceptualization would be tantamount to denying the personal and the individual 'baggage' underlying each person's reaction and

ultimately to denying the participation of the unconscious. The concept of psychological trauma implies a continuous, oscillating interaction between the external and the internal worlds, or, more specifically, what is recognized as the traumatic consequential outcome of a specific interaction between the external facts and the way they are psychically experienced.

Psychoanalysts must therefore use concepts referring to the unique relationship between each person's internal and external worlds. Let us always keep in mind, then, the complex intersection of these two imposing realities which, from both 'outside' and 'inside', beleaguer the subject. To conceive, as Freud does, of a psychopathological entity, traumatic neurosis operating entirely independently of the unconscious system and of psychical conflict poses no small problem for the theory of psychoanalysis. In this connection, Juan Carlos Tutte in his *The concept of psychological trauma: A bridge in interdisciplinary space* states, "Freud's own preoccupation with this led him to classify traumatic neuroses as an exception [for] their relations to the determinants in childhood have hitherto eluded investigation. Certainly these words, among the last he wrote in a lifetime's work, bear witness to Freud's ambiguity regarding this topic" (898).

Psychical trauma is also a part of cultural trauma; it actually focuses on the issue of repressed sexuality. Sexual desires are embedded in the psyche of any human being somewhere in subtle or manifest level, Kip also as a normal human being bears the sexual desires but he lacks the way of its clear outlet, this repressed sexual desires also leads him towards the psychosexual trauma, in this connection Jeffery C. Alexander in his essay "A Cultural Sociology: The Meaning of Social Life" asserts:

Much as this memory residues surface through free association in psychoanalytic treatment, they appear in public life through the creation of literature. It should not be surprising, then, that literary interpretation, with its hermeneutical approach to symbolic patterns has been offered as a kind of academic counterpart to the psychoanalytic intervention. In fact, the major theoretical and empirical statements of the psychoanalytic version of lay trauma theory have been produced by scholars in the various disciplines of the humanities. (89)

The trace of psychological trauma is found in the psyche of Kip because he frequently visualizes the sexual events where he had been unable to fulfill because of cultural constraints. He remembers the events:

One day, standing by the banks of the river I noticed a young woman washing apples. No sari, but loose drawstring pants and a loose knee-length robe, a pheran. Her breasts jiggled inside. The pheran was wet around her belly, the salwar was rolled up to the knees. Both feet inside the water and the channel was clear and cold and transparent and very quiet. Now and then she stirred the quietness with the apples and her delicate feet. I observed her standing on the rock. (35)

This event clearly provides a sort of repressed sexual psyche of Kip. Kip as a military chef did not get chance for romance because he used to be busy in the four wall of the camp, at this time; he was far from the sexual attachments with female partners though he was young and energetic. In this condition, his all

desires were stored in the latent psyche that ultimately led him to bear the jumble of traumatic experience. He also further remembers the same event:

The guitarist was in white banian only and she wearing a petticoat only. I remember her smooth looking body down to the tassels of her petticoat. The burgundy colour of her sweaty blouse, which was clinging to the guitar. They did not see me. If I had sealed my lips the regiment gossip would not have started, the rumour would not have spread inside and outside the barbed wires like orange they did. (47)

The erotic desires that were repressed in his mind are frequently traumatizing him at the present. The frequent remembrance of such sexual events gives candid view about his sexual trauma which is a part of cultural trauma. Kip as a innocent man is fed up with the military code of conduct where freedom remains in the constraint of other. The officer are free to do whatever they want, they even become ready to sleep with other's wife in the absence of her husband. And women also are obliged to fulfill their sexual desires by keeping illegal relation with others, colonel Tagore's "wife is interested in other men and she is going to sleep with them despite the marriage" (47).

Kip has also just learned that he has a brain tumour and is given only three months to live, a prognosis that sets the tone for the entire novel. Kip's personal tragedy is held up as a mirror for the hopeless political situation in Kashmir. He is totally fed up with the political situation and unnecessary conflict between India and Pakistan for their vested interest. While fulfilling their self interest, so many innocent people have sacrificed their life but they have not got any respect when they die. Both parties fight day by day but the outcomes are

bleak, terrible and divesting. And only there occurred pain, suffering, hardships and affliction. Since Partition Kashmir has been the subject of intense dispute and armed conflict. Although a ceasefire was agreed upon in 2003, the future of Kashmir is still largely regarded as uncertain. Pakistan controls the northwest regions of Kashmir, while India controls the central and southern portions, but the areas belonging to Pakistan are largely uninhabitable, and the regions ruled by India are still predominantly Muslim. The Siachen Glacier stands at the centre of this conflict as both sides' stake claims for possession of it. Siachen is the world's largest non-polar glacier, and is also the site of the world's highest military base camp and battlefield. A similar sentiment runs through Singh's novel. It is not surprising, then, that one of the main figures of the story is the glacier itself viewed as a place of banishment by soldiers. An estimated 5,000 soldiers have died atop Siachen in the past twenty years, but more men die from avalanches than from gun battles. The novel recounts how soldiers suffer from a lack of oxygen and see djinns, fall into deep glacial crevices and have no possibility for rescue, and how some would rather die than spend another night on the glacier. Chef Kishen, who trains the younger Kip in the General's kitchen, is exiled to the army kitchen at Siachen as punishment for serving a dish of halal lamb to a group of imams who did not eat meat. The variety of dishes and dietary regulations (veg, non-veg, halal) that spans the subcontinent keeps Kip on his feet in trying to please everyone, a job not unlike that of a diplomat involved in debates on Kashmir.

This historical background is enough to understand the condition of military and surrounding residence in Kashmir province. Kip as an eye witness of the Kashmir conflict, plays with the vivid images that he had gained while

working in the Sichen Glaciar. Such experiences are still hunting in his mind and he has been suffering from brain tumor because of extreme trauma. The cultural trauma process takes place between event and representation. But in order for the event to become to a cultural trauma, to migrate into social significance, it has to be established as a shared value even if we talk about a negative value as in the case of trauma. This is a process that takes time and that require agents, meditations and a community of carriers and caretakers. Thus, cultural trauma, as a social and cultural phenomenon implies an ethics. This concerns cultural trauma and not all traumas. The gap between event and repression is not always a free and open space that is accessible for intervention and agency. Some events may be so difficult and horrible that it takes an extensive time spans to appropriate them. However, it also considers that psychological or in individual trauma at least come under the framework or the cultural trauma.

Kip as a narrator, narrates the traumatic psyche of Rubiya a daughter of General Sahib. When Rubiya knows that his was culprit to make Irem unwanted pregnancy, she curses his father and says, “I am angry at my father, very angry. I am angry he did this and I am sad he is dead. But I am also angry that he is dead” (224). Irem as a Muslim woman has been accused as a detective and reaped by General Sahib. She also has beard a illegal child because of which she has been mentally abnormal. She frequently traumatized, because of extreme she has come with grenade to throw over General Sahib. This event is narrated by Kip:

Sahib was inside; resting and you Rubiya were outside, playing.

She knew this. The thing in her hand looked like a vegetable but it was not a vegetable as I discovered later. It was a grenade. Made in Pakistan. But she did not throw the grenade. She changed her



mind. I saw her struggle. Her hand touched her heart and she turned and then turned back as if she was looking at the house for one last time and disappeared behind the plane trees. (242)

This pathetic and poignant situation provides clear hint about traumatized psyche of Irem and by seeing such condition of an innocent woman, Kip also has been traumatized time and again. Such traumatic experiences are responsible for the unstable psyche of Kip. From this narration we do not find trauma only in the psyche of Kip, more than that we can imagine the traumatic psyche of Irem who is trying to blast over the body of General Sahib. This event hints that some time trauma goes towards the revenge motif action as done by Irem.

Trauma is an emotional wound or shock that creates substantial lasting damage to the psychological development of person. Historical narrative comes from such intersection of traumatic repetitions that history like trauma is never simply one's own rather we are implicated in each other traumas. The notion of traumatic events as having a spatio-temporal after life independent of its originated location leads us to the second turn of voided experiences. All most people are always suffering from trauma. In this connection William Core and Roger Simpson in their book *Covering Violence: A Guide to Ethical Reporting About Victims and Trauma* write:

We all think we have trauma in our lives, indeed, we apply the word loosely to such routine events as being tied up in traffic or arriving at the airport without picture ID. For those who suffer violence, through, trauma is a specific, devastating and often long-lasting wound. The definition recognizes two types of trauma-

physical wounds that an emergency room might treat after an accident and emotional wounds. (22)

These lines concerning on trauma indicates that we all are facing traumatic tortures somewhere in subtle and manifest level. Trauma gives long lasting effect through the repetitive memory. According to above concept of trauma there are two poles of trauma; physical and psychological. Here, in this research I have oriented to excavate the effects of psychological or emotional trauma.

Rubiya as an innocent girl has been suffering from psychological trauma. She frequently remembers her mother's death and always enters herself into the domain of frustration. The past memory always hunts her so; she remembers her mother's death and says, "I was not even seven when my mother died. At first things were difficult, she was absent and present everywhere she went, wounding me. Father was sad too and we would walk hours on end without talking to each other"(230). She is also unhappy with the conflict between India and Pakistan so she says:

Now many years later, I think the border between India and Pakistan is a bit like the white film screen that belonged to the open-air cinema. Both sides happen to be watching the same film, sometimes projected from India and sometimes from the Pakistan side and our left is their right and our right is their left. (231)

These lines uttered by Rubiya indicates that how she is traumatized by violence on Kashmir province. She remembers this event in the form of recollected memory. At the single moment she remembers her mother and Kashmir conflict.

Summing up, this research has been targeted to explore the causes that oblige Kip to face the psychological trauma and how he is hunted time and again

by those past events that he has experienced during the time of his military service in Kashmir province. It has also provided the message that how war and conflict are responsible to give traumatic experience to the innocent people. In this text, writer's position seems to explore the hidden reality of partition violence and Kashmir conflict and its impact over innocent and marginalized people. Along with this, the writer has presented the candid history of Kashmir conflict where so Kip like people are eye witness of traumatic events and such bruised experienced have pushed them in lifelong devastating effect.

### III. Conflict and Trauma

This research on Jaspreet Singh's *Chef* explores the causes that oblige innocent people to drown into the jumble of traumatic experiences and how they are orienting to seek peace and harmony being extremely fed up with the bruised feelings. It also studies the life of innocent people. During the time of Partition violence and Kashmir conflict so many innocent people have been victim in the furnace of burgeoning conflict between India and Pakistan. In this situation, the people from different social strata are facing different sort of traumatic experiences that have ultimately led them towards the mental disorder. At the same time they also seek for peace and harmony among the people.

This historical novel *Chef* provides vivid imageries of the conflict between India and Pakistan and its impact over the innocent people. The conflict in Kashmir dates to the partition of India in 1947. The State of Jammu & Kashmir was at this time majority Muslim but with a Hindu ruler, and it was unclear whether it would accede to Pakistan or India. Its eventual accession to India became a matter of dispute between the two countries, with both India and Pakistan claiming ownership of Kashmir. After a brief war in 1947-48, Kashmir was divided between Pakistan and India administered territories. Around one third of the territory has since been administered by Pakistan, with the remainder administered by India, including Kashmir Valley, which has a strong Muslim majority.

Kashmir has witnessed sporadic armed clashes between India and Pakistani forces many times in the history. Perhaps it symbolizes distrust between India and Pakistan. Since Siachen is in Kashmir, it also symbolizes Indo-Pak battle over the valley. This novel was written in this historical

background, so, it captures the ground reality of conflict between India and Pakistan and its impact over the innocent people including lower ranking military combatant. This conflict has resulted Kip to be traumatic in every step of his life. Kip as a cook in Kashmir military force becomes eyewitness with different sorts of devastating events that traumatize him time and again in his life and obliged to suffer from brain tumour. At time of conflict women have faced more difficult condition; they do not have freedom to make their own decision, Irem like women were abused in the hand of General and obliged to be unwanted pregnant. This was very traumatic for herself and Kip who was eyewitness of this event.

Thus, this research, the researcher has directed his critical eye to study the traumatic condition of people who have been victim in the conflict between India and Pakistan through the keen study of Jaspreet Singh *Chef* and other supporting materials. Along with the sense of traumatic experience, the research also carries the undercurrent of sense of peace and harmony of the surrounding people of Kashmir conflict. From over all analysis of historical situation of partition violence and Kashmir conflict, the researcher has come to the conclusion that the people who were touched by Kashmir conflict were suffering from mental, psychological and physical trauma so they are seeking peace and harmony to manage their traumatized psyche.

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