

Representation of Cultural Trauma in Saadat Hasan Manto's Selected Stories

This research paper examines Saadat Hasan Manto's selected stories from the collection Kingdom's End, with a special attention to its representation of partitions. For this, the paper uses cultural trauma as methods to delve into the narrative of the stories. Manto's story collection, Kingdom's End reflects the traumatic conditions of people due to afoot violence. With regard to this fact, this study assumes that separation can lead to intolerable or uncontrollable problems without knowing its further results. Psychology is disturbed by war, and the arousal of hostility in the human mind leads them to consciously carry out barbaric, inhuman and sinful behavior. Due to long lasting effects of violence, they are unable to deal with such problems. So, to bring the issue of cultural trauma into forefront, this paper highlights the fearsome situations in the stories and then analyses them thoroughly. The stories are: "The Assignment", "The Women in the Red Raincoat", "The Last Salute", "The Dog of Titwal", and "Two-nation Theory". Similarly the later part of the paper explores the socio-political circumstances and the author's standpoint to depict the real fettle of society. My entry point is territorial partition, this took me to cultural trauma and it's far reaching consequences. Thus, my central research anxiety is to examine how territorial dislocation creates animosity and cultural trauma affects more than ever.

Key Words: Cultural trauma, humanitarianism, revolt, tradition, territorial dislocation

This research work deals with five stories of Saadat Hasan Manto's collection of short stories *Kingdom's End* (2007), and attempts to investigate the cultural trauma and also departure of humanity from people due to partition of India and Pakistan. This paper studies cultural trauma as described by Jeffry Alexander. His theory is a work on partition violence and subsequent trauma. As Manto was a close observer of partition and violence, his stories depict

bitter reality of partition violence and trauma caused by it. This paper analyzes five stories such as: “The Assignment”, “The Women in the Red Raincoat,” “The Last Salute,” “The Dog of Titwal,” “Two-nation Theory.” It makes an analytical argument from the perspective of trauma theory. When British left India, Mohammad Ali Jinnah demanded separate kingdom for Muslims. Jawaharlal Nehru, leader from India accepted that and on 14th August 1947 Pakistan became a separate country. Because of which Muslims from India shifted to Pakistan and Sikhs and Hindus from Pakistan shifted to India. In that process, many Muslims were killed by Hindus and Sikhs in India and Hindus and Sikhs were killed by Muslims in Pakistan. Because of this violence many people lost their children, parents, and relatives. That later on turned to be cultural trauma for those ones who lived suffering from great loss of their children, parents, and relatives. Manto’s stories portray such pain and sufferings of those people who spent their life in traumatic condition.

Similarly, small entities occurred in tradition are hard to forget, its reaction recurrently rose up in group and the revolt occurred. This is cultural trauma. Why cannot they forget each other? Why are they hostile to each other? These are some questions and answering these questions is my project. The entity that boosts this generation and implant enmity in them is trauma. The anger, enmity, hatred, cruelty all this came collectively. Suffering same torture by the group of people from long time, turn into collective trauma which is stated as cultural trauma. Manto’s story collection, *Kingdom’s End* reflects the traumatic condition of people due to partition violence. It also portrays the departure of humanity from people during that period. Regarding this fact, this research hypothesizes that to be separated without knowing about its further result brings intolerable or uncontrollable problems. Chaotic situation endured by people from long time makes them act unusually. Psychology was disturbed due to war which arrows in

humanistic thoughts in their mind which lead them to perform consciously which is barbaric, inhuman, and sinful. They transform themselves in to more barbaric creature. They were not able to handle such problematic issue because of cultural trauma.

Sadat Hassan Manto is an Indian and Pakistani novelist, playwright and writer. He was born in 11 May, 1912 Ludhiana India. He writes in the Urdu language. Manto migrated to Pakistan in 1947 from India. He was charged off being obscene in his stories by the government of Pakistan. His stories are blamed of representing sexuality. A few months after arriving in Pakistan his story “open it” was published in the monthly Naqoosh, and he faced his first trial in Pakistan. A couple of month later, in March 1949, “colder then ice” was published in a special issue of Javed, and Manto. Even if Manto was imprisoned at different times for his writing, later on he was released very honorably from all these trials. This is the power of truth and true writings. During partition Gandhian principle of non-violence was more in focus. In this context, the partition violence is considered as an aberration in the mainstream writings of Indian literature because the two contradictory notions cannot go together for a country.

In trauma, there is deep disturbing and distracting experience which includes emotional shock following a stressful event or a physical injury. Trauma was narrowed down in small arena but now its scope is widened to history, culture, economy and politics. The word trauma comes from Latin meaning “wound”. In this case trauma refers to psychological rather than a physical wound. It disrupts an individual’s frame of reference i.e. belief about themselves and the world. Cultural trauma is one that we as a social group experience together, with our experience being that of perpetrators, victim or spectators, with all of us deeply affected by the experience as representing some form of violent interruption to our lives. Regarding this here are some other theorists along with Jeffery Alexander to discuss the idea. Dominick LaCapra talks about trauma,

absence and loss in which there is heavy description of how people fall in trauma after horrendous situations. Likewise, Fredrica R. Halligan talks about youth and trauma. It address towards the temperament of youth in traumatic situations regarding terror, war, murder, incest, rape and suicide. Mira Debs talk about using cultural trauma, putting the over view upon Gandhi's assassination, partition and secular nationalism. Here is a thick description of nation and nationalism.

Culture is a broad term, it include religion, dress, dance, food, shelter, songs and so on. Taking one of the entity 'religions' as the main aspect of culture the analysis of trauma is done here in this work. Religion is the main entity behind partition of India and Pakistan. In Manto's stories we can find that somehow religion become one dividing factor among two nations.

Manto's stories most of the time take common people as the main character. He picks up character like lunatic, children, women, cattle and unusual things like bottles, burkha, and meat so on. He does so because former are the real victims and latter are the actual proof to imitate the pain and suffering. The experience of those who undergo partition violence is inexplicable factually because there are horrors going on everywhere and they were suffering the exact situations. That is why many characters in Manto's stories are unable to fulfill moral obligations towards their fellow human beings.

Victims are always in helpless condition, so here too the condition is same. Common people who were suffering from the horrendous situations were in helpless condition when moral duties are not fulfilled by concerning groups. The experience of victims in the partition violence is simply unexplained in magnitude and scale. They undergo physical, sexual, cultural, social, communal and political misery. They find themselves in remiss condition and clueless to find any way out. In his collection *Kingsdom's End* translated by Khalid Hasan keeps together some

of the finest stories, ranging from his chilling recounting of the horrors of partition to his portrayal of the underworld. Writing with great empathy and feeling about the fallen and the rejects of society, Manto shows the essential goodness of people does not die even in the face of unimaginable suffering. Powerful and deeply moving, these stories remain as relevant today as they were first published more than half a century ago.

Similarly, talking about Manto's writing he could identify with the alienated because he had felt the alienation in his own life from his own family. He also had contempt for the hypocrisy and double standard of so-called 'respectable' society. What he found incomprehensible is why they return on each other with such savagery at a time which should have been their greatest moment of joy, independence from alien rule. One of Manto's stories "Tobatek Singh", which recalls the madness that had gripped the subcontinent at the time of independence, permeating even lunatic situations, including decision makers in the two countries to exchange their inmates on the basis of religion. Other stories like, "The Assignment", "Siraj" illustrated the savage irony of those times. "The Last Salute", set in the war of Kashmir in the wake of independence, underscores the dilemma of yesterday's comrades having become today's enemies because of a line drawn across the map.

Manto's next story "Khushia" is about a procurer whose manhood is challenged by the girl he provides to his customers when she tells him to walk into her place although she is stark naked. He returns to her later, but in a different capacity as a costumer.

Manto could also write a pure love story, such as the moving and lyrical "On the Balcony", which is included in this collection *Kingdom's End*. His light and satirical stories are a special pleasure to read. "Upstairs and Downstairs" is about an old couple performing sensual activity to have sex, but is not sure if that is what the doctor would recommend or approve. As a

counterpoint, Manto moves us to the quarters of the domestic help, where we find the young couple fit and ready to get into what their masters are scared to death of attempting.

This project makes a significant use of concept developed in representation; it does not offer comprehensive analysis of representation theories. This work only takes five short stories collected in *Kingdom's End*. It focuses the possible factor of partition violence and the further result of cultural trauma. Cultural difficulties lead them towards territorial division. It goes through methodology called trauma theory sidelining other methodologies. Along with this, in most of the story of Manto we find partition violence and its trauma, this paper tries to show cultural trauma as the main factor of partition. What was the inciting element of contentious hatred up to now among the people of two countries will be discussed. Main theorist for the discussion is Jeffrey Alexander who stated cultural trauma. Trauma theory provides alternative insight into interpreting literature. Jeffrey C. Alexander writes:

Cultural trauma occurs when members of collectivity feel they have been subjected to a horrendous event that leaves indelible marks upon their group consciousness, marking their memories forever and changing their future identity in fundamental and irrevocable ways . . . It is by constructing traumas that social group, national societies and sometimes even entire civilizations not only cognitively identify the existence and source of human suffering but 'take on board' some significant responsibility for it. (1)

This definition composes cultural trauma in terms of four significant and interwoven elements. Firstly, it includes a sense of danger and unsafe situations. Secondly, it addresses to the long term effects. Effects of torture and suffering cannot end quickly. Similarly, third elements talks about collective revolt. Suffering is faced by the group of people commonly so the reaction or

defense of it is always in collective form. Forth element is about connectedness to the particular group. In Manto's stories, he addresses that the special political interest is imposed upon their group of people while they were living in harmony before. They were divided into two groups and later on into two countries. This division was not only of territory but it was of heart too.

Manto's *Kingdom's End* depicts the brutality of people during the time of partition. The mass murder of people and the traumatic condition of people is portrayed in this collection of stories. D. J. Matthews in his article "Trauma of Partition" states that, "Many of the stories, excellently translated in *Kingdom's End*, record the horrors of the partition of a country, where simple people who had hitherto taken their existence for granted suddenly had no idea where they were" (999). It also makes clear that Manto's this collection of stories depicts the fear of partition and people running from their home without knowing where to go and what to do in their life.

Within a short period, millions of people escaped from their homeland and millions were killed. This also raises the question of humanity and human civilization. Rabia Umar Ali in her article, "Muslim Women and the Partition of India: A Historiographical Silence" argues:

... less attention has been paid in the general context of the partition studies in the humanistic perspective which can provide the reader with sensitive insights into an episode that has rightly been regarded as 'one of the human convulsions of history.' In a short span of a few months, 12 million people moved across the newly demarcated boundaries in a plight that is hard to associate with civilized human existence. (426)

This extract shows the brutality of human being and raises unanswerable question to the human civilization. The mass murder is the reason for the lack of humanity as Umar also focuses on

this. The most targeted were women during the partition. In Manto's stories also women are used to show the darker side of partition. Umar also mentions that, "Women were in most cases the worst sufferers who endured pain and grief, faced enmity, humiliation and suffering and above all, nostalgia for their lost homeland and were left in new surroundings with a heart divided (427)." As Umar argues women are depicted as very lower stage during partition. Manto in his stories also depicts women as targeted people by both of the groups. His story "Colder than Ice" illustrates how a Muslim girl is treated even after death. Raza Rumi, in his article "Reclaiming Humanity: Women in Manto's Short Stories" argue that, "the epic story, "Colder than Ice", illustrates the episode of a Sikh named Isher Singh who abducts a Muslim girl during riots and rapes her, only to realize that she had been dead all the time"(81).

Till now, many of the writers have written about partition violence but Saadat Hasan Manto beautifully portrays the partition violence in his stories by not supporting any side. He is not in support of any sides that make his writing different from others. Stephen Alter in his article, "Madness and Partition: The Short Stories of Saadat Hasan Manto" states that, "No writer has been able to convey the violent ambiguities of communal conflict with as much force and conviction as Saadat Hasan Manto. Many of his stories focus on the sense of despair and dislocation caused by the partition of Pakistan and India in 1947" (91). As Alter argues Manto seems capable to narrate the situation of partition through his characters in the stories. His stories vividly depict the violence, trauma, and loss of humanity during the period of partition.

Likewise, Jeffrey Alexander also talks about the problem of partition and its cause. He thinks it as the result of post colonialism or the defeat of colonialism. He states: "The problem was not only with the organizational forms that succeeded the colonial, but with the process of getting there. Victory over colonialism was not easy or automatic. It demanded great sacrifice,

imposing staggering losses of treasures and life” (141). As Alexander argues the colonial defeat in India demanded great loss and victory over it ended with the partition of India and Pakistan and murder of millions of people from both sides. Manto in his stories depicts this hidden fact of partition that is often sidelined by official history. Jeffrey argues that how collective agency develops or fails to develop in response to the experience of social suffering. There are representative in every society who have easy access to media and with the governing class. During depiction of social problems they play role for self-benefit sometimes they become succeed and sometimes they become fail to gain their goal. Different dimension like religion, nation, race, ethnicity, gender, class can be a medium for inflicting social pain. Similar pain suffered by individual in society come up as social suffering and later on it become trauma of society or can be named as social theory. Jeffrey alexander claims that cultural trauma occurs when members of a collectivity feels they have been subjected to a horrendous event that leaves indelible marks upon their group consciousness. In group conflict the object of injury is typically conceived as an interest denied or a capacity suppressed and the response of the dominated subject understood either as resignation or rebellion.

Alexander also stated that trauma is not something that naturally exists. It is something constructed by society. The gradual development of unreasoned torture in mind later on becomes static and it transforms into trauma. Such painful experiences encountered by group form as collective trauma which is defined as cultural trauma. Cultural trauma is empirical and scientific concept suggesting new meaningful and causal relationship between previously unrelated events, structure, perception and actions. In most of the stories by Manto we can find that during India – Pakistan partition not only individual but the group of people suffer from horrific incidence, deep level of pain and later on they transform themselves into more barbaric creature. This is all

because of cultural trauma. In one way or in another their groups fall in the suffering. Later on new generation act for the revenge of it in regard of their group. It means the hearted keeps on growing inside them and the revolt is harsh.

There was movement of Muslims from India to Pakistan and Hindu from Pakistan to India. During the movement, very sinful acts were performed by both sides. People during that period were not able to think any human prospect only the thunder of enemy was wondering. The inner pain transformed human into monster and they performed the unusual scene. That was later on hard to see and describe. Due to their extremist and inhuman act, there is conflict, inconsistency and disharmony among these groups thereby causing traumatic condition to them. The story from *Kingdoms End* named 'The Assignment' shows the harsh condition of civilians. Regarding religion they were departed in same society. It was a big plan of the governing heads that planted seed in common people's mind to departure the seed was religion and the expected fruits of it was separation. One conversation of this story shows how they built hatred among themselves which serves the idea of religious division:

Then who can be it? Sughra asked him.

Mian Abdul hai tried to speak, but before he could do so Basharta came running in. He was breathless. Taking sughra aside, He whispered, 'it's a sikh.'

Sughra screamed, 'A sikh what does he want?'

'He wants me to open the door.' ...

'No, it's someone else,' Basharat Singh.'

Mian Sahib turned to Sughra. Open the door, it's him. (29)

This extract shows that a Muslim family-an alling father, an ex-judge, his daughter and son stay in a place that other Muslim had abandoned. The communal killing is continuing outside. At

such a time, one night a young Sikh man knocked and identified himself as the son of an old friend of the judge, a Sikh who enters with a gift. He said that he had promised his father on his deathbed that he would continue the tradition of taking a yearly gift to the judge. Immediately four masked man came there and with torches, kerosene and explosives. And ask that guy, have you done with your works? Shall we proceed our work? He replied yes you can. This was the condition of the then period how people of one religion treat others.

Even if the relation was sound before and somebody wants to continue it, other cannot let them to do so. Only because of someone is Sikh the door is closed in Muslim's house and vice-versa. Peoples were divided into several groups. Their pity was also varies according to their groups. They were undergoing trauma which was collective, it was not something naturally built up but it was created by society, its groups. So, single person or agency always fails to build rapport among the people. Then there spreads the torture and violence everywhere. Actually what had happened to the common people after horrendous situations is always in doubt. This was the fate of common people regardless of what their origin was. In this way here we can find out the objectivity of the matter regarding war.

Relating Alexander's point with Manto's story "The Assignment" what one can say is groups are created during war and they always speak for the benefit of their own group. On the basis of religion, caste, race and ethnicity the group is divided. Regarding partition, peoples of same country were divided into Hindu and Muslim. They feel tortured collectively and then their revolt was done likewise. Partition was not only cause of this degraded situation. The partition was done in 1947 but why up to now the hatred among two countries is same? Why is the opinion static? Even children of recent era also had built hatred and enmity between them. Is this only due to partition? The answer is partition is only situation to be departed but the inciting and

real matter of after shake is cultural trauma. It is mixed in their group's tradition, belief system, and tone of their country. Rearing caring of their upcoming generation is affected by the culture and no doubt there is effect of partition in culture. Culturally they are traumatized and the reaction of it seems in them at every phase of life.

Avishai Margalit in *The Ethics of Memory* points out that there can be ethical and moral representation of violence. According to him, "ethical representation tells us how we should regulate our thick relation that are with our near and dear ones while moral representation tells us how we should regulate our thin relations that are with strangers as human begins" (7). Similarly Margalit's theory gives insight that, morality guides our behavior towards those to whom we are related just by virtue of being fellow human beings. This type of relation is our thin kind of relations. In contrast, ethic guides our thin relations. We may also refer others as people in distress or in need: the poor, the sick, the old, the orphan and widows. These levels of distress denote morally relevant aspects of people and call for a moral response. Thick relations refer to the relation with family, friends, lovers with whom we are mostly in contact and also we cannot develop the notion of betrayal, cheating and lying. Thin relations refer the relation with stranger, out of cultural groups and the people out of contact. There is huge chance of betrayal and infidelity with thin relation whereas the chance is less in thick relation. During partition there was no sign of morality and ethic anywhere. All were guided by revenge thought and hatred in their eyes. The only things they were well known about is that they were identify people of other religion and determine them as enemies. This kind of belief create hard line among people of same community. Previously they were neighbors. Later on they turn into enemy of their religion, culture and what they call jihad or moksha. All the way they transform themselves into barbaric being and they cannot hesitate of taking someone's life.

Another story of Manto, “The Women in the Red Raincoat”, depicts the harsh situation of that period especially how women were treated. Women were double victimized during partition, one from the ongoing situation and another from the helplessness condition. During such dreadful period male from same group also take benefit of female’s fearful conditions. Here in this story main character is ‘S’ who is friend of narrator. He is very risk taking guy. He did experiment with the time and situations. One night he was moving in the rain by wearing raincoat he meet with speedy car which was not ready to stop anyway. That guy just stands in the middle of road so that car get stop.

A moment later car stopped and one lady was thrown out from that car, he goes near and makes her wake up. He takes her to his room and pushes her in the sofa. From road to room she was screaming “Don’t kill me please”. Mr. S tries to open wet raincoat of her and he does so. He pushes her arms and kissed her. Time and again he repeats “if you are not okay with it you may leave”. But she was in such condition where she cannot answer the question. If she resists then she has to leave house and if not then obviously she is already in Men’s arm he can do anything. So she keeps silent. And does what he suggests. He asks lady to open blouse and Shari in order to make her naked but she shows disagrees.

A moment later her body was drenched fully in water. Due to this, her makeup drooled. Man found that lady was too old so he orders her to leave home. She waits sometimes and then went away. Later on narrator gives information to Mr. S that the lady which you kick out was none other than a famous artist Miss ‘M’. And that same night she got accident outside and killed. So you are the murder of that lady. In the story fist conversation with lady we can see how the treatment varies according to the group they belong:

Are you a English women?" I asked her in English, realizing too late that I should have said an, not a.

"No," she replied.

'I hate Englishwomen, so I said to her, "Then it's all right."

'She began to scream in Urdu, "You are going to kill me. You're going to kill me.

(166)

This conversation shows how people were treated according to the group they belonged. If they were Hindu in front of Muslim then surely scene of murder would be there and the case is same in Muslims too. Here in this story one man rescued lady from road and brought her to his room and start flirting her. Here in this story man take advantage of lady and stick with her to get sexual pleasure. Lady was helpless and does nothing to him. There are still many unwritten stories regarding gender based torture during such painful period. They were suffered a lot but the story always remains behind curtain. The major character 'S' thinks of saving the women morally as a human being when the explosions, rapes, lootings and destructions are continuing. In the name saving her, 'S' commits sexual violence against her though he insists that he wants to protect her.

After seeing her old face he lets lady to go out from his house in the street full of violence, where she meets her life ending. This incidence reveals that 'S' has split heart because he wants to protect the lady as a human being but he indulges into sexual violence with her as well. This was the condition of that period where everyone was disturbed mentally and physically. It is justifiable to say that women were in double trouble. But the question related to the women and their status was less in attention. Peoples endured pain and grief, humiliation and

enmity during the period where 12 million people moved across the newly demarcated boundaries.

As Ali Rabia Umer argue that, “In the context of the partition and its related themes and with particular reference to its "human dimension," women and questions related to their status assume great significance. But once again gender issues have largely been ignored” (427). Rabia’s article investigates the multi discussed issue relating with the theme of human dimension. The partition has been studied by numerous scholars who approach the matter from different perspectives. But in the heavy discussion on such matter one issue is always in shadow, the issue of women withers Hindu women or Muslim. Along with this in the general context of the partition studies the humanistic prospective is in less attention. Women were in most cases the worst sufferers who went through pain and grief, enmity, humiliation and suffering. Later on, their nation was divided into two parts and their heart too. Main direction of this article is to look at the text in different view. We should not only focus on the division of territory but also the hearts and sentiments of people. More specifically the status of women during the time of partition was harsh. Thus, after getting insight of this article and extracting the theme of the story here we can say that while partition there was not only division of two nations was done but also the division of sentiments and felling of people. The hate and revenge was going on up to now. It does not stop after territorial division it become static because of trauma. The reaction and deeds of now also is not only of partition but of cultural trauma. They feel pain and suffering during partition in groups. Same suffering undergoes by the group came out as trauma. They feel pain collectively so the reaction is demonstrated collectively which the result of cultural trauma.

Another story of Manto “The Dog of Titwal” manifests the satire on the fate of people trapped in the conflict caused by partition. There was mountain valley between Indian and

Pakistani troops. There is a dog which is caught between that mountain. Here dog is personified and can understand the order. The dog was seen in Sikhs camp they treated the dog badly. One soldier Banta Singh caught dog and asked his name after this it is noticed that dog's name is Jhun Jhun which is Indian dog. Dog fell confused that whether they were Indians or Pakistani. Subedar Himmat Khan caught dog in his fort and interrogated where the dog spent the night. Slowly they found something around dog's neck. There was written Jhun Jhun they now come to conclusion that it may be some secret its Indian name make a doubt. They again erased the name and tagged another name to dog, its Shun Shun and sent towards the Indian fort. Dog reached the middle and due to so much doubt it was shot dead. Here is one conversation of Pakistani camp regarding dog which creates terror:

Bashir smiled and began to sing to the dog. 'Where did you spend the night, where did you spend the night?' But he only wagged his tail. Subedar Himmat Khan threw a pebble at him.

'All he can do is wag his tail, the idiot.'

What has he got around his neck? Bashir asked ... Bashir stepped forward and with some difficulty was able to decipher the writing. 'It says Jhunjhun.' ... 'Yes sir, it says it is an Indian dog.'

'What does that mean?' Subedar Himmat Khan asked.

'Perhaps it is a secret,' Bashir answered seriously. (176-177)

In fact, the dog is personified and ironically Manto wants to show the situation of innocent people. Without any crime, they were targeted by both sides during and after partition. Dog is put in the middle and both side played games of firing. The entire time dog got confused where to go and whom to obey. In same way innocent people also cannot decide who their dear are.

Someone makes them martyrs and some put happiness on the death. When the dog was shot dead Subedar Himmat Khan says, “The poor beggar has been martyred” (179). And Jamdar Harnam Singh urge, “He died a dog’s death” (179). Actually who was that dog no one identifies. Same was the condition of innocent people. Leslie A. Flemming also stated in the article Riots and Refugees, “In the obvious symbol in the dog of all those caught in the crossfire of conflicting loyalties” (104). the story makes a chilling assertion of the fate of those unable to commit themselves to one side or the other: the conflict will eventually kill them. From this also we can say that innocent people have no choice to make. Both options are dangerous.

Partition is done due to a lot of circumstances which give political benefit to some big head but innocent people were always succumb to that situation and up to now they are bearing it. Regarding Manto’s writing one critic Leslie A. Flemming talks that, “From all these stories, and especially from the stories discussed in detail, it should be clear that, following his early preference for lower-class characters, Manto’s great strength as a recorder of the effects of partition in Punjab was his ability to chart those effects in the lives of little people. Clearly, in Manto's stories the statistics of mass migrations, dislocations and refugees take on very concrete human meanings. Reflecting Manto's own dislocation in Lahore, his pictures of refugees and others forced to leave their homes are especially moving. What is more important is that his stories reflect an intellectual attitude toward partition shared by many Pakistanis. In them we see Manto’s first shocked disbelief, his attempts to salvage some humanity out of the chaos (107)”. Manto through his story creates contrasting image of unusual things to show hidden sorrow and pity which was neglected by rest of the writer.

Flemming’s article gives insight to read Manto differently. This article is investigation on Manto’s works it brings the insight that reflect the dislocation in his own life. Manto put effects

of communal violence on both victims and perpetrators, where we can find out not only the suffering but also the daily life of people after the incidence happened. His concern turns towards the difficulties of refugee camp. Flemming's article direct us towards the shift in Manto's own attitudes regarding partition. Contrasting with other piece of literature we find peculiar brand of black humor and ironic turn which create clear image and show scene in front of us while reading his stories. Which helps me to connect Manto's stories reflect an intellectual attitude towards partition. More shining part about Manto's stories is that they portray realistically the depth of pain and suffering cause by partition.

Thus, after reading Manto's story "The Dog of Titwal" and getting the image of poor dog who wagged tail between two troops to save life and finally shot dead, we can realize same was the condition of innocent people during and after partition. Innocent people beg for their lives but finally they meet two options to choose whose ultimate point is death. Here in this story also dog is not identified whether it is Indian or Pakistani finally it is shot. From insight of Flemming's article Manto creates story relating hidden situations of the then period which reflect the exact condition of innocent people. Real torture, sorrow, pain and wound are always put behind curtain but Manto sarcastically makes them visible. The reaction of Indian and Pakistani soldier is not only cause of territorial division but also the reaction of ancestral pain which was suffered by their group long before. Same sufferings from long time ago built hatred among them and its tints seen in every steps and every place. Revenge was rooted in them and they want to revolt in group. Hatred was dissolved in their culture and automatically it lifted out when they saw people from different fraternity. This is the after sake of cultural trauma.

Another very powerful story of Manto is "The Last Salute". It reflects the duality and confusing mode of soldier with ongoing conflict inside them. Indians and Pakistani soldier were

in battle field, the war was on top for Kashmir. Narrator wants to deliver the idea of soldier's psyche during war. Here is one section of story which talks about the physiological dilemma of soldier about the place where they are standing and fighting for same place:

Formally, all of them were Indian soldiers, but now some were Indian and other were Pakistani soldiers, Rab Nawaz could not unravel this puzzle. And when he thought about Kashmir, he become even more confused. Were the Pakistani soldiers fighting for Kashmir or for the Muslims of Kashmir? If they were being asked to fight in defense of the Muslims of Kashmir, why had they not been asked to fight for the Muslims of the princely states of Junagarh and Hyderabad? And if this was an Islamic war, then why were other Muslims countries of the world not fighting shoulder to shoulder with them? (182)

The above extract shows the disturbed and confused state of soldier's mind regarding the battle field. They are fighting with newly created enemy. Soldier cannot identify the mission of the war. Is it for the race or for the land? By stating conversation between two soldiers in war fort who were friend at past now divided into two space and become enemy to each other, narrator wants to deliver the pathetic condition of situations and fate. In the story, the Muslims Subedar Rabb Nawaz is in confusion why he is ordered to fight for home land. It was his former home land; the land where he is standing now has become part of Pakistan. Now he has to fight for own former district, his neighbor, those family, street where he step on and the childhood days land all now placed quite opposite to him. It seems he his fighting with his own home. "The friends of yesterday had been transformed into the enemies of today" (180). Ram Singh and Nawaz were childhood friend but due to territorial division now they belong to separate land and become enemy of each other. During gun firing Nawaz hear the voice of his old friend Ram

Singh who was now in Indian Troops, he request Ram Singh to stop firing for a while so that he could bring tea and other stuffs.

From this side Nawaz agree but while Ram Singh was moving through mountain mistakenly he was fired by Nawaz's rifle. He was injured badly and fall on ground at a same time Nawaz's platoon capture the Ram singhs platoon at that moment Nawaz hold Singhs hand and they shared their childhood days and years together in army. Meanwhile Ram singh sees his former commander, Major Aslam and salute him. A moment later he sees in the face of Nawaz and died. The salute to former major was his last salute. In this manner the story with last scene of Ram singh's death came to an end with carrying theme of violence cause by partition.

Susannah Radstone's article is in-depth discussion of contexts, politics and ethics of trauma theory. He argues that, "In trauma theory, then, it is almost as though the topographical flattening out of the psyche that substitutes dissociation for repression displaces previously intra-psychical processes of displacement into the space of the inter-subjective"(20). It means trauma studies: context, politic, ethic is associated with the stripping way of agency and the rendering helpless of victims of catastrophe and disaster. This begins with examining and offering a critique of trauma theory's model of subjectivity and its relation with theories of referentiality, representation, history and testimony. In this scenario when person fall in such trench he could not perform any action due to fear of its outcome. This laid them in static position. In any society context affect the political wave and it shape the line of same society where ethic play vital role in turn twist of it. Furthermore, Radstone argues that when attributes are most usually associated with those who have survived catastrophe at first hand, the sense of their being nothing that can have been done of impotency of lack of agency extends to those whose witnessing takes place on safer shore. The politic of theory is about exclusion and inclusion. Politics and cultural context

affects the theory to rise up. Main suggestive direction of Radstone is that trauma theory should play the role of mechanism for solving problems rather than driving it.

Radstone theory gives insight that every history of any society is created through its mechanism which is driven by politic. After getting insight of this theory we can find out the tents of partition and how Mantos stories carry the context, politic and ethic of the then period. Is he marching in the same front line of partition wave? The answer is he looks static in his attitude regarding it. Here in the story 'last salute' two childhood friend Ram Singh and Rab Nawaz departure into two different troops. To serve particular political benefit, state heads divide a single place into two different lands and the neighbors become enemy. The context of that period was dangerous; territorial division was there which must be accepted by the people living there. However their ethic and sentiment remain same as before. In war field even they are enemy they listen to each other, they share the feeling and past memory. But ultimately one friend is killed by another. So even they were childhood friend context, politic and ethic leads them to shoot each other. One moving line from the story unfolds the hidden reality of war, "A strange look of incomprehension suddenly suffused his face. His arm feels limply to his side and he murmured, 'Ram Singh, you ass, you forgot this was a war, a war ...'" (189). This scene gives cruel reality of war and shows how soldiers become victim of war itself. War does not concern friends or past intimacy it only concern is the person standing nearby is from his troops or if yes it is ok if not then point the gun and shot down this is the real theme of war. The same things happened in this story.

In this story, Manto depicts cultural relations of people involving in war, being limited by territory how Hindu and Muslims soldier are divided according to their religion and ready to kill own friend from another fort. In this terrifying situations humanism loose its presence due to

harsh line of Hindu and Muslims. The gradual enmity between Ram Singh and Rab Nawaz was not only the partition but the inner catalyst is their own society and their own group. They faced suffering and torture collectively from another group. That collective torture turns into cultural trauma and the revenge takes its height in war field.

Due to the political decree and religious division, same society was divided into two separate troops. Upbringing of that society was according to its own theme so one group shared same kinds of suffering. As a result they become victims of trauma. Due to partition geography was divided into two, and according to their choice land someone become Pakistani and someone become Indian. They were friends who shared their childhood together they look each other as enemy even up to now. It is all because of cultural trauma which they are undergoing till date. Alter Stephen in an article argues that:

Saadat Hasan Manto was only involved in the Progressive Writer's Movement for a short period of time but he did share many of their sensibilities. Memon's criticism is partially valid; it is true that Manto saw Partition as a negative and regressive event. However, to describe his obsession with the violence and horrors of this period as a failure of moral and literary vision is to deny the fundamental truth and strength of his work. (94)

This article brings out the insight that, the conceivable response of Hindu- Muslim violence, murder, rape and mutilation is madness, which is depicted in most of the stories of Sadat Hassan Manto. The violence was not only of particular individual but it was of group which were divided and formed by making line of Hindu and Muslim for political benefit. Later on, the issue divides whole country into two parts. Most of the people were in such dangerous situation that whether they have to kill so-called enemy or have to die. In any time or in any place there family

members were raped, tortured, killed or let's say forced to act inhuman. So the next members have to stand against it. Later on, the madness become collective to partial two groups and laid the sharp line between Hindu and Muslim.

During partition, youth were indulged in terror, war, murder, rape and suicide. Particular situation of country was fearful; everywhere and every time death lurked overhead. They were disturbed mentally by the ongoing situations of country so they participated in rape, murder and crime. Youth are physically fit in comparing to other age so the visible and risky deeds were committed by youth of that period. Fredrica R. Helligan's article upon youth and trauma stated that, "Selfishness and altruism, sex and loneliness, fear and relief, these are the themes that intertwine in the psyches of the young people who are personally touched by war. The horrors they have seen are often unspeakable"(345). This article explains overall condition of human mind during war. Especially it talks about the youth and the guided trauma takes them to the terror, murder, incest, rape, and suicide. The prospective of youth regarding crime is the main concern. Trauma is not a sudden process, it develops gradually. Youth do not seem to be thinking much about war but the fear is always inside them. A numbers of survivors and witness of partition were seen in therapy centers throughout India and Pakistan. Depression, anxiety and full blown PTSD were not uncommon. Due to such condition faced by youth they become unclear about what to do and what not to do. As alternative they choose suicide as the better option. But running away from trauma is not so easy. This article also cultivates the idea regarding youth's mentality during war and later on prospective of trauma. There was active position of youth during partition so that they later on faced different panic consequences.

Going through Manto's story it seems like watching visuals of situations during that period. Very objectively, he describes the action and puts scene in front of us from which most

of people become overwhelmed. Going to the deep level, he excavates the hidden reality of partition. Such act is in next story of Manto “Two- Nation theory”. This story is about love between Muslim male and Hindu girl which later on came to be departure due to religious differences. While central character Mukhtar approaches Sharda, he gets in reply “what are you doing? In our religion..., again he utters consoling words that, ‘forget religion, all is right in the religion of love” (286). In starting they came in conclusion that love cannot be broke by religious rule and regulation it is pure doing with any one we loved. This scene creates harmony and good understanding regarding their religion. But later on when story moves forward it take different turn. Here is one ending conversation between Mukhtar and Sharda which make clear how the culture lead them in the particular path created by their religion:

With great difficulty, Sharda replied, ‘you become a hindu.’ ‘I become a Hindu?’ he asked in the astonished voice. Then he laughed. ‘How can I become a Hindu?’ And how can I become a Muslim?’ she asked in a low voice. ‘Why can’t you become a Muslim... I mean you love me. And then Islam is the best of religions. The Hindu religion is no religion. Hindu drink cow urine; they worship idols. I mean it is all right in its place, but it cannot compare with Islam. (290)

This extract shows how pure relations get degraded when religious intolerance enters in that. Every people are guided by religious belief and their particular traditions so when there is option to choose people and religion obviously they choose own religion no matter how pure intimate relations was there before with someone, this is treatment of one religion with the people from another. In the story main character Mukhtar come to love Sharda from the moment when he first sees her bathing necked in bathroom. Sometimes later he proposed her with using decorated

words and give promise to be with her for life time no matter if the situations occur opposite to the relations.

Although they are from different religion, they start loving each other. But when the relations take the actual pace, the religion come between then Mukhtar tries to console his lover to accept Islam by leaving her religion and same is offered by Sharda. During the conversation Mukhtar start attacking on her religion by blaming that Hindu religion is no religion. It is useless and it cannot come in comparison with Islam. Then the scene take different turn, Sharda ask Mukhtar to leave the room. Then she locked herself in next room and Mukhtar left house with carrying Islam as tusked in his chest.

This story shows how people were guided by religious beliefs in the then society. Although affection is there among people of different religion but when the kinetic phase occurs then they start comparing and contrasting. Joya Chatterji in article partition studies stated:

The new research thus hints at just how critical partition has been in reshaping many aspects of South Asia, and indeed other parts of the world where South Asians have settled in significant numbers. Yet, as I see it, there remains a gaping void at the heart of the subject. We simply do not know why people who had lived cheek by jowl for so long fell upon each other in 1947 and its aftermath, with a ferocity that has few parallels in history. (311)

This extract clarify that we have to understand the exact outlook and sang of partition to really identify the hidden pain of it. Chatterji's claim that the gathered momentum as scholars looked at the provincial and local roots of the drive to divide India and the subject took a big step forward when oral histories reveled how women and men experienced the trauma of its bloody upheavals. Partition is south Asian twenty centuries unresolved problems. The study of partition

begins with the question why it happened? Partition impact was messy and chaotic. We cannot testify the real suffering of it now.

After partition people's movement from one place to another place and abroad broaden the circle of partition suffering. Many people become homeless, abandoned and become refugee. At first, the issue was of only India and Pakistan which can be termed as pitfalls of partition. But later on, it turned to the broader sense and it spread beyond particular territory. It carried prospect of division in any place or of any country. Partition is also regarded as un-mixing of south Asians Muslims and non-Muslim population. In this area of study historians of post partition migration have also begun to uncover the sheer scale of internal displacement within the territory that becomes India- Pakistan. Up to now there is still debate on partition its necessity and flaws but now a final caution is needed to resolve the problem. Relying on this, Manto's story raised the issue of partition very significantly. It creates the real crucial image of the then period. Not supporting one side Manto looks society and scenario of partition intellectually and suggest that verdict is compulsorily needed.

Here in the story also we can find out the blurred situations of two lovers one from Hindu and another from Muslims family. They love each other but when there is peculiar time to take stand then they start blaming each other's religion. They represent people from both sides where there was religious intolerance due to which they have to departure and create two different nations likewise in story also same prospect plays vital role to invite pitfalls in their relation. Mukhtar advocacy is of his religion, he request Sharda to accept Islam by leaving Hinduism which is waste mean while Sharda feel offence in her self-respect and deny his proposal. As a result they have to departure from each other as India and Pakistan. That is why it is not only the division of territory due to political target but it is the religion which makes them bargain with

each other. People living life in own religion and obeying their tradition cannot kick it away. Their mind set leads them to protect rather than refuse. Culture guides them in the path where they moves on, so the suffering and pain in collective; as a result they cannot forget own tradition. And they cannot forget the trauma which they suffered collectively. Thus cultural trauma again here play vital role in departure of two loving heart in same way as their country divided into two.

During and after partition, many people lost their family members, relatives, loved and the land where they grew up. The lands where they move their feet first, now it has become other's country, friends with whom they spent precious childhood, are enemy of each other. All past years, relations and sentiments changed overnight which is undefined loss and absence. This undergoing lacks run from long time change into trauma. As a result no one can forget and forgive each other. Dominick LaCapra argues that, "To blur the distinction between, or to conflate, absence and loss may itself bear striking witness to the impact of trauma and the post traumatic, which create a state of disorientation, agitation, or even confusion and may induce a gripping response whose power and force of attraction can be compelling"(699). It means there is always distinction between absence and loss which include in intellectual clarity and cogency but have ethical and political dimensions. In past different group of people got affected differently. In one way or another they fall in trouble. During partition most of the individuals of both sides suffer in highest degree. Even animals were affected such scene was there. It is for sure that absence occurs throughout all human history. So it is Trans historical in which events cannot imply past, present and future. Similarly loss is specific, tangible and traceable by historical events. It implies partial events like death of loved ones on a personal level or on a broader scale loss brought separation regarding races which is affected by political system and

arena. Both loss and absence combine two or more separated things together and suggest us to think differently or in progressive way. They both have positive role to improve past and present difficulties. In Manto's story every individual of the then period was affected and suffered very much. They faced horrific situation. In duration they lose their family members and loved one. That brings absence of joy, happiness, togetherness, harmony and respect in their life as well as in society where they live. This is the agent which bring trauma in their life and cannot get rid out of it.

Therefore, this analysis of Manto's selected stories from collection *Kingdom's End* employing cultural trauma as the methods of analysis, opens up the capitulations of real pain and suffering during and after partition. Experiencing and observing the situations he digs out the real hidden crux of separation. With an analysis of the stories, it claims that these stories expose the inciting element of partition. The revenge, hatred and enmity up to now is the cause of cultural trauma with which the citizens of both nation are undergoing up to now, despite the fact that critics are focused on partition and its consequences. The project examines his story and attempts to explore the human fall caused by human and cultural trauma, which is caused by the deep-seated violence of humanitarianism. Why can't they forget each other so far? Why did they treat the enemy by presenting their behavior many years ago? These are some questions, and answering these questions is my project. The entity that promotes this generation and implants hostility in it is trauma. All of this is collective anger, hatred, hatred and cruelty. After suffering from the same torture for a long time, it becomes a collective trauma and is called cultural trauma.

Manto's story collection, *Kingdom's End* reflects the traumatic conditions of people due to zoning violence. It also depicts the departure of humans and people at that time. With regard

to this fact, this study assumes that separation can lead to intolerable or uncontrollable problems without knowing its further results. The chaotic situation that people have endured for a long time makes them behave abnormally. Psychology is disturbed by war, and the arrows in the human minds of their minds lead them to consciously perform the tasks of barbarism, inhumanity, and sin. They turned themselves into more savage creatures. Due to cultural trauma, they are unable to deal with such problems. To capture the real pain and suffering of people, Manto very clearly without supporting any one country writes stories relying the true incidence. He was also sufferer of that period. So without keeping side of any nations, he draws the picture of partition. In this sense, for traumas to emerge at the level of the collectivity, social crisis must become cultural crisis. When people of same group suffer for same kinds of situations collectively then it is called collective suffering.

People from same group shared same culture so the suffering rooted inside them later on transforms into cultural trauma. Same things had happened to the people of India and Pakistan. It is well known that when British left India it cultivated the theory of divide and rule later. Going through the stories of Manto we can see the crucial picture of the period like Murder, Massacres, Rape and Suicide. There are frequent bombardments and bloody games. Victims like, Gurmukh Singh, M, The Dodjhunjun, Rab Nawaz, Ram Singh, Mukhtar, Sharda are representative names in stories who represent thousands of same names who lost their relatives, family, and ultimately their home land. The experience of victim before and during partition violence is simply unexplainable in magnitude and scale. They undergo physical, psychological, sexual, cultural, social, communal and political torments. They were submerged by darkness from every direction. As a result they were in triangle no way out to be free. The situations fade away the harmony, unity, cooperation among people in the name of saving their culture. But the same

attempt made by the people of those countries, political institutes, intellectuals all turn over and now it becomes cultural trauma which cannot be ended easily in short period of time.

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