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Representation of Partition Trauma: A Comparative Study of Nahal's *Azadi* and Sidhwa's *Ice-Candy Man*

This research paper explores the comparative study of the novel *Azadi* (1975) by Chaman Nahal and *Ice-Candy Man* (1988) by Bapsi Sidhwa in the light of trauma theory. The novels *Azadi* and *Ice-Candy Man* are written on the catastrophic event of Indian partition in 1947. Both novelists are successful to capture the trauma of thousands of people who were compelled to migrate from their ancestral home because of the cultural differences. People are compelled to avoid their properties, home as well as lost their family members. Usually, women are highly suffered by the Hindu Muslim violence; they lost their physical and mental dignity in their society. Anyway, both novelists are witness of Indian partition violence. So that, they success to give coloring image of partition violence. But both writers are belonging from different religious community. They represent partition trauma through their self community perspective than the reality of partition. Both of them use the prose of otherness to demonize the opposite community. They are giving priority to own nation. Therefore, there is the biasness in representation of partition trauma in novels *Azadi* and *Ice-Candy Man*.

The late twentieth century is the time of war, like Cold war, Civil war and many wars happened at this very time period. In war, thousands of people lost their home, properties, identity and their family members as well as they injured. As a result, large members of people were suffering from the problem of frightened and

repeated nightmares. In that reason, psychiatrist, social activist and physician started to work on the topics of human frightened, repeated nightmares and they said that all these are symptom of psychological illness which happened by catastrophic events. Finally, they give the term of "trauma" to all these psychological illness. Similarly, Indian partition violence is also one of the main causes of trauma. In the violence of partition, the best friends and best neighbors became the dangerous enemy. People accept their culture and religion than the humanity. This is record of the modern history where millions of people were compelled to migrate from their birth place for searching their new identity in new nation. The women were lost their home, children, husband and reproductive organ even they lost their dignity. One the one hand, the partition violence is very traumatic for those who experienced it directly on the other it affects those who were observing the tragic pain of their friends and neighbors. Large members of people were suffering from a single event of Indian partition and they had similar kind of pain. The identity of people was destroyed. They feel that they are forcefully pushed into the event. Hindus feel that their identity is destroyed by Muslims whereas Muslims feel that Hindu and Sikhs are responsible for destroying their identity. In this sense, the proponent of cultural trauma theorist Jeffery C. Alexander talks about the experiences of people who feel that their cultural identity is threatens by other.

Jeffery C. Alexander says that cultural trauma occurs when a group of people feel that their identity is going to be threatening by others and they are forcefully pushed in some shocking events. In his book *Cultural Trauma and Collective Identity*, he defines "Cultural trauma occurs when members of a collectivity feel they have been subjected to a horrendous event that leaves indelible mark upon their group consciousness, marking their memories forever and changing their future identity in

fundamental and irrevocable ways" (1). Here, Alexander states that cultural trauma is occurred by the feeling of the member of entire collectivity. They feel that their identity is uprooted by shocking events and their mind is disturbed in deep level by such events which cannot remove. So, they feel their identity lost in past which is impossible to re- back again. Hence, the cultural trauma is equally relevant to the partition holocaust of India. The division of India was based on religion and culture. So, India was divided into Hindustan or India for Hindu and Pakistan for Muslim people. The minority people from both side have to face the harrowing and pathetic experience of loot, mass murder, gang rape, house and store burning, child abduct etc. they were driven from their birth place. Hindu and Sikh are forcefully driven from Pakistan and Muslims from Hindustan. Therefore, thousands of people feel that their identity is uprooted by the partition. The partition riots disturb their life. People lost their family members and they lost everything in their birth place which is impossible to re-back again. As a result, their mind disturbs and they feel their identity lost in partition violence.

The government of India or the political leaders of India failed to function properly then the whole nation is traumatized because of the Partition. Regarding this notion lay trauma theory developed. According to lay trauma theory, trauma is naturally occurring event. It occurs directly as a result of horrendous event. Alexander writes "Human being need security, order, love and connection. If something happens that sharply undermines these needs, that people will be traumatized as a result" (3). Here, Alexander opines that trauma occurs by unexpected event which undermines the feeling and expectation of people. Before the partition, the diverse religious people are living in one community; they have connection, love and hope of help to each other. But Muslims league demand for single nation of Pakistan and the

unforgettable violence begins. In this idea Sucheta Mahajan writes in his article "A hard earned, prized independence was won but a bloody, tragic partition rent asunder the structure of the emerging free nation. Freedom came, but with it partition. Great Britain alone, however, was not responsible for partition of India; the Muslim league played a big role" (392).

Alexander writes in his book, there are two versions of lay trauma theory; these are enlightenment thinking and psychoanalytical thinking. The enlightenment thinking of trauma theory suggests that trauma is a kind of rational response. For this thinking, Alexander claims "the enlightenment understanding suggests that trauma is a kind of rational response to abrupt change, whatever at the individual or social level" (3). Here, Alexander opines that sometime trauma is problem solving and progressive. He says that trauma is rational response to an event. Therefore, it is problem solving and progressive. By some unexpected catastrophic events people regenerate themselves from their mistakes thereby correcting and improving themselves for future. Again he says that "the very fact that a disruptive event has occurred means that new opportunities emerge for innovation and change" (4). Here, his view is that sometime people get new opportunity for their future by some event. There is no doubt Indian partition of 1947s brings many troubles in the life of millions of people. Whatever, people get new nationalist identity. The born of new country Pakistan changed the identity of Muslims. It is an opportunity of Muslims people where they get separate nation. And finally, the geography of India also changed.

Another version of lay trauma theory is psychoanalytical thinking which believes that the cause of trauma cannot be understood and suppressed. Somewhere it is repressed unconsciously. Alexander says "The truth about the experience is perceived, but only unconsciously. In effect, truth goes underground, and accurate

memory and responsible action are its victims. Traumatic feelings and perceptions, then come not only from the originating event but from the anxiety of keeping it repressed" (5). Immediately an event happened with people at that time they shocked and their mind cannot experience real trauma. So, they image about events and there is bias in their representation.

Imagination is the important part of representation because it takes unclear experience from real life. Through the representation of events, we understand that imaginary and nonexistent quality of originating events. Here, Alexander writes:

Traumatic status is 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. [...] it is the meanings that provide the sense of shock and fear, not the events in themselves. Whether or not the structure of meaning are destabilized and shocked is not the result of an event but the effect of socio-cultural process. (10)

By this statement, Alexander claims that trauma can be generated from real or imaginative event. It plays the important role for generating trauma but that trauma is not generated because of actual harmfulness of phenomenon. But it believes in harmfulness. So that the imaginative events cannot create shock but the meaning creates shock. Actually, the subject partition itself is traumatic and partition writers make it more traumatic by their t real experiences of partition or their imagination. Whatever, partition literature arouses the reader's sensibility towards the most traumatic scene of partition.

Alexander opines that Muslim society experience various sorts of lacks, pain and discomfort. They feel that they are deprived by middle class Hindu in education,

business and political sectors. By this reason, they demand for Pakistan. Alexander writes "For traumas to emerge at the level of collectivity, social crisis must become cultural crisis. Events are one thing, representations of these events quite another. Trauma is not the result of a group experiencing pain. It is the result of this acute discomfort entering into the core of the collectivity's sense of its own identity" (10). In the process of culture trauma, what individuals experience does not matter rather common shared experience matters. There is gap between event and its representation of trauma. Here Alexander writes "The gap between event and representation can be conceived as the trauma process" (11). So, it is through trauma process one can represent the traumatic event which is called claim making. Collectivities do not make decisions; it is made by agents like carrier group. Alexander says "Carrier groups are the agents of trauma process" (11). Carrier group is represented as a member of social group who carry trauma to the mass as a writer, intellectual leader etc.

Similarly, the pioneer of cultural trauma theorist Ron Eyerman, writes in his essay *Cultural Trauma: Slavery and the Formation of African American Identity* trauma is connected with collective memory than the experience of event. He writes:

The "trauma" in question is slavery, not as institution or even experience, but as collective memory, a form of remembrance that grounded the identity-formation of a people. There is a difference between trauma as it affects individuals and as a cultural process. As cultural process, trauma is mediated through various forms of representation and linked to the reformation of collective identity and the reworking of collective memory. (1)

As, Eyerman's views an Indian partition cultural trauma is not experience of partition riots but the memory of partition reconfiguration in the mind of later generation. The groups of Hindu Sikh and Muslim people represent the problem as threat to their

identity and they are not experiencing pain but they experience threat to their cultural identity which ultimately creates the pain. There is no need to directly experience of partition violence for suffering of trauma because collective memory plays important role for construction of trauma. Through the representation of events, we understand that imaginary and nonexistent quality of originating events.

The great historiography revisionist and evaluates of Indian partition history, Gynendra Pandey opines that "the writing of history-in every case- is implicated in a political project, whether consciously or self consciously" (10). In Indian Partition history there is no means of representation of tragic loss, bloodshed martyrdom, communal or religious conflict etc during independence movement. Indian historiography has given central focus to rhetoric of nationalism siding to Gandhi's life and deeds. Talking about nationalism and nationalist historiography, there is separation between partition and violence. Pandey says that "there are enough chauvinist accounts, fictional as well as non-fictional, that have worked to do nothing other than spread the poison" (62). The nationalist historiography of India and Pakistan before essay or after the partition tends to become variations of master narrative that could be called the history of Europe. Indian historiography is filled with a double bind where historian repudiates the colonizer's construction of Indian people and India. In this regard, Pandey contends "if Indian historians have long since moved away from this rather convoluted celebration of the benefits of British rule, they seem nevertheless to have remained tenets of the colonialist narrative on history, violence and civilization" (58). Therefore, official or academic histories of before and after the independence remain mimicry of European historiography, which always discourages representation of violence, heterogeneity of a society and the painful stories of individuals in the name of rationality, regress and objectivity.

Similarly, Beerendra Pandey puts his view in his essay *Pedagogy of Indian Partition Literature in the Light of Trauma Theory* he says there is the presence of cultural trauma we found in partition fiction. He writes "An exploration of the language of trauma in Indian English partition fiction reveals the presence of cultural trauma in fictional representation- a presence which functions as a memory to settle old scores rather than a way to escape from the cycle of communal violence" (126). Indian partition of 1947 creates two single nations, India and Pakistan and many writers explore their memory through fictional form. But the problem is there, they create the sense of 'we' versus 'them' in their fiction. Pandey writes "representation of the violence of the partitioning of India into two nation-states which rises above the syndrome of "US" versus "Them" (130).

According to Pandey the language of martyrdom and use of the prose of otherness we found in the partition literature. Here, Pandey claims "the language of martyrdom on the one hand and the use of the prose of otherness on the other" (131) are the main problem of Indian partition literature. There is bias in representation of partition violence because the writer conform him or her in a narrow cultural circle where they belong. Actually, partition writers are portraying the idea from their own cultural templates. These types of representation gives happiness to those people who belong to same culture but people who are from different culture they are dissatisfied. In this notion, Beerendra Pandey quotes Gynendra Pandey "The historian faces the problems of language (how, for example, does one describe pain and suffering?), of analytical stance (how can one be 'objective' and express suffering at the same time?), and of evidence (for does not large scale violence destroy much of its own direct evidence?) (129). Here, Pandey argues Indian partition writers challenge to dramatize the pain and suffering of the victim as well as to be natural at the same time.

Therefore, that types of representation of their works criticized by many critics. And finally, there is possibility of identity politics of author in partition literature.

Indian partition is one of the most terrible events in the history of the Indian sub-continent. The terrible history of Indian partition helps to create so many literatures. Various writers explore their partition memory through fiction form. Chaman Nahal is a successful novelist of an Indian partition history. He was born on 1927 in Sialkot, Pakistan. He had received his master degree in English from Nottingham University. Nahal was a professor of several Universities and he also taught in many Universities in India. He writes many novels, these are *My True Faces*, *In another Drawn*, *The Triumph of Tricolor*, *The English Queens and The Crown and loincloth etc.* In 1971, he received Sahitya Akademi award for his novel *Azadi* which is his semi-autobiographical novel. *Azadi* is novel about the traumatic experiences of partition in 1947. It begins from Sialkot, Pakistan and end in Delhi, India. So, novel captures about the traumatic journey of Hindu refugee and their feeling and experiences of partition riots.

A Hindu grain merchant of Sialkot, Lala Kanshi Ram is living his happy life with his wife Parbha Rani and his son Arun. He has good name, fame and property there. A broad minded nationalist Lala Kanshi Ram has hope of freedom with an undivided India. But the Viceroy made an announcement of partition on August 1947 and a prosperous and peaceful life of Lala Kanshi Ram is destroyed. He lost his only one daughter Madhu and son in law Rajiv as well as he lost identity and become a refugee in his birth place. Lala Kanshi Ram is a representative character of whole refugee people who compel to lose their family members and properties. Even Lala Kanshi Ram and his Hindu or Sikh friends lost everything in Sialkot, again they attacked by Muslim in their foot convey journey of India. So, in novel *Azadi* Nahal

presents the cultural pain and suffering of Hindu and Sikh people through his characters.

In Chaman Nahal's *Azadi*, Hindus and Sikhs characters are feeling threat by Muslims. The protagonist character Lala Kanshi Ram and among other characters feel they are forcefully pushed into the great pain and suffering. By the Muslim riots, they compel to leave everything in their life. The Muslim mobs kill only one daughter and son in-law of Lala Kanshi Ram. Young boys and girls like Arun, Nur, Chandni and Madhu are killed or separated from each other for no reason. Many Hindu and Sikh women are worst victims. Therefore, there is feeling of cultural trauma which occurred by the event of Indian partition of 1947. In Chaman Nahal's *Azadi*, Lala Kanshi Ram hopes for undivided India but he is traumatized by the news of partition which he has not imaged even in his dream. Nahal explains "Have partition if there is no other way, have it that way- we're willing to make sacrifices. But what nonsense was this panic, no violence, full protection from government, peace the main object! Had he gone mad? Didn't he know his people? Didn't he know the Muslims? And why the partition in the first place?" (50). Like Lala Kanshi Ram, many people hope about the undivided India but it is just opposite of their hope. In this reason people are traumatized. Lala Kanshi Ram and among other Hindus and Sikhs become refugee in their birth place. Here, Nahal writes:

Lala Kanshi Ram could not sleep at all that night. It became clear to him how vulnerable the minority community was and that soon he too might have to leave, it hurt him, the thought of it, and he paced his room restively. Refugee, refugee, indeed! He shouted, when he had understood the world. 'I was born around here, this is my home- how can I be a refugee in my own home?' (108)

In above description, Nahal presents traumatic psychology of Lala Kanshi Ram who

lives in majority of Muslims area Sialkot. Lala Kanshi Ram not just becomes refugee in his home even he and his Hindus and Muslims neighbor join the long foot convey to India for their security, but also they are attacked by the dominant Muslims.

Therefore, they feel threat by Muslims. Not only individual feel to suffer by Muslims but the group of people feel they are forcefully leave from their birth place.

After the declaration of partition, Muslims are welcoming their single nation Pakistan to celebrate it and they think Hindus cannot live with them because Pakistan is just for Muslims. So, they start to hate Hindus and Sikhs in their area. Nahal narrates the activities of Muslims after partition of India through the Lala Kanshi Ram. The Muslim mobs come near the home of Lala Kanshi Ram and order him to open the gate. Nahal writes "Torh do! Tor do! Break it open! Break it open! They also shouted Pakistan Zindabad!" (60). It shows how the Hindu and Sikh are dominated by the Muslim in Sialkot. Again Nahal describes "Listen, ohai Kanshi Ram. If the gate is not opened in five minutes, I'll order my men to force it open" (63). Here, the city inspector Inayat Ullah Khan forces to Lala Kanshi Ram for open the gate. The inspector is appointed for the protecting the minority people in Sialkot but he also supports to Muslims procession and their work to break the gate. Nahal's narration shows the minority Hindu and Sikh are dominated by the majority of Muslim in Sialkot. By this type of descriptions, Nahal presents the evidences of cultural trauma of Hindu and Sikh which they got from the Muslims.

Chaudhari Barakat Ali is a Muslim friend of Lala Kanshi Ram who informs "this street is going to be looted and burned tonight. You must leave at once" (116). There is no way to except migrating to India, Lala Kanshi Ram and other Hindu, Sikh neighbors move to a refugee camp at the end of Sialkot. The compulsion of leaving home is very traumatic for Lala Kanshi Ram and he feels "they were stripping his

flesh from his body. The bone was showing- whichever way he turned" (121). It is very difficult to people who compel to avoid their home. When they are packing goods there is confusion "what was absolutely necessary? How much to take and how much to leave?" (121) because they can't guess where and when will end of their tragic journey. In this way, Alexander claims "Collective actors' decide to represent social pain as a fundamental threat to their sense of who they are, where they come from, and where they want to go" (10). In another word, cultural trauma is not the consequence of individual experiencing pain; it is the sense of feeling pain in the collective identity. Actually, trauma is not simply pain which certain group experience but trauma is something that certain group feels threat to think about their past, present and future. Here, the feelings of Lala Kanshi Ram symbolize the pain and suffering of millions of Hindu who compel to avoid their ancestral home because cultural differences.

The partition of India affects the life of thousands of people. They are killed, looted, raped, and driven. Lala Kanshi Ram faces so many difficulties. A grain merchant of Sialkot lost his business which is his only one source of surviving his family. The Muslim mob loots his store. Nahal explains:

'It was, beti. They were so near, I was not able to put the locks on the shutters.

I only closed them and ran.'

They waited.

'At the Ghas Mandi, I turned to look. By then they had entered the shop and they were taking sacks of grain out.' (115)

Here, Nahal Shows that Lala Kanshi Ram lost his business identity which he gets from very hard working. This is the typical example of Nahal where he shows life of many Hindus who faces the same problem at the time of partition. By this description,

Nahal shows the uprooted identity of Hindus and Sikhs. Not only people of Sialkot suffered by partition rather to entire Hindus and Sikhs people victim of partition.

Thereby, Nahal shows the cultural trauma of Hindus and Sikhs.

The partition of 1947 not only brings the split of India into two separate countries but also it separates many families, relatives, friends and love. In this regard critic K. Nageswara Rao illustrates in his article *The Impact of Partition on Love in Chaman Nahal's Azadi* "Azadi depicts the role played by Indian politics in the lives of both the Hindu and the Muslims in general and its impact on the lives of the lovers, like Arun and Nur and later on again the former with Chandni" (57). Arun a Hindu boy lost his first and second love because of partition. Finally, he reached in India without his beloved. Nahal explains disturbed psyche of Arun " Nur and Chandni he was leaving behind. Nur was only the beginning, he had walked only the foothills with her. But Chandni had taken him up the slopes to the summit what would he be without her, without his hamrahi?" (284). The love between Arun and Nur is dead because of cultural difference. The division of country based on religion butchered the pure love of them. And again the love between Arun and Chandni shattered because of Muslim fundamentalists. Therefore, Nahal presents coloring image of partition through Arun. The experiences of Arun symbolize the suffering and pain of millions of people whose love was affected by the partition violence.

As Alexander's claim, Nahal fails to feel the trauma of Muslims and he evaluates the partition event through his Hindu perspective. Alexander says " By the same to taken social groups can, and often do, refuse to recognize the existence of other trauma, and because of their failure they cannot achieve moral stance" (1). In novel *Azadi*, Nahal neglects the trauma of Muslims and he makes too much victim to his Hindu community. He describes in detail about the parading naked of Hindu

women by Muslims whereas he shows the little bit sympathy to the parading naked of Muslims women by his Hindu brothers. He speaks through his Protagonist " We are all equally guilty,' he said, spacing his words apart. Each of those girls in that procession at Amritsar was someone's Madhu, and there must have been many amongst the dead you saw at Ambala," (300). Here, Lala Kanshi Ram remembers his daughter Madhu and he feels that Muslims women are also suffering as the same problem from the hand of Hindus and Sikhs in India. Lala Kanshi Ram refuses to recognize about the trauma of Muslims women and he is satisfied after looks same thing happens into Muslim women in India. Dharma Bahadur Thapa's article *Chaman Nahal's Azadi as a Trauma Narrative* argues that "If he were truly guided by Gandhian philosophy of love, forgiveness and non violence, he would condemn the atrocities of Hindu upon Muslims in India for what had happened to Sikhs and Hindus in Pakistan" (58). Lala Kanshi Ram recently remembers after notice the pain Muslims women and he cannot do anything for the victims. So that, we can say that Kanshi Ram has humanistic feeling and he is satisfied.

Nahal's individual partition story is not just his story rather it is the story of all Hindu victim which they have experienced by become refugee. Therefore, Nahal narrates "where will we go? [...] 'We have no choice', 'we've go to the refugee camp' announced Lala Kashi Ram" (119). Here, an individual suffering of Lala Kashi Ram turns into 'we'. In this regard cultural trauma theorist Ron Eyerman claims that "cultural trauma can involve the articulation of collective identity and collective memory as individual stories meld through forms and processes of collective representation. Collective identity refers to a process of "we" formation, a process both historically rooted and rooted in history" (14). Here, the collective identity of Kanshi Ram refers to a process of 'we' formation. And the word "We" represents

trauma of Hindus and Sikhs. These remarks show the cultural trauma that they have faced because of partition.

In the beginning of Nahal's *Azadi*, he shows the intimate harmony that existed between Hindus, Sikhs and Muslims and then he focuses the challenges and difficulties involving in their relation. A hookah manufacture of Sialkot, Abdul Ghani is good friend of Lala Kanshi Ram but the declaration of partition his psychology is drastically changed. Later he makes target to the properties of Lala Kanshi Ram and asked " When are you leaving, Kanshi Rama?" (112). Nahal again explains the greedy thinking of Muslim character Abdul Ghani who convinced to Lala Kanshi Ram for business partnership. Nahal explains "Look, why don't we go into partnership? You sign a deed including me in your business, and then even if you're forced to leave, I will always send you your part of profit" (112). Here, Nahal presents friends are change into enemies as well as Nahal shows the greedy attitude of Muslims. Breendra Pandey says that in chaman Nahal's *Azadi* "the values that the discourse of martyrdom creates seek to give ethical comfort to Indians on the one hand on the other to bring about a morel denunciation of Pakistani Muslims" (132). Nahal's novel explores same things. He creates the stereotypical representation of Muslims. He tries to give the stereotypical image on the civilization of Muslim community. Hindus, Sikhs and Muslims live in India since long time ago. But, Nahal has fear of them and he writes:

'If Pakistan is created, we'll have to leave. That is, if the Muslim spare out our lives!'

'There will be much killing, you think?'

'Don't you know the Muslims? There has been much killing going on for the past many months. Imagine what will happen once they're in power!' (28)

Here Nahal says through his main character Lala Kanshi Ram, Muslims are terrorists. He says that Muslims will kill Hindu when they reach in power. By this kind of narration, Nahal shows stereotypical image towards entire Muslim civilization.

Again, Nahal views that Muslim should be deprive from the power because they will kill Hindus to misuse power. He writes "Everything will be ruined if Pakistan is created" (27). Here, Lala Kanshi has fear of new nation of Muslims and he says that there will be everything ruined if Muslims got separate state Pakistan. In this sense Nahal, presents Hindus are good, honest intelligent who can use their power without any harm to other whereas Muslims are uncivilized, aggressive, so they cannot welcome properly for their new birth country. By this typical example, Nahal use the language of otherness in his novel.

By the same way, Nahal views that Muslim officer are not loyal in their duty. They are drunkard and lustiness. In Dera Baba Nanak, Arun meets his school friend Rahamat Ullah Khan who is appointed in Pakistani army officer. Arun hates him because he describes the lusty feeling toward Sunanda who is the wife of Suraj Prakash. Nahal writes "If you promise to bring that women here –'... we'll let that pass. But as I was saying, if you promise to bring her here of an evening, I'll personally take you and your parents to the Jammu border in my jeep. You people will reach safety in less than half an hour" (198). Here, Rahamat Ullah Khan shows temptation to Arun for the safety of his family. By his friends Arun, he offers to a refugee woman Sunanda for fulfill his lust. Nahal's this type of narration presents Muslims as lusty and betrayal. Again the traces of otherness come in the dialogue between Arun and Captain Rahamat Ullah Khan. Nahal writes "A sister is a sister and other women are other women. That's the trouble with your religion, it turns everything into metaphysical riddle- even a simple social relationship" (196). By this

dialogue, Nahal tries to show that Muslims cannot equally behave to all women. A Hindu can equally treat all women in the world whereas Muslims fail to do it because this is the problem of their religion. According to Nahal, Muslims are lusty. In this way Nahal, presents his characters in biasness. He makes Hindus religion is good whereas Islam religion is not good. This is the evidences of Nahal politics to discriminating the entire Islamic religion.

Again Nahal depicts the negative image of Muslims. He says that the Muslims are badmash, who does evil works as well as they are dangerous. The conversation between Parbha Rani, wife of Lala Kanshi Ram and Isher Kaur, a Sikh woman talking about possibility of partition troubles. And Isher Kaur response to Parbha Rani "Difficult to say Chachiji, I hope they don't these badmash!" (32). Here Muslims identity refers as badmash who can do evil works. Similarly, language of otherness can be seen in the conversation between Arun, and his second beloved Chandni, a daughter of Chaur women. There is the passionate love between Arun and Chandni, and Arun makes plan for their further meeting on the field. But Chandni says "It is, too dangerous ... there are Muslims" (246). Here Nahal projects Muslims identity as dangerous. Muslims are dangerous who can easily harm to other. In this way, Nahal presents negative image of Muslims.

Furthermore, Nahal uses the language of otherness to British. He says that "Yes, they were the real villains; they had let the country down- they had let him down, he who put such faith in them" (118). Here, Nahal totally accuses to British government for division of country as well as create the hostilities between Hindus Muslims. He again writes "you know these English, they would rather divide than leave behind a united India" (27). In this manner, Nahal shows British are responsible for partition of India. He says they are real villains. By these types of narration, Nahal

uses the prose of otherness to demonize the other's communities and these are the evidences of use of prose of otherness in Nahal's *Azadi*.

Bireendra Pandey's view the discourse of martyrdom in partition literature creates ethical comfort to the Indians. Similarly, Nahal's narration presents the discourse of martyrdom. The discourse of martyrdom we found in the ideal pictures of Gandhi who scarifies his life to protect the ordinary people. According to Nahal, Gandhi is a good leader because he always follows the non-violence. He is honest leader of India who never wanted to partition. Nahal Writes "Gandhi had meanwhile asserted he would never accept that. Over our dead bodies alone, the congress leaders said. We would shed the last drop of our blood, but we would not allow India to be partitioned" (28). Here, Nahal explains Gandhi and congress leaders are not responsible for partition. They wanted to sacrifice their life than the division of country. Again the hope of undivided India shows in the conversation between Lala Kanshi Ram and his business friend Lala Babarasi Das. Lala Banarasi Das says that "Bapu has a shakti, an inner power, which no one else can dream of" (36). He views that Gandhi has inner power, so that English people are afraid of him. Here, Nahal gives the priority to Gandhi. The Hindu businessmen of Sialkot talk about partition and they hope Gandhi save their life. They said that "Mahatmaji is going to save us" (37).

Similarly, the language of martyrdom projects the sacrifice of Niranjn Singh who is neighbor of Lala Kanshi Ram. A Sikh man, Niranjn Singh does not agree for shave his hair. And there is long discussion Niranjn Singh is convinced to shave his hair. But also he believes in his religion. Finally, Instead of cutting his hair, he sacrificed his life. Nahal narrates the traumatic scene of Niranjn's death. He writes "The fire was roaring and burning with great force. There was chaos among the

hundred odd people who were gathered there [...]. A cry went up from the flames. Niranjan Singh was still alive. And he shouted in agony but distinctly and clearly: 'I belong to Waheguru, Waheguru is great' (229). Here, Niranjan Singh sacrificed his life for his Sikh religion. His sacrifice shows ethical comfort to Sikhs community but it gives pain to the Muslims.

At the ending of novel, Lala Kanshi Ram and his family along with his neighbors reached in Delhi and they live in refugee camp. After the few days, one evening they heard the news of Gandhi's assassination and they are traumatized. For them death of Gandhi is death of their own. Nahal writes " No, Arun's mother don't light the fire today'. She thought for a second. I guess you're right. You may eat if you want. Arun may eat. I won't I won't eat either said Arun" (325). Actually, the death of Gandhi is very traumatic incident to all India as well as whole world. Here in *Azadi* Lala Kanshi Ram is shocked. In fact Lala Kanshi Ram is much more grieved by this incident than the death of his daughter Madhu.

Above analysis of novel *Azadi* engage with the language of otherness of Nahal and cultural trauma of Hindu and Sikh people. Similarly, this thesis again explores the language of otherness in Sidhwa's *Ice-Candy Man* and the cultural trauma of Muslims people which is main aim of this research.

Pakistani first woman writer Bapsi Sidhwa was born on August 11, 1938 in Karachi, Pakistan. She belongs to the Parsee ethnic community. Sidhwa had taught, lectured and presented her workshops in creative writing at several colleges and universities. She had remarried after death of her first husband and she has three children. Sidhwa presented a unique perspective on her Indian and Pakistani cultures, politics and history in her novels. Her famous novels are *The Crow Eaters* (1978), *The Bride* (1981), *Ice-Candy Man* (1988) etc. The Pakistani highest national honor in the

art award Sitara-Imatiaz received by Sidhwa in 1991. Whatsoever, many critics explores their view in novel *Ice -Candy Man*.

Ice -Candy Man novel by Bapsi Sidhwa is the narration of traumatic experience mediated by partition violence of 1947 in India. In her novel, she vividly describes all the major and minor events of society and explains her collective experiences and individual memories of partition through multiple religious voices. The very traumatic events of her novel are kidnapping of a Hindu Ayah, destruction of Piro Pindo village, loneliness story of a child Ranna, death of Massure, a Hindu gardener Hari compels to convert into Muslim, the gunny sacks of women breasts comes from Gurdaspur train etc. The novel begins from the poem 'complain to god' where story narrator Lenny Sheti is introduced. A polio stricken child is spending her much time with her Hindu Ayah Shanta who takes care of Lenny. Lenny observes those men who admires to the beautiful body of young Ayah. Lenny's house is multi religious because there lived Hindu, Muslim and Sikh peacefully. But it disturbs by partition of India. So, the main focus of Sidhwa is here, how multi religious community is broken by the decision of political leaders and how different culture or religious friends, neighbors are turning into enemy of each other and how they compel to separate. Actually, Hindu, Sikh, Muslim, Parsee and Christian lived amicably and years with solidarity in the same village. They help each other in distress. But the partition of India brought communal riots and it has spoiled their relation.

Sidhwa starts to explain the horror partition riots from scene of train massacre. She describes a train massacre through the eyes of Ice Candy Man. The traumatic scene she explains "A train from Gurdaspur has just come in," he announces, painting. "Everyone in it is dead. Butchered. They are all Muslim. There are no young women among the dead! Only two gunny-bags full of women breasts!"

(159). It is extremely shocking event. That event affects a deep mark on the psyche of Ice Candy Man. He feels his Muslim identity is destroyed by killing his Muslim women. In this regard, Ron Eyerman writes in his essay "Cultural Trauma: Slavery and Formation of African Identity" differentiates between the cultural trauma and psychological trauma. He argues:

As opposed to psychological and physical trauma, which involves a wound the experience of great emotional anguish by an individual, 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. (2)

As Eyerman's views, the identity of Muslims affected. The sister of Ice Candy Man and among other Muslim women's death bodies come from Gurdaspur, India. Ice Candy Man sees such dangerous scene of women's breast and their death body in train. He is traumatized.

The death body comes from Gurdaspur train where Ice Candy Man is waiting her sister. The train comes there and Ice Candy Man is shocked because unexpectedly he looks breast of women and death body, he is traumatized by such events and he thinks all the Hindus and Sikhs are his enemy. The line Sidhwa explains:

I lose my sense when I think of the mutilated bodies on that train from Gurdaspur... that night I went mad, I tell you! I lobbed grenades through the windows of Hindus and Sikhs I'd known all my life! I hated their guts... I want to kill someone for each other of the breasts they cut off the Muslims women... The pansies! (166)

The line exposes the trauma that Ice Candy Man inherent by the loss of his Muslim women as well as his sister. Here, Ice Candy Man represents entire Muslim community of Pakistan. His individual trauma represents to the trauma of whole

Muslims. As Jeffery C. Alexander's definition of culture trauma, people feel that their identity is in crisis. They feel that their identity is threatened by others. Here, Alexander argues that Ice Candy Man feels Hindu and Sikh are threatening to the cultural and religion of Muslim by killing them. So that, he feels all Hindus and Sikhs are enemies of them and finally he gives betray to his Hindu beloved Ayah.

The Muslim mob comes in the house of Lenny because of enquires about Hindu servants. Actually, Ayah is hiding inside of house but Imam Din tells fake departure to them. At that time, Ice Candy Man comes forward and asks Lenny in his innocent voice. Looking his innocence Lenny discloses truth. Later Muslims drag her out. Sidhwa writes:

They drag her by her arms stretched taut, and her bare feet- that want to move backwards- are forced forward instead. Her lips are drawn away from her teeth, and the resisting curve of her throat opens her mouth like the dead child's screamless mouth. Her violet sari slips off the shoulder, and her breasts strain at her sari-blouse stretching the cloth so that the white stitching at the seams shows. A sleeve tears under her arm. (194-95)

Before the partition Ice Candy Man is admirer or best friend of Ayah. But later his psychology is drastically changed and he gives betrayal to her. The unexpected event of Ayah's kidnapping is very traumatic. Here, giving betrayal to a Hindu Ayah is getting revenge with all Hindus. Similarly, Hari is a gardener who compels to convert himself into Muslim and he becomes Himat Ali, the name refers to Muslim. Sidhwa writes "Himat Ali resigned, dusky face begins to twitch nervously as some men move towards him" and they are not sure he becomes Muslim or not and again they tell him to recite the Kalma "oe! You! Recite the Kalma," (192). It shows that Ice Candy Man is satisfied when he gives pain to his Hindu friends and he is unable to know the

trauma of his beloved Ayah as well as his friend Hari. Alexander argues that "social groups can and often do, refuse to recognize the existence of other's trauma and because of their failure they cannot achieve a moral stance" (1). According to Alexander, Sidhwa's character fails to feel the trauma of the Hindu. In Sidhwa's novel *Ice Candy Man* refuse to know about the trauma of his beloved Ayah and his friend Hari. The kidnapping of Ayah and Hari, converting himself into Muslim are one of the typical examples of Sidhwa, but it perceived along with many others.

At the beginning of Sidhwa's novel, she explains Hindus, Sikhs, Muslims and Parsees were living harmoniously in one community. But partition of country destroyed their peaceful relation and they are uprooted. In this regard, Talluri Matthew Bhasker asserts that "the novel revolves around people from diverse religious backgrounds- Muslim, Hindu, Sikh and Parsee- living in complete harmony till the rumors of the sub- continent's imminent division tears them asunder" (55). Lenny's peaceful house disturbed because both Ayah and Hari lived there as a servants. It shows that the Parsee's peaceful house or culture is also disturbed by the partition of India. The Parsee community in Pakistan is safe but the Parsee's culture was affected by partition and there was worry about its future. By all description of Sidhwa, she tries to explain that not merely Hindus, Sikhs and Muslims were culturally uprooted by partition violence even Parsees and Christians were culturally threaten by such event.

The destruction of Pir Pindo village is very traumatic story of this novel. In Pir Pindo village, Hindu, Sikh and Muslim lived peacefully. Lenny goes to Pir Pindo with Imam Din and there she knows about the trouble of people because All India radio announced about the division of districts into India and Pakistan. Hindus and Sikhs leave their properties and home behind because violence already started. The

assassination news of Inspector General of police, Mr. Rogers shivers among the people of Lahore. This news is very strange for each and every among people and they are traumatized. In this regard Ron Eyerman argues that "National or Cultural trauma (the difference is minimal at the theoretical level) 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" (3). Here, Eyerman's views, the death news of Mr. Rogers plays the important role for trauma in the mind of people. After heard the news about the death of Mr. Rogers people of Lahore are traumatize. Muslims of Pir Pindo cannot leave their home, properties and harvest all of sudden. So that, the military tracks arrive in there to evacuate Muslims to safer places. But the whole village and its people destroyed by Sikh attack.

A child Ranna's loneliness story Sidhwa describes in detail in her novel. It shows how children were affected by Indian partition of 1947. By the Sikh attack on Pir Pindo, Ranna becomes alone. He is witness of killing of his own family, rape of his sisters and uprooting of people from their ancestral land. Sidhwa writes "There was a sunlit sweep of curved steel. His head was shorn clear off his neck. Turning once in the air, eyes wide open, it tumbled in the dust. His hands jerked up slashing the air above the bleed stump of his neck" (213). This is the scene of the massacre of Rannas' family. A child is looking the tragic death of his lovely father. In this way, Sidhwa shows that the Muslim in East Punjab suffered more because of the majority of Hindus and Sikhs. Therefore, she gives detailed descriptions of attacks on Muslim by Sikhs. Alexander states that "when bad things happen to good people, according to this academic version of lay theory; they can become so frightened that they can

actually repress the experience of trauma itself" (5). Here, Alexander claims when unexpected event occur to people, and then they are shocked deeply. Here, same thing happened in Sidhwa's novel. The play mate of Lenny in *Pir Pindo* is injured and buried under the heap of dead bodies. A little boy shocked by the Sikh attack into the area of Muslims and he lost his conscious. Sidhwa narrates "It is funny, Ranna says, As long as I had to look out for myself I was all right. As soon as I felt safe I fainted," (216). Actually, by the shocking event Ranna's psyche fails to experience the trauma. But later he easily accepts his loneliness present.

Sidhwa criticizes congress leader who were sitting on dharna and blocking rail tracks as a measure of protect political protest by them. She writes "sly killing, nothing and bottom charge by the police ...long marches by mobs... The congress wallahs have started a new stunt... they sit down on the rail tracks- women and children, too" (64). This line of Sidhwa shows that it is nothing for people but just political stunt. And she again writes "Ugly trouble... It is spreading. Sikh- Muslim trouble also..." (64). According to her there is already Hindu Muslim riots but the dharna of congress leader also makes trouble for Sikh Muslim. By this kind of description, Sidhwa is accusing congress leaders. She speaks through one of her character; Gandhi cannot complete his statement because he is not good politician leader. So she explains "it's his business to suit his tongue to the moment" (100). By the above line, she makes down to Gandhi from his position. She especially, does not like Gandhi and congress leader. So, she is criticizing Gandhi and congress political leaders through her description. Therefore, her description easily shows prose of otherness.

Sidhwa again uses prose of otherness in her narration to accuse British and Hindu political leaders. According to her British and Hindu leaders deprive Muslims.

British government and Hindu political leaders are responsible for division of India and its affects. The line Sidhwa explains " Just the English?' want to dominate Muslim. Haven't the Hindus connived with the *Angrez* to ignore the Muslim league" (100). Sidhwa especially, says that British leaders and Hindu leaders do not want Muslims come in the center of Indian politics. They always dominate them. From the point of view of Sidhwa, partition was the result of British and Hindu's policies whereas Muslim league and Jinnah's role was submissive. Here, she directly blames to British and Hindu leader.

The prose of otherness is here, Sidhwa comments on the personality of Gandhi. He is a mixture of "a clown and a demon" (96) whereas she presents a Muslim political leader "Jinnah was brilliant, elegantly handsome" (170). She again describes about the speech of Jinnah which he speaks on 11 August in the Constituent Assembly session "You are free to go to your temples. You are free to go to your mosques or any other place of worship in the State of Pakistan. Toy may belong to any religion or caste or creed, that has nothing to do with the business of State... etc., etc., etc. *Pakistan Zindabad!*" (154). From the above description Sidhwa shows the ideal image of Jinnah who speaks for harmony and peace of multi-religious people. And the statement of Jinnah is about the freedom of people who want to go their religious places. But she writes about Gandhi "That non-violent violence- your precious Gandhijee- first declares the Sikhs *fanatics!* Now suddenly he says: 'Oh dear, the poor Sikhs cannot live with the Muslims if there is a Pakistan! What does he think we are- some kind of beast? Aren't they living with us now?'" (100). Actually, all worlds know that Gandhi is peace lover. But, Sidhwa makes him peace destroyed. So, she says that Gandhi is separating Sikhs and Muslims and he is not equal to Muslims which is the prose of martyrdom used by Sidhwa. She favors Muslim

political leader Jinnah by accusing Hindu leaders. In this way, she explains the significant moment of Indian history from the perspective of Pakistani then the reality of partition. In this regard, Debali Mookerjee- Leonard examines "no one has written about the colossal pain and suffering in our contemporary history" (183) but partition writers illuminate their identity of nationalism.

Similarly, Sidhwa contrasts between Nehru and Jinnah. She writes about Nehru "But that Nehru, he's a sly one...He's got Mountbatten eating out of his one hand and English's wife out of his other what-not...He's the one to watch!" (141). Here, Sidhwa expresses her doubt in the character of Nehru and his relation with Mountbatten and his wife. But she writes about Jinnah "Don't underestimate Jinnah" (141). Here, her presentation of Nehru and Jinnah as very bias. She is directly criticizing Nehru and excusing Jinnah. By this type of contrast, Sidhwa presents the language of otherness in her novel.

Nahal in his novel explores the trauma of Hindus and Sikhs people. He projects Hindus and Sikhs are victimized by Muslims. His Hindus and Sikhs characters are suffering from Muslim violence in the boarder side of Pakistan. Similarly, Nahal employs the stereotypical image of Muslims. He presents Muslim characters are betrayer, badmash, dangerous, evil, lusty and greedy. The characters like, Abdul Ghani, Inspector Innyat Ullah Khan, and Captain Rahamat Ullah Khan are playing negative role in his novel. Whereas Characters like, Lala Kanshi Ram, Parbha Rani, Gandhi, Arun and Niranjn Singh etc are playing positive role. Through the death of Niranjn singh, Madhu, daughter of Lala Kanshi Ram, his son in-law Rajiv and Gandhi, Nahal to show the trauma of Indians. The death of Gandhi presents the sacrifice for nation. It creates the nationalism faith toward all Indians.

Similarly, in Sidhwa's novel Hindus, Sikhs, Muslims as well as Parsee

characters are affected by partition of 1947. She emphasizes how partition was a part of a much longer and painful historical process that changed common people's perception of friends, neighbors, beliefs and humanity at large. It gives voices to the displaced ordinary people and their existential reality through the Pakistani perspective. Sidhwa's narration shows the Pakistani nature. Sidhwa in her novel presents the events of Sikhs attack in Muslim area of Lahore. Through the child narrator Lenny, She explains the horror of partition. She vividly describes the Sikhs attack in the Pir Pindo Village. The descriptions here are given from Pakistani point of view because the writer sympathizes with Muslims, Pakistan and Jinnah. Sidhwa also use of prose of otherness in her novel. The portrayal of Gandhi in her novel presents from her Pakistani attitude. People of India has been respected Gandhi as the father of nation but she makes down to him. She presents congress leaders and Gandhi in negatively in her novel whereas Muslim leader Jinnah is brilliant leader.

Anyway, Nahal and Sidhwa give the realistic depiction of the history of Partition. In beginning both novelists show the intimate harmony that existed between Hindu, Sikh and Muslim. And both writers focus the challenges and difficulties involving in the relation of Hindu, Sikh and Muslim characters. Both novelists share the partition theme of 1947. They explore the vivid picture of the separation between the Hindus, Sikhs and Muslims and their obligation to leave birth place which is the main cause of trauma in both novels. Both writers are equally capable of arousing the readers' sensibility towards the most traumatic scene of partition.

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