

MODES OF SOCIO-POLITICAL AND CULTURAL REPRESENTATION: A CRITICAL STUDY OF POST-COLONIAL SOUTH ASIAN SELECTED ENGLISH NOVELS

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ABSTRACT-Partition of the sub-continent of India in 1947 has been dealt with by many Pakistani and Indian English language novelists. Partition affected millions of people and changed the map of the sub-continent. The countries of the region still live under its shadows. Objective of study is to investigate the portrayal of the Partition by two English language writers Bapsi Sidhwa from Pakistan and Khushwant Singh from India in their novels. Ice Candy Man and Train to Pakistan highlighted the respective perspective on partition. Partition literature explores the sexual trauma, sufferings and painful experiences of women during and after the Partition. This in many ways substantiates the fact that inequality of sexes is neither a biological fact nor a divine mandate but a cultural construct.

Keywords: Partition, Women, Victimization, Inequality of sexes, Post-colonialism,

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1. INTRODUCTION

Sidhwa's Ice-Candy-Man is dependable manifestation of the division of Subcontinent. It makes alive the bizarre practises of migrant slayings and mistreatment on both distinct and combined level. This novel has political background that's why novel narrated the tale of mammoth episode of separation and its outcome. Canadian director Deepa Mehta transferred it into movie Earth-1947. The fluctuating designs of mutual struggle in the novel current civilized as well as the satanic existences in the cruel world. This novel does not describe story of any being but collective tale of Hindus and Muslims communities. It safeguards population and also the whole sphere in relations of existence.

Singh's novel is tragic tale of division. He portrays Hindus and Muslims agitation on borders town of new states and worse circumstances of cities. Both sides are taking revenge from masses trains were coming across the border with dead bodies from India to Pakistan at Atari. They are packed with dead bodies of males, females, kids and old people. Bloodbath in trains is gift of partition from Indians as some writers highlighted these phenomena. These proceedings are telling story of crowd slaughter of Muslims of subcontinent. People were butchered deprived of sympathy. Male had crushed with blades and spear while their women and sisters and mothers and daughters had been mercilessly raped and then their chests had been sliced with gaffs while their off-springs were executed and females left to bleed to death.

It is not story of one side. Other side of coin was similar in intensity. The Hindus were killed by the Muslims of Pakistan. Millions of people crossed the border and communal discord spread out. Masses were killed in riots of partition.

Both novels reveal dirty politics of both sides. Both novels projected bitter taste of freedom. Partition was barbaric truth of sub-continent; everyone was not able to get desired results.

1.2 Background of study:

Subcontinent was multiethnic, multilingual, multicultural and multi religious society. It was a region where variety of religions, cultures, traditions and different polices of their leaders exists that's why they demanded for home where they lead life according to their religion, the minorities has concerned about their future. Partition was big setback in history of India. Subcontinent was split in Indian Hindu and Muslim Pakistan. Nations are plunged in abyss of religious hate. Land, sky, air and the people was same but their relation was changed after announcement of division. The British Empire was fragment of India, so English pull out from subcontinent in 1947. Before this happening, English establishments separated the subcontinent into India and Pakistan, principally grounded on religion: Hindu and Muslim.

Unluckily most Non-Muslims does not live in the Hindu (India) part, and most Muslims does live in the Muslim (Pakistan) part. This was a histrionic exchange of masses from one section to other huge number of mob traversed the migrated from one country. The subcontinent was distributed on ethnic basis because the British know that ethnic loathing ran deep between these two different religions. There was

no doubt that this event of separation would cause vehemence millions of mob lost his life in the anarchy bent by this split. This change can vividly be seen in Indian and Pakistani writers.

1.3 Main Research Problem:

Our main research problem is

“Modes of Socio- Political and Cultural Representations; A critical study of Post-Colonial South Asian selected English Novels”

1.4 Research question:

We have divided our research problem into the following questions:-

- 1.What are the socio-political causes of the problems of sub-continent?
- 2.Was freedom or terror responsible for partition of sub-continent?
- 3.Have socio political, cultural differences and religious hater hampered the growth of new sovereign states and these states ?
- 4.Division of subcontinent let impacts on Pakistani and Indian writers, if yes to what extant?
- 5.How different geographical, cultural, political and social setup has transformed minds of post-colonial authors?

1.5 Objective of Study:

- 1.To study the socio-political causes of the partition of subcontinent.
- 2.To analyse whether the freedom or terror were the causes of partition.

3.To study whether socio-political and religious prejudices hamper the economic growth of Pakistan and India.

4.To measure the impact of partition on Pakistani and Indian writers.

5.To study role of male dominance in society and their role in politics.

6.To study inequality of sexes on their base of gender.

7.To study role of women under shadow of males and change in their mental approach.

8.To study role of male and female in politics and their different mind-set and approach towards social problems.

9.To study female thinking toward cultural and political issues.

10.To study effect of partition on life of male and female after and before partition.

11.To study difference of gender and their different point of view on partition.

1.6 Scope of Study:

Our research covers literature and social sciences. Main theme of my research is socio-political and cultural development in society. Our research relates literature and social sciences. In research literature explains colonial effects on society. On other hand sociology describes effects of politics on people and their writings. In this way our research relates literature and sociology.

2. LITERATURE REVIEW

2.1 Review of Relevant Literature

Different scholars and theorists explain term “Post-colonial” in their own way. It is used by historians since world war second. According to Ashcroft et al (1998) “Post colonialism” has chronological meaning and indicate towards post-independence period. It is used by different writers in wide range. British Imperialists became most powerful nation of globe and they rule 400 million peoples. British rule spread toward Asia and end there in 1947 when two independent (Pakistan & India) came into being. This continent was colonized by British about 100 years. India inherits most of assets in all fields. This socio-political disorder affects Pakistani writers as well. Responses of Pakistani writers are focus of my research. Seeing as politics, military, communal disorder as well as verse economics conditions had been major issues. There is no wonder Pakistani writers’ reaction was same but modes was changed. Many writers changed their diasporas but they were still writing about their own home land. “Postcolonial theory may be defined as that branch of contemporary theory that investigates and develops propositions about the cultural and political impact of European conquest upon colonized societies, and the nature of those societies’ responses” (Ashcroft, 2012, p. xv). By an Indian critic in the sixteenth century expressed: “English was first introduced in the Indo-Pak Subcontinent by the British in the 16th century” it was officially admitted in 1835

Macaulay's documents (2009, p. 178). it was quite clear sketch, it took English three centuries to hold the center stage in the linguistic assortment of the Subcontinent. "The introduction of English in India was slow and always overwhelmed with difficulties. As long as Portuguese stood in the way, English was spoken only in the area of its trade centre. For the daily business deal, spokespeople called 'Dobasses' were much in demand" (Sinha, 1978, p. 6).

History of the British literature during subcontinent is as ancient as the English themselves. According to Talib Ismail (2002) "English literature can be said to have spread together with the expansion of the English language. What began as the spread of English literature later resulted in the growth of literature in the language, written by non- English writers" (2002, p. 9).

Many writers declared Pakistan as fail state but it is not correct statement. Roots of many problems Pakistan gets as gift from India. India inherits most of assets in all fields. This socio-political disorder effects Pakistani writers as well. Responses of Pakistani writes are focus of my research. seeing as politics, military, communal (1831), were writing in English much before the official advent of English in India." (2008, p. 84) There was many causes behind writing a fiction in the late eighteenth century and early nineteenth century. "The primary writing in English that had begun

in early nineteenth century arose from Bengal, especially with the writing of poetry in English” (William & Wanchoo, 2008, p. 92).

Sheikh Deen Muhammad was first who uses English for his writings. The first English writing of Subcontinent belongs to Rajmohan’s Wife Bankim Chandra, published in 1864 (Khair, 2001, p. 46). William and Wanchoo opine:

“In 1940s, it was demand that the Subcontinent will be separated into India and Pakistan, and after the liberty, narrative of Pakistani fiction started. It was beginning the Pakistani English novel with catastrophe and unrealized dormant. In 1948, after partition, 36-year-old Mumtaz Shahnawaz before her death in airplane accident she left rough draft of novel, A Heart Divided. It was printed by her family in the 1950s....

Qurratulain Heider’s novel “Ag ka darya” (River of fire) discuss core issue of “Identity”. Van Dijk explains identity “ideologies consist of social representations that define the social identity of a group, that is, its shared beliefs about its fundamental conditions and ways of existence and reproduction. Different types of ideologies are defined by the kind of groups that 'have' an ideology, such as social movements, political parties, professions, or churches, among others”.

Gandhi’s Passion is a book written by Stanley Wilbert was detail chronological study of creation of two independent states. He tries to paint true

colours of two different personalities. These books are unbiased analysis of partition. Gandhi, Jinnah and Nehru put extreme effect on lives of subcontinent people. He does not present Jinnah as villain as other writer of India do. But he presents as wise politician who plays his cards remarkably well against Hindus cleverly. Stanley Wolpert's book shameful Flight indicates shameful feelings about Indians. They left some issues those are not settled even today.

Partition of India had recounted incidents of decade by the English rulers. He told various events from different point of view. He puts blame on congress ministers because they declined the Cabinet Mission idea of undivided India. The Shadow of the Great Game: presents other view toward partition. British give it religious colours. But it was more than that. Partition was part of great game that was played superpowers to gain their benefits and disturbed harmony of region. Many young voices raised their voices from South Asia. They introduced new subjects, style and fresh thinkings. Some names are

Today, however, South Asia has been witnessed a brilliant promising of talent in its highly able to be seen in the writing global writers of English-language. From Zulfikar Ghose, Bapsi Sidhwa and Sara Suleri, a new generation of names come quickly to mind –Kamila Shamsie, Mohsin Hamid, Aamer Hussein, Nadeem Aslam,

Mohammed Hanif, M A Farooqi, Daniyal Mueenuddin and H M Naqvi, among several others.”

Their work is collection of subjects like societal and financial difference, primitive radical system, inadequacy, sacred fanaticism and tyranny of love, sex and money, to the universal themes of cultural rattle, extremism, stereotype, etc. These writers are marginalised for long time due to political condition. But after that they register their strong presence in word of English literature.

In South Asian context relation between literature and politics is always hard pill to swallow. Pakistani writers could not showcase their talent because of military interruption and ever changing political conditions. They had been resisting under cover of metaphor. It is interesting to note that Pakistani writers give powerful response towards these conditions.

2.1 Distinction of this study

Our work is different from other studies in many ways. Our study focuses on basic unit of society family. Our study shows effect of politics on basic unit and family. Basic unity of society is governed by female as it is common thinking of society but this is wrong notion. Male effects family and family effects culture and politics. What female thinks? When they take part in politics and on other level male thinks about himself. What changes comes when females take part in politics and culture. But on other hand male want to use female as play thing and they want to

change everything according to their taste and mode. Male socio-politics used to suppress female but female thinks for culture and society. This cycle goes on and every character is going to replace each other.

3 A COMPARATIVE STUDY OF TWO NOVELS

3.1 Harmonious and peaceful environment

The Partition was event that divided subcontinent in to two countries, altered life of thousands and transforming the life and thinking of the people living in these countries till today. It was dread that it would be prove devastating than Holocaust. Sidhwa in Ice Candy Man portrays that the all population of different societies and sects lived in amity and congruence socially, culturally and religiously. She presented that both communities can love each other without caring religious distinctions. Her novel portrays that Muslims and the Sikhs were not caring each other's religion and living their life in peace and love. There joys and concerns are common for whole community. They take care of their friend's child as they were caring their child. Love and friendliness make environment heavenly. She expresses her feeling of love in her novel, she united both communities and they were celebrating sorrows and love of each other untidily before partition without thinking about difference of communities.

Both novelists have expressed the reality that there was complete peace and harmony but politics disturbed peace of the region. Mano Majra was symbolic

representation of united India where dawn starts with Allah-o-Akbar it was signal of prayer for Muslims. After that Sikh priest starts his prayers. In Mano Majra day ends with calling of Muslim imam, "God is great". After that Sikh priest offers his dusk prayers at the Sikh sanctuary. Singh was portraying the non-violent co-existence of peace with activities of two different religions. Two major communities of India were respecting each other's holy events.

Muslim priest finished his call Sikh priest waits his turn it signals toward peaceful environment before partition. Singh stresses on that mosque and Sikh's temple are places where people sit and discuss problems of their life. Singh's Train to Pakistan though light that diverse religious communities are living in peace and they each other religion as well. Arrival and departure of trains from Lahore to other part of India shows kind of geographical unity of Indian soil. Attia Hosain (1992) and Chaman Nahal in his novel Azadi depicts happy and peaceful co-existence of diverse religious communities. But political and communal discord changed situation.

3.2 Parsee and Sikh Point of View on Violence

She was blaming both parties for violence. She objectively does that to present both sides of coin. But on other hand Sing blames on Muslims. On surface level he blames both parties of communal discord. In his point of view riots starts in Muslim states and Sikhs violence was reaction of these riots. Sikhs were attacking the trains only in response of the train bloodbath in which thousands of Hindus and Sikhs slaughtered

by Muslims. But this point of view did not attract independent observer. The international has referred that Sikhs were the most cruel executioners during the period of the Indian Partition.

Train to Pakistan is basically is story of Sikhs and Hindus misery and suffering. Whole guilt is put on neck of Muslims. He provides details of Muslims crimes and violence in enmity of Sikhs. Train to Pakistan is kind of charge sheet against Muslims. It has shown purity, love and kindness of Hindus and Sikhs which were basically traits of Muslims. With help of a police he was trying to depict that Muslims were responsible for killings in Western Punjab. The police inspector was annoyed with the Government in Delhi for trying to guard the Muslims and Muslims refugees.

According to critics Sidhwa is resenting Pakistani ideology and perspective on Partition. She was not associating birthday party's celebrations and festivities with the creation of Pakistan. It was celebrated with used items, without zeal and zest, the card-board cake box was "dented" and the cake itself was "squashed". It did not mean she was presenting Pakistani perspective as claimed by some critics. It was Sidhwa's point of view.

Sidhwa was trying to portray true picture of Jinnah, she became victim of Pakistani viewpoint on separation of India and representation of Jinnah. Critics think

that her distinctiveness came forth every one, among other things charisma of Jinnah and her efforts to expand his image. Critics has regarded as resistance of the father of the nation by Sidhwa. She did not try to “improve” in image of Jinnah. Even Indian critics have called Jinnah as “a nationalist Muslim” and praised his involvement towards Hindu Muslim unity, till he had been pushed towards his demand for Pakistan by the “Himalayan blunder” and Congress men leadership. Other independent and impartial sources have supported the idea of Sidhwa. All these narratives had confirmed that Sidhwa had her own independent standpoint on Partition. This was confirmation of the liberation of her pint view and rejection of the arguments of her critics.

3.3 Representation of the British by the two

Khushwant Singh does not write against role of the British in Partition. But Sidhwa presents the British role in partition in ice candy man. As a postcolonial writer her blame game stops on the rulers. The empire was failing to hold the issues Partition. In her point of view, the British were responsible for disturbance their negligence resulted in atrocities and annihilations tinting the history of liberty with the blood of millions of people. Her novels had spotlighted the lust and rush of the British in winding up. The departing rulers were much busy in obtaining and transporting items of personal use, they are not giving importance to partition. They had failed in their responsibility to India, which they had governed and looted for

about two centuries. This was shown that postcolonial Sidhwa had not casted the British in favourable light. In her book the British are responsible for their negation. She condemns them for their crime of omission and commission. Her views about the British were verified by Wolpert and other critics of world. Critics of South Asia has criticized the presence of the British Raj in creation of Pakistan which was in line with the Indian version of Partition but had not supported by independent historians including Indian critics who has criticized Congress leadership duration creation of Pakistan. She has depicted that members of Radcliffe Commission were not serious; they were playing with borders of India and Pakistan as a pack of cards. She was totally aware of their carelessness and absence of sincerity on the part of the British Raj, while enterprising and administrating the Partition. They deliberately violated acts of division, transferred some cities to India, people of both countries are bearing outcomes of their negligence.

Sidhwa has blamed the British on act of kindness towards the Hindus and the Congress. She has thrown light on corruption how the British and India had withdrawn Pakistan from its lawful share of soil and resources. She projects unlawful boundary commission of Radcliffe in negative sense. Majority population formula was altered by him. Sidhwa has discussed favouritism of the British with Hindus and impartiality of the British with Muslims; they were intentionally favouring the

Hindus. The British had sown the seeds of hatred in hearts of Indian which had manufactured the yarn of partition. She cites the example of Kashmir. Their vision of judgment was favouring the Hindu and they had award Kashmir to India against majority formula. The British had not justified end means; they have nothing to do with consequences because they do not want peace in long run of a Muslim and a Hindus state, which later on become bone of contention between India and Pakistan. Sidhwa echoes that they had granted Gurdaspur, Pathankot, without any reason to India. which they have in attained the Muslim of Kashmir. Radcliffe has deliberately left the cities and the Muslim villages around it inside India.

Khushwant Singh does not pay much attention to the British role in India and their favouritism toward the Hindus. He belongs to non-Muslim community he does not feel these things much. Like Sidhwa he has never refused the colonialist ideology in his novel.

3.4 Price of separation by Singh and Sidhwa

Sidhwa values price of partition again and again to reveal truth of partition. She wants her reader to aware of reality of situation. She wants to make them think about that matter in fresh way. Millions of people pay price of freedom. She portrays miserable condition of people and projects their sufferings. She has charged local communities of India for Partition and cruelty without taking sides. Sidhwa does not

oppose the Partition clearly, like other critics of South Asia, leaves on her readers to express their own view point on Partition.

Sidhwa has portrayed supreme relocation in the human history and price paid by locals during partition. Sidhwa has believed that millions of people crossed border. Exchange of population from Lahore to other cities has affected multiplicity of cultures in Lahore. It has created a vacuum which would take time to become normal. Singh in Train to Pakistan also has portrayed the relocation that escorted the Partition. He has indicated gloom and agony that was part of partition moved with the Hindus towards India and with Muslims coming towards Pakistan. She never challenges the partition vividly as other critics does, but in a in some ways she stresses on the vainness of division. In end of the novel Ice Candy Man, she makes the hero turns his back to his country which has elevated many question on philosophy of partition.

3.5 The Presentation of Train Massacres by Sidhwa and Singh

Sidhwa presents horrible scene of train massacres he was hoping for his ex-family member from Gurdaspur, but he was welcomed with spoiled bodies and cut off breasts from Muslim women.

Singh portrays massacres of train according to him it was reaction of Sikhs against Muslims, which has given birth to chaos. In this process thousands of Sikhs

and Muslims has slaughtered each other's communities members. After butchery Muslims has burnt the bodies with wood and kerosene oil collected from the village. The whole village had eye witnessed the Sikh bodies. Singh has portrayed an overall hater impression of Muslim brutality against Sikhs. He was not supplying factual picture to his reader. He was spotlighting massacre of Sikh by Muslims but he was not highlighting atrocities of Muslims by Sikhs.

Trains arrived from Pakistan were full of Sikh and Hindu bodies. Singh has informed the readers about usage of a bulldozer to dispose of the corpses of Sikh and Hindu refugees but, on the other hand. Hindu deputy commissioner, Hukum Chand, was concerning for the security and sanctuary of the Muslims .

Singh has repeated murder of last Sikh Guru Gobind Singh,s four sons but the guru had not allowed his followers the Sikhs to touch the Muslim women, however he had been executed by a Muslim. Singh also reminds his reader event of Muslims evocation when Sikhs are full of grief but the Sikhs reaction according to him was of concord and adore. In his pint of view Muslims belongs to Pakistan are killers and the Sikhs as gracious and pour souls, it was disparity of two writers of same era to what independent narratives say about appalling Sikhs.

4. RESEARCH METHODOLOGIES

Research methodology involves the organized and systematic method of theoretical analysis of the procedure, techniques and tools to carry out research in the given field of study.

4.1 Data and Types

We used secondary data in this research. The required data was collected from novels: Train to Pakistan (Khushwant Singh) and Ice Candy Man (Bepsi Sidhwa) These social, cultural and political images and symbols was collected from the prose work of the novelists so that it can be seen how these writers have applied them to depict post-colonial political and social conditions. These political and social conditions which are taken by the writers from different societies are the main source of the data. We will use the secondary data for the purpose of this research.

4.2 Sample of study

Khushwant Singh's novel "Train to Pakistan" and Bepsi Sidhwa's novel "ICE CANDY MAN" are taken as a sample of our study.

4.3 Analytical Technique

Our research is qualitative in nature. Three core qualitative concepts self-reflexivity, context and thick description are used in our study. Self-reflexivity refers to careful consideration in which researcher past experience, point of view and roles

impacts researcher interaction and interpretation. Every researcher has his own point of view and seeing of world that's why our research is different from past studies. In context researcher immersed oneself in a scene and trying to make a sense of it. Thick description according to which researcher immerse oneself in culture, investigates the particular circumstances present in scene than move toward gender statement and theories. Data is collected from novels and analysed with help of these techniques.

5 ANALYSIS OF SELECTED THEMES

5.1 Ice Candy Man and Parsi View Point

Bapsi Sidhwa is a famous modern feminist voice who writes on right of women. She belongs to Parsi community but she expressed her sensitivity on the idea of partition. Sidhwa observed communal discord and agitation in days of partition. She deals with Parsi context but her writings portray misery of Asian women and institute of marriage. Her points of view are very objective. Her works put light on horrors of division of Sub-continent with witness of local Hindus and Muslim communities. Her works propagates women's issues and children's distress; both are easy preys in public rebellions during division. Sidhwa denials the matters of massacred, raped, abused, caged, vagrancy, blood flooded series in her works. In an interview she argues, "As a Parsee, I can see things objectively. I see the common people suffering while politicians on either side are having all the fun".

As a Pakistani born female English author, her writings familiar us with ferocious times of the Partition and we arrive in India and the postcolonial South Asia. Bapsi Sidhwa's novels talk about history of undivided India stressed upon the inferiority of sexes, different groups, traditions and races. Sidhwa reassess the history of Partition. As a Pakistani Parsi writer she tries to resolve riddle of history to show tendencies of Europe or India toward history of Partion. The novel reassesses the miseries of women characters in society which is dominated by men, Parsi identity in milieu of confused relationship between India and Pakistan. The novel Ice-Candy-Man introduces us with modern South Asia which is going through fearful time. It looks like that Sidhwa is redrafting history from Parsi point of view. The girl child narrator resembles Sidhwa in Ice-Candy-Man. Sidhwa had experienced bad time in her childhood as Lenny feels pain due to her bodily insufficiency.

5.2 An Androcentric, Geocentric Perspective about Women as Victims in Partition Fiction

No one can negate importance of women in any period of time. But their experience was very horrific as Gerda Lerner says:

“Women have been left out of history not because of the evil conspiracies of men in general or male historians in particular, but because we have considered history only in male-centered terms. We have missed women and their activities, because we have asked questions of history which are inappropriate to women. To

rectify this, and to light up areas of historical darkness we must, for a time focus on women-centered enquiry, considering the possibility of existence of a female culture within the general culture shared by men and women. History must include an account of the female experience over time and should the development of feminist consciousness as an essential aspect of women's past. This is the primary task of women's history. The central question it raises is: What would history be like if it would be seen through the eyes of women and ordered by values they define?" Answer of this question was given by Sidhwa in true sense in her novel ice candy man. When Sidhwa was writing it was time when lives of females was affected by event of partition. Entire story of ice candy man was narrated by a child Leeny. She reflects experiences of Sidhwa herself. Her efforts are presenting paradoxical experience of 'independence' those are related to 'cracking' metaphor of her title.

"Lenny observes the clamorous horrors of Partition from the lap of her beautiful Ayah, or clutching her skirts as she is pursued by her suitors through the fountains, cypresses and marble terraces of the Shalimar Gardens."

Tool of child narrator was used very skillfully by Sidhwa. It was her attempt to remain neutral because child does not belong to Muslim, Hindu, Sikh family. It has enabled Sidhw to portray pain and sorrows of division with neutrality and lack of

unfairness. Lenny's eyes are disclosing every event of partition why friends turned to beasts, religion's priests turn back of their followers.

Novel has place for all communities living in sub-continent. But writer was very much worrying about minorities and specially her Parsi community. The character of Lenny have other characters "Slave sister", "Electric Aunt", "Old Husband", "Godmother", "Ayah" "Ice-Candy Man". In fact, Ice-candy man was a Muslim street vendor, his sketch was carved like many other men by the magnetic beauty of Ayah. The character of Godmother was shown as pure and driving force of power, strong bond of love and knowledge was not presented as arrogant and oratory. Lenny's mother and other Parsi women had shown as helpful to others in time of sufferings to get favor of readers. Lenny's mother helps Hindu and Sikh families for protection and rehabilitation of hijacked women. Lenny's Godmother had rescued the Hindu Ayah who had been under threat to marry to her former Muslim friend i.e. the Ice-Candy Man.

All communities living in India suffered during time of partition. Among all novelists she was trying to portray the essential panic of the Parsi regarding Partition and freedom. Ice candy man points suffering of "abducted woman" experience and novel has redrafted thoughtful grounds and outcomes of their dilemma. Lenny's actions are justifying their dialogues and their vague approaches to women. For

example, Lenny's remarks on Women's Camp that was recognized near Lenny's home, she remembers how she guessed "it's a women's jail, even though they look innocent enough."

Fawzia Ahmed Khan appropriately projects that all women are shown in novel are very strong and partition tries to break their moral strength. Novel was written by female she attaches all morals to women. If "the bloody history of the Indian-Pakistani Partition had been defined..... By the kind of values women like Godmother and Ayah Stand for, then the world might be a less violent place".

'Sexual contamination' of women shows that male is treated women as outsiders. Ayah and Hamida free after kidnapped by men was mentally in shock, they has been seen herself as a 'fallen woman' and tried to explain that the women are 'fate smitten'. Fawzia Ahmed Khan expressed her feelings towards women all she associates moral strength with women. If "the bloody history of the Indian-Pakistani Partition had been defined. By the kind of values women like Godmother and Ayah Stand for, then the world might be a less violent place".

Female characters are very prominent in novel. Child narrator is main character through her completed plot of novel. She narrates whole story. Encircle of Hindu Ayah consists of different communities Hindus and Muslims among others she was loved by ice-candy man; he was main character of novel. She was abducted by

a Muslim group unfortunately ice-candy man was leader of that group. Her name was changed to Mumtaz but she was released of her name and rescued. In opening, Hindu, Muslim, Sikh love Ayah but dramatic change in circumstances changed lovers to rapists. They are chasing her, but in “twos or threes, or singly”. Ayah’s abduction has juxtaposed image of sex with image of violence was presented with imagery and cleverness. Lenny notices Ayah’s slack mouth that gaped piteously, her disheveled hair was flying into her kidnappers’ faces, staring as if she was wanted to leave behind her wide-open and terrified eyes.

When Ayah is finally traced Lenny mentioned that Ayah has lost her faith in men. “Can the soul be extracted from its living body? Her vacant eyes are bigger than ever: wide-opened with what they’ve seen and felt.”

Sidhwa is cunningly decorating most destructive consequence of partition in literature and misery of females on either sides of the clash. Sidhwa cannot forget the scary screams and sighs of released females at the time. “Victory is celebrated on a woman’s body; vengeance is taken on a woman’s body. That is very much the way things are, particularly in my part of the world”. She described these females as: “Dreadful dispute had been passed on their bodies, not so much to disgrace them as to insult the men of other sects.”

Female authors of other countries argue “She is a woman who has written a novel, from an upper middle class perspective, about women whose lives were deeply affected by the Partition.”

“The tension between the historical and fictional events inscribed in Sidhwa’s narrative suggests how the discourse of gender, class and nation overlap and converge to become increasingly restrictive of women’s agency as the country faces independence. Whereas before Partition Lenny observes how Ayah is able to deflect patriarchal expectations of monogamy and conjugality, after Partition, her actions are constrained and her agency and body governed by patriarchal struggle over land and identity. Sidhwa’s narrative practice seeks to destabilize patriarchal nationalist discourse and work against the practice of making women the ‘ground’ in struggles for post-colonial self-determination. At the same time, it maps how women’s identities, far from being determined by discourse, are mediated, challenged, resisted or transformed by their desires and discontents.”

Sidhwa’s talks with “Spincycle” opens new world to critics: “I imagine that as women, consciously or unconsciously, we bring out the problems and discrimination women face and project our aspirations. I myself don’t like to preach about feminism but the ways the stories unfold.

5.3 Political representation in ice-candy man

Politics of partition is written by right-wing historian. Either is written by Pakistani or Indian writer. Hindus, Muslims, Sikhs, and other nations were living in subcontinent for decades in peaceful circumstances. What happened on and around 1947 is justifying the right-wing point of view. It creates amnesty among nations because other groups are taking their interests. When Muslims ruled subcontinent for eight hundred years there was harmony everywhere.

Time is great healer. With passage of time emotions of nations transform to rationality. But the passage of time adds oil to fire and raises new questions. It changes thinking capacity of people these nations are seeing things rationally. With reference to ice candy man no one negates her skills in literature. She created competition of art between reality and artificiality. Sidhwa had projected fusion of art and reality in background of chronological and socio-political discussion; it was something new and near to originality. Historical fiction has produced aesthetic explanation of leading historical and socio-political themes. In Ice-Candy-Man, Sidhwa is foregrounding a number of socio-political issues those are major themes of her novel and partition. It preferences was in favors of Pakistan. So novels of Sidhwa pictures version of Pakistani partition. Gandhi was renowned all over the world. But in Ice-Candy-Man, he is shown as a cunning politician. Sidhwa illustrates

us with the character of Lenny as an:“Improbable toss-up between a clown and a demon”

For example,

- 1.Question of the Sikh.
- 2.Failure of Cabinet Mission.
- 3.Contrasting views of Muslims and Hindus.
- 4.Riots in Punjab and its partition.
- 5.Gandhi’s Non-Cooperation Movement.
- 6.Territorial Politics
- 7.Congress ministries of 1937 as cause of partition and creation of Pakistan
- 8.Mountbatten’s corruption in marking of boundaries of India in last days of Partition.

Issue of division was raised when first man of sub-continent recited “Kalma” under influence of Muslim leader Muhammad Bin Qasim. But different hurdle came in way. It is based on falseness idea that Islam spread in sub-continent by power. It was Muslims behavior that Hindu lived with each other in peace for hundreds of years. When the Mughal Empire in 1857, was breathing its last the Hindu community emerged new Imperial power in India. They were embracing the English changes in every field of education and administration to dissolve the Muslim authority. As they were snatching authority the Muslims of India, they had been propagated their

objectives in events of 1857 made it fully clear. The b Muslims were facing hardships, their influential started thinking about other options in terms of having a separate country for them.

“There was no blueprint of a future Pakistan in the 30s, no Islamic flag, no visible symbol, no common platform, no shared goals and objectives. Rehmat Ali’s scheme nurtured in Cambridge was an illustration of obscurantist political eccentricity. It caused much political embarrassment back home and was dismissed as chimerical and impracticable. (Ahmed 1967: 169)”

5.4 Territorial politics

Life moves through its turbulences for Lenny and other people since the talk about Partition has started. In Lahore, the communal frenzy and the talk about Partition become the order of the day. People are worried about the displacement from their ancestral lands. They begin to realize their respective communal identities, which hitherto has remained passively in their private lives alone. However, now after the talk about Partition, they become aware of their religious identities in the minds of people, the question of Pakistan arises as a socially produced reality. The space with which a nation is identified is not natural but it is produced and constituted. Satish Deshpande in his article, “Hegemonic Spatial Strategies: The Nation Space and Hindu Communalism in Twentieth-century India” argue that, “... Contemporary

social theory reminds us that nations inhabit a space that is simultaneously abstract (imagined, mental) and concrete (physical, geographical)". The Partition of India is a social and spatial strategy. The ordinary people are not aware of the complex ways by which power is exercised. Lenny represents the question related to Partition in such a way that it becomes a universal question asked by the subalterns. The roles of subalterns are not identified and not recognized in the freedom movement. This non-identification of the roles leads Lenny to ask too many questions. Lenny is aware of the absurdity of breaking a country into two separate nations.

Lenny innocently asks, "Can one break a country? And what happens if they break it where our house is? Or crack it further up on Warris Road? How will I ever get to Godmother's then?". The questions refer to the issues of territorial politics. Lenny also becomes aware of the futility of great names attached to the freedom movement. Gandhi, Jinnah, Nehru are only names to her and she becomes conscious of the spiritual differences. She thinks, "It is sudden. One day everybody is themselves - and the next day they are Hindu, Muslim, Sikh, Christian. People shrink, dwindling into symbols" Hindustan along with Pakistan, which are to be achieved as promised lands, are the utopias of the ideal places for both the Hindus and the Muslims. Lahore is changed into a heterotopias site containing various utopias in it. Ideological groups take conscious efforts and the mere participation of subaltern

people who are not ideologically framed but emotionally reacting to the communal consciousness of their respective religions contribute to the process. Satish Deshpande clarifies the nature of heterotopias thus, “Thus, the unique natural properties of a place do help, and may sometimes be a necessary ingredient, but they are never, sufficient, always requiring additional efforts that consciously transform a mere place into a culturally meaningful, politically charged space”

The leaders have their own political agenda and in order to achieve this agenda, they create separatist politics in the minds of people. This view of the egoistic tendency of the leaders is pointed out in the novel. There is a party in Lenny’s house. Mr. and Mrs. Singh, Mr. Roger, the Inspector of Police and his wife, and Lenny’s parents talk about the demand for the Independence. Mr. Roger expresses the British way of looking at Indian community that the Indians are not capable of ruling a country. Mr. Singh becomes furious at this comment. During this conversation, Gandhi is referred to several times with a sarcastic comment. The Inspector General tries to induce the idea that only the Indians are responsible for this kind of religious separation. The colonialist attitude with oriental perception gets its expression in the speech of the Inspector. He says: They (the leaders) even forbidden Lord Wavell’s suggestion of temporary Government with a majority Congress representation! They are like the three bloody monkeys! They hastily rejected to hear, or see that Jinnah

they have their minds that he has seventy million Indian Muslims on his back! Those egotistical Hindus gambled for an undivided India...on other hand Gandhi and Nehru are pushing the League for Pakistan.

5.5 Racial difference among women

Women of different religions are treated differently in ‘Train to Pakistan’. Discrimination is made on base of color, religion, race, creed and occupation. Women of the Muslim community were shown as fragile, substandard, oppressed and needy in views of Muhammad. On other hand Hindu women is presented as pure and higher in rank to Muslim. Muslim women were prey of victim in novel. Indian men are more interested in white women instead of black. In expression of jugga it is vivid:

‘Wah, sahib These memsahibs were looking houris from paradise – fair and spongy, like silk. All we had here were black buffaloes.’ When Nooran informs her mother about her affair with juggut and his promise of mirage ‘I am not going away. Jugga had promised to marry me.’ (138) ‘Get out, you bitch! A Muslim daughter was not allowed to, marry a Sikh peasant!....’

Singh make comparison between black and white women. He explains that white women are not more charming than black and declined authority of religion on women. . Iqbal Singh addressed to Juggut Singh: ‘White women were not very stimulating There was no diversity between black and white women. (113)

End of novel Juggut give his life to save Muslim girl and his offspring. Here is kind of reunion between two religions.

6. FINDINGS

No one refused that during the last sixty-three years Pakistan has lot of chances to transform as developed postcolonial country in Asia, but it fails to do that. Today democratic elite class of politics are following rule of patriarchy. It was due to this system and again and again intervenes of arms Pakistan cannot raise as developed country of Asia.

In these conditions of Pakistani society among other Postcolonial countries. It favors writers to produce literature and introduce new trends in literature. These trends are burning issues of the society, these issues make masses aware about their rights, is motivating masses to ask questions regarding their problems to politician. It is very interesting question: it was duty of creative writer/artist to answers the question of politics and social change in society? Literature that is developed in countries like Pakistan will serve political changes and social reality of society. Communal and opinionated circumstances in most countries are static because of numerous problems it is the duty of the artist to produce their creative response and try to uncover hidden truths.

It is very interesting to note that literature produced in days of partition and even today less importance is given to females. But women produce very wonderful

commentary on rights of males. After analysis of writing of these two writers one can surely admit that such work on partition will arise feeling of sympathy and sensitivity in the reader (surely for female characters). It is very important to note that both works comment on dirty politics of partition. Both blame the British and native for partition. During this era suffering and misery of women is described by Singh and Sidhwa. It is pleasing to witness that twin authors have sense of investigation explanation and appraisal of their social, political and economic realities and their writing response is mirroring their experiences about partition. This is very true of all writers discussed in my research.

Two nations theory was base for partition of subcontinent. This theory projects that Muslims are separate nation according to any definition of world. Aitzaz Ahsan in his book *The Indus Saga and the Making of Pakistan* argues “Subcontinent was mixture two independent cultures, Indus and Gangetic, and ‘Indus had been known for its autonomous political and financial hub of ancient times in innumerable decades and possessed prosperous and magnificent civilized inheritance of its own and a distinct as well as separate nation’ (1996).

These novels projects communal violence and slaughter of people on both sides specially thousands of women had practiced gang rape and sexual brutality through the separation. Sidhwa has smelled that there was definite disparity between

men and women. Bapsi Sidhwa was trying to accurate the idiocy and discrimination those were anticipated by the Indian authors, and presenting oppression of the Muslims in hand of the Hindus and Sikhs. She deliberately chose core subject of kidnap women and she projects role of ayah in her novel.

Putting issues of patriarchy or feminism aside, one point comes in to my mind division of India was a tragedy and many problems were interconnected to partition, it was proving core issue of the writers. Even today if we imagine about Partition still our minds and hearts feel pain of that event in history after many centuries.

Ethnical, cultural and dirty political disparity had turned masses in to beasts it was main point of two writers. Sidhwa and Singh portray themes of human values, alienation, and strangeness and under age mirage in their novels. They express that even in the days of partition, people love each other but declaration of freedom transform brotherhood and love to bloodbath. “The Partition novels portray love for humans after the horrors of partition holocaust because their minds forget to think about pleasures of life and full with notes of tragic pain. The novelists present their characters as the sensible, humane and generous messengers of human love and they stand as the torch bearers to the homeless refugees who have the fractured consciousness and the broken hearts.”

Bapsi Sidhwa is known as very important female contemporary writer. Sidhwa was pioneer female writer on the theme of Partition. Sidhwa raises issue of underage mirage in her novel. Sidhwa's world would be free from supremacy and hierarchy, her world has foundation on the ideologies of impartiality and egalitarianism and is truly human. Sidhwa's portrays a series of female evocation in time of 1947 in India, which is known as wickedest religious rebellions in the history of partition. Issue of underage mirage is very common in South Asian countries. Pakistan is still presenting with this problem. It is abuse mint of women male dominant society. Males do not want to give voice to women. If she expresses her desires it will be devastating for male dominance. But after so many years and struggle with help of media they are getting their rights. They are contributing in all fields of life.

7. CONCLUSIONS

In short, we suggest that Sidhwa and Singh has done great job to write on partition. It was first time in history of South Asia a women writer talks about women rights. She paves a way for other writers to choose and write on any topic. what they want to write. Though she belongs to Parsi background but her view towards partition and masses is neutral. Singh was another writer who writes on partition first time in history. There was some critics how believe that Singh projects Indian perspective. He left some clues in his writing which are traces by other writers. But on ending note

he skillfully narrate novel, Which is unparalleled in its linguistics tools, symbols and ideas.

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