

Revisiting Partition: Violence Generates Individual Trauma in Bapsi Sidhwa's *Ice Candy Man*

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***Abstract:** The partition of 1947 was a significant socio-political event of history that tremendously affected individuals' life. Bapsi Sidhwa is a Parsi writer from Pakistan, who was born in Karachi in 1938. She spent most of her childhood days in Lahore and witnessed the violence of partition as a nine-year child. She portrays the terror of the partition in her novel *Ice Candy Man* and her first-hand experiences make it more vivid and authentic. The novel also focuses on how partition related violence and traumatic experiences can determine the course of one's life. The present study intends to show how a horrific political event like the Partition can influence the individuals and how they have to live with the trauma caused by this event through the portrayal of the characters of this novel in the light of trauma theory.*

***Keywords:** Partition, Violence, Victimization of Women, Violation of Identity, Trauma.*

Introduction

In the novel *Ice Candy Man*, Bapsi Sidhwa portrays the traumatic tale of partition through the narrative of a young Parsee girl named Lenny. The partition of India and Pakistan resulted in communal hatred and violence. One of the most affected areas was Punjab, as it was divided into two halves. "India's joyful Independence Day was indeed a day of horror for the Punjab" (Collins & Lapierre, 2007, p.419). Before partition people of different religions lived in peace and harmony. But partition turns them against each other. One becomes blood thirsty of another. The novel deals with the direct portrayal of violence like murder, train massacre, abduction, communal conflicts etc. Characters of this novel go through perpetual trauma that evicts their normal way of life.

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Partition related works usually depict the immediate violence and communal tension. Incidents like displacement, up rootedness, rape, murder, looting, etc are commonly portrayed in these works. But the traumatic impact of partition that is experienced by the individuals is not presented equally. The present study aims to fill this gap by revisiting the violence of partition and find out its traumatic effect felt on the individual level through the novel *Ice Candy Man*.

Violence and Individual Trauma

Violence occurs when someone gets forced physically and subsequently gets injured or hurt. As the repercussion of any violent act in any form, an individual goes through certain degree of trauma. Trauma, an emotional response, leads to severe and long term remembrance of any harmful incident which puts the victim to unpredictable emotional behavior and flashbacks. People are commonly traumatized by an accident or event, by experiencing social transformation, by facing abuse or violence. The physical wound may heal but the traumatic incident would leave a scar upon the mind and will haunt the victim in future.

Trauma can be both collective and individual. Collective trauma, a blow to the basic foundation of social life, damages the bonds attaching people together. Individual trauma occurs when a person feels that he has been subjected to a horrific event that leaves indelible marks upon his memory and changes his future identity. It means a blow to the psyche that breaks through one's defenses so suddenly that one cannot react to it effectively.

Lay trauma theory and the theory of Freud mentioned by Cathy Caruth in her book *Unclaimed Experience: Trauma, Narrative, and History* are most relevant to the aims of this study. Lay theory describes trauma as a natural event that interacts with common human nature and devastates people's sense of well-being. According to the enlightenment version of lay theory, trauma is a rational response to sudden change. People become shocked, outraged, and indignant, as a response to trauma. Then they attempt to alter the situation that caused trauma. Their memories of trauma determine their future identity. Sigmund Freud focuses on the persistent suffering of individuals who have passed through the traumatic events. They are subjected to the horrible effects as the events seem to reappear to them.

Revisiting Partition through Ice Candy Man

The partition of India and Pakistan resulted in communal hatred and violence. Bapsi Sidhwa's novel *Ice Candy Man* gives a vivid portrayal of cruelty, dislocation, rape, murder, etc. during partition. Arabati Pradeep Kumar truly said in his article that "Bapsi Sidhwa describes the traumatic tale of partition days when the lofty ideal of nationalism was suddenly bartered for communal thinking resulted in unprecedented devastation, political absurdities and deranged social sensibilities" (Kumar, 2014, p. 138).

The novel starts with a poem of Iqbal named *Complaint to God*. The poem indicates a situation of suffering and asserts a complaint to God for the miserable situation in which God favors the enemy most. The lines of the poem may serve as metaphors of the writer's attempt to break the silence surrounding the most violent aspects of partition. The novel is an outrageous tale of communal violence and hatred. It depicts a time when people are mostly defined by their religious identity. The upheaval of partition is described through the viewpoint of a child narrator named Lenny. She is a polio ridden Parsi child living in her home of "perplexing unrealities" (Sidhwa, 2000, p.1) on Warris road, Lahore. Though she is handicapped, she has the capacity of keen observation. She observes people of different religions and communities. She has access to those people through her beautiful Ayah, whose suitors are religiously diverse. Ayah, the Butcher, the Government House Gardener, the Masseur, the restaurant owning Wrestler, the Ice Candy Man - Muslims, Hindus, Sikhs - all are friends. But their friendship is interrupted at the outbreak of partition accompanied with violence. Religious fanaticism brings hatred and violence among them. Lenny accurately observes all those things and realizes that "... I was born with an awareness of the war..." (Sidhwa, 2000, p.31).

Imam Din, the cook of Lenny's house, takes her to the village Pir Pindo. There Imam Din's grandson Dost Mohammad lives with his family. There she meets children Ranna, Khatija and Parveen. In this village, Hindus, Muslims and Sikhs live peacefully. One day the villagers gather beneath a huge tree to discuss about the horrific situation of cities like Bihar and Bengal. They are worried after hearing the news of Hindu- Muslim riots and blaming the British authority for their indifference. They think the riots will not affect the village, and in any situation they are ready to protect their brothers.

The situation is becoming worse day by day. There is a fight between Inspector General Mr. Rogers and Mr. Singh. Then Sharbat Khan, one of Ayahs admirers, brings the news of violence in cities like Calcutta, Delhi. There is disturbance between Hindus and Muslims, even dead bodies are found in gutters and gullies. In the month of April, it becomes clear that Indian subcontinent is going to be broken. Observing the changing situation Lenny asks an emotional question: "Can one break a country?... How will I ever get to Godmother's then?" (Sidhwa, 2000, p.92). According to Ayah they will dig a long canal to divide Hindustan and Pakistan. However, Lenny becomes aware of religious difference now and its impact on individual lives: "It is sudden. One day everyone is themselves - and the next day they are Hindu, Muslim, Sikh, Christian. People shrink, dwindling into symbols" (Sidhwa, 2000, p.93). The outward marks of religion become more visible in their external appearance: hair styles, clothes, way of praying, etc. In Ayah's circle and at Lenny's home, people are identified more by marks that distinguish them as separate groups than by what they are individually. Ayah is also a token now, a Hindu who spends time in the temples with flowers and sweets. Iman Din and Yousaf want Friday afternoon off for the Jumha prayers. When muezzin calls, they spread mats to pray even at odd hours of day. The untouchable Hari, Moti, Muccho, Pappo become more untouchable than before. Suddenly all become too much conscious about their religious identity that Lenny feels her Parsi neutral family is reduced to "irrelevant nomenclatures" (Sidhwa, 2000, p.94). Now she realizes, "One man's religion is another man's poison" (Sidhwa, 2000, p.117). Thus religious differences are artificially created and exploited on the eve of partition.

Imam Din is worried about the news of communal riots and wants to visit the village Pir Pindo. He feels that the tension also spreads to the villages. Lenny also goes with him for the second time. There is talk of a plan to divide the Punjab, and drive the Muslim out of East Punjab. People's confidence and optimism about unity are replaced by sadness and fear. Then military trucks arrive in Pir Pindo to evacuate the Muslims to a safer place. The Muslims are perplexed and do not want to leave their ancestral home, land and property. "Do you expect us to leave everything we've valued and loved since childhood?" (Sidhwa, 2000, p.111).

The mutilated body of Mr. Rogers is found in the gutters. This frightening news spreads among the people of Lahore. People of different religions are in the grip of communal frenzy and severe riots begin to take place. Further, outside of the assembly where Master Tara Singh gives his speech, riots occur. Lenny, Ayah and Ice Candy Man are watching from the rooftop. The mob become violent, even English soldiers are chased by a Sikh mob. Then the Sikh mob is followed by a Muslim one. The Muslims want to play Holi with the blood of the Sikhs. All these resulted in killing and destruction. Lenny is frightened and Ayah moans at the terror of the scene. But Ice Candy Man and other watchers on the rooftops enjoy the scene. Shalmi, the Hindu area is started to burn, Lahore becomes a burning inferno within moments. It seems to Lenny that “The whole world is burning. The air on my face is so hot I think my flesh and clothes will catch fire” (Sidhwa, 2000, p.137). Lenny also notices a naked child put on a spear and waves like flag. Again there is a man whose legs are tied to a jeep. She cannot tolerate these violent scenes and after returning home she performs the same act on her doll. She pulls apart the legs of her doll. Her action is a response to the dreadful mutilation of the man.

In August, India has been separated, “Radcliff Commission deals out Indian cities like a pack of cards” (Sidhwa, 2000, p.140). Lahore is given to Pakistan, Amritsar to India. Situation is changing in Lahore. Lahore is emptied now, there are no Brahmins with caste marks or Hindus in dhoties. Mehtas, Guptas, Singhs, all leave for a safer place. Again there are looters who have looted the household belongings of departing people. Their houses remain empty and take months to get new inhabitants. The uninhabited house decay very soon, there are cracks in the cement floor, like the crack in the nation. The house looks haunted, like mourn for its departed. Lenny observes these sea changes around her world. Her familiar places become unfamiliar to her, like the earth too bleeds at the violation of humanity.

The Sikhs and the Hindus start migrating to Amritsar, and “...wave of Muslim refugees flood Lahore - and the Punjab west of Lahore” (Sidhwa, 2000, p.159). Millions of people are uprooted and displaced within months in the largest exchange of population in history. The migrating people of one community attack the other.

Train massacre is a terrible incident of violence accompanied with partition, "These 'ghost trains', in the words of novelist Kushwant Singh in his story of the period Train to Pakistan have become part of the common memory of the era of partition" (Hay, 2006. P.94-95). In the novel, a train comes from Gurdaspur, and Ice Candy Man is expecting his relatives in that train. But unfortunately everyone is dead in the train. They are all Muslims. There are no young women among them, "Only two gunny-bags full of women's breasts!" (Sidhwa, 2000, p.149). Ice Candy Man is shocked and wants to avenge those deaths, rapes and mutilations.

Lenny and Himat Ali find the dead body of Masseur in a gunny sack. Everyone looks at him as if he is not a person, "He isn't. He has been reduced to a body. A thing"(Sidhwa, 2000, p.175). Though he is dead, his body tells the story of mindless brutality. His body is the embodiment of madness and violence.

Muslim mobs attack Hindu houses. A mob arrives at Lenny's house in search of Hindus. First, they look for Hari who becomes Himat Ali now. The mob asks Himat Ali to put off his salwar to see whether he is circumcised or not. They also tell him to recite Kalma to prove that he is a pure Muslim. This incident "...shows that for many ordinary people like Hari, postcolonial nationhood did not come in the form of a much desired freedom and equal citizenship; instead, it came as a necessary religious conversion to be able to stay where you were, because partition had now named it the wrong country to be in" (Daiya, 2008, p.71). Then they ask for Ayah. Imam Din tells them that she has gone to Amritsar, but they do not believe. Ice Candy Man asks Lenny about Ayah and assures her to protect Ayah with his own life. Out of innocence Lenny trusts him and reveals Ayah's hiding place to him. Then the mob brutally abducts Ayah, "The men drag her in grotesque strides to the cart and their harsh hands, supporting her with careless intimacy, their lips stretched in triumphant grimaces" (Sidhwa, 2000, p.183). Lenny repents for telling the truth to Ice Candy Man. Then Ayah is forced to prostitution in Hira Mandi, the red light area of Lahore. Thus Ice Candy Man's love for her is ineffective. Even the passion of love is powerless before communal frenzy.

The Sikhs attack the Muslims of Pir Pindo. Ranna is now in the servants' quarter of Lenny's house. Lenny is shocked after finding him in a devastated

condition. Later he tells the story of attack in their village. Most of the Muslims remain in the village and hear about the news of Sikhs who are killing Muslims, setting fires, looting and raping women. They realize the upcoming danger and take preparations. They plan to shift their women to Chaudhry's house so that they can pour kerosene to burn themselves rather than face the brutality of the mob. The village is attacked at dawn. Ranna hides in a dark room with other males, but the Sikhs find out them. Ranna describes how brutally they kill his father Dost Mohammad. His uncle, brothers and cousins are beheaded in front of his eyes. Ranna is also wounded and buried under the heap of dead bodies. Then he somehow manages to escape that place and goes to Noni Chachi's village where people are also taking preparation to leave the village. Ranna's condition is too severe that they think he would die, and for this leave him there. He further escapes from that place and goes to a refugee camp, stays two months there and by chance he is reunited with his Noni Chachi and Iqbal Chacha.

Women are the victim of partition. They are oppressed and used as commodity. Revenge is taken by violating them. They are abducted, raped, converted to other religion; and murdered brutally. Men show their masculinity and power by brutally molesting the women of other community. As woman's body is a symbol of purity, defilement of it is considered to be the greatest dishonor for her family and community. Isabella Bruschi says, Rape of Other's women became the most immediate way to strike, to penetrate the antagonist group's defence and to lower its morale; the assault on the Other's woman acquired the meaning of a challenge to her men and their manhood; the defilement of the Other's woman's purity was tantamount to an attack on the honour of her whole community and ultimately of her nation (2010, p.18-19).

There is the abduction scene of Ayah in the novel. She is kidnapped by the mob and is forced to prostitution. Ice Candy Man snatched her identity as a woman and as a Hindu also. Though she manages to escape from the brothel with the help of Lenny's Godmother, she will be treated as a defiled woman in her family in Amritsar. Her sufferings also follow her wherever she goes. "Ayah's abduction and rape are historical acts of violence which were repeatedly enacted on thousands of women's bodies after they were dehistoricized as individual subjects and symbolically constructed as Hindu or

Muslim” (Daiya, 2008, p. 74). This is true for Hamida also, Lenny’s new ayah. Hamida was also kidnapped by the Sikhs. Family or husband does not accept a “fallen women” (Sidhwa, 2000, p.221) like her. The men “... can’t stand their women being touched by other men” (Sidhwa, 2000, p.215). Women become victim of severe sexual violence. The most powerless man becomes powerful under the guise of religious intolerance. In order to escape humiliation, sometimes, women have to sacrifice their lives. In Ranna’s story also, women are ready to burn themselves rather than facing humiliation and abuse. Ranna sees a naked woman whose “...Kashmiri skin bruised with purple splotches and cuts, hanging head down from a ceiling fan” (Sidhwa, 2000, p.207). These incidents of violence are common in this period of transition. On their ravaged bodies new nations are born with their flags.

Partition causes violation of one’s identity. Individual has no identity; their identity is determined by their religion. This type of identity crisis is also portrayed by Sidhwa in this novel. The minority Parsi community feels identity crisis during partition. When they were kicked out of Persia and came to India, they had to assimilate themselves into another culture like sugar mix in a glass of milk, risking their own identity. Now at the time of partition, all their previous efforts to accept Indian culture seem futile. They again face the threat of extinction of their identity. They are in dilemma and not able to decide to which side they should support. As they are minority people, they might be forced to take side of the dominant community. Finally, they decide to be neutral for their safety. After partition, people are forced to conversion and further have to accept different religion, culture and gestures. It causes destruction of an individual’s soul; he is reduced to a mere body. Ayah’s identity is snatched from her; she is converted into a Muslim. Her identity is produced through violence. Hamida represents those women who suffered abduction and rape. Hari becomes Himat Ali, Moti becomes David Masih. Pappo has to marry a middle aged dwarf to prevent anything that would shame her family. All of them have to sacrifice their identity to cope up with partition.

Traumatized Individuals in *Ice Candy Man*

Ayah

Lenny's beautiful Ayah, named Shanta is the center of attraction for her suitors. Ayah is eighteen years old with her chocolate brown color skin. She is short, round and has a smooth forehead. She wears sari that makes her more appealing. Her physical appeal and natural beauty attract men most. But Lenny observes that there is a sense of ownership in them, it calls for the objectification of women's body.

Everything was going smoothly before the outbreak of partition. Partition marks a traumatic turning point in Ayah's life. She loses her lover Masseur, who promised her to marry. After his death Ayah stops receiving any visitors. Most of her friends have fled from Lahore. There is no one whom she can trust. As she has lost her love, there remains no hope for her. She feels alone and empty. Masseur's memory haunts her continuously and escape from it is not possible.

Then the most traumatic incident occurs in the life of Ayah. She is abducted by Ice Candy Man and his Muslim mob. The description of abduction scene focuses on the brutality of the abductors. They drag Ayah by her arms, with her bare feet; her lips apart from her teeth; her sari slips off her shoulder. The men's harsh hands are touching her with "careless intimacy" (Sidhwa, 2000, p.183). There is a joy of triumph in their face. "It has become the norm of the victors that they tend to celebrate their triumphs on the bodies of women while crossing all the limits of humanism" (Din, et al, 2010, p.203). After that Ice Candy Man keeps Ayah in the brothel named Hira Mandi. She has to accept the fate of a prostitute. Ice Candy Man snatches her identity as a woman and as a Hindu. He marries her and gives her a new name, Mumtaz. Now she does not have any right on her identity or sexuality. She is reduced to a mere body, as her soul is dead now. Thus a traumatic event of partition can define one's identity.

Later Lenny sees Ayah in a taxi. Ayah is no longer Lenny's known Ayah; she is drastically changed with her dark lipstick, powder, mascaraed eyelashes. She has to adapt with the humiliated situation as there remains nothing to be

ashamed of. On the day of her abduction, she is not humiliated by the strangers of the cart. She is ashamed by her known persons, whom she considered as her friends or admirers. There was no one to save her. She does not know how her friends hurt her, but she feels the humiliation.

There is no glowing from inside though Ayah is in her glittering make-up and cloths. All the glow and liveliness of Ayah have gone. As if her soul is extracted from her, she says, "I am not alive" (Sidhwa, 2000, p.262). She loses all her human qualities, even the quality of forgiving the worst. For this, she rejects Godmother when she says Ayah to forget everything and forgive Ice Candy Man. But Ayah cannot forget what happened to her. She decides to go to her family in Amritsar whether she is accepted there or not. Ayah is the innocent victim of partition whose identity is stripped from her and it represents lose and everlasting trauma.

Cathy Caruth starts her book *Unclaimed Experience: Trauma, Narrative, and History* with what Freud describes in his book *Beyond the Pleasure Principle*. Freud describes a pattern of suffering that is persistent in the lives of certain individuals; events seem to repeat themselves for those who have passed through them. These are not initiated by the own act of the individuals, but they are subjected to those events and those happen outside of their wish or control. Again, the enlightenment version of lay theory suggests that trauma is a rational response to sudden change, whether at individual or social level. The events that caused trauma are clearly perceived by people, and their responses are lucid. When something bad happen to people, they become shocked, outraged. For example, political scandals are resulted in indignation; economic depressions are cause for despair, assaults on the human body lead to intense anxiety. The response of people to such trauma will be their attempt to alter the situations that caused trauma. Their memories about the past influence their thinking about the future. In the novel, Ayah is abducted by Ice Candy Man and his team. She has to experience persistent suffering in her life. She is fated and subjected to this as it is totally out of her control or wish. The incident of abduction has inflicted a severe wound on her mind that is not easily healable. Assaults on her physical body lead to intense anxiety and trauma. For this she tries to alter the situation that has caused her trauma.

She decides to leave Ice Candy Man as well as Lahore. She can never forget what has happened to her. Her traumatic past influences her thinking about the future.

Lenny

Lenny is the child narrator of the novel who lives with her family on Warris road, Lahore. Her world is confined because of her handicapped situation. She sees the world through the eyes of her beloved Ayah. In her growing -up years she faces dreadful events of partition that make her mature as well as traumatized. The events have left their marks on her mind that may not be healed by time also. Her world consists of her family, Ayah and Ayah's admirers with whom she spends most of her times. All of them are friends, though they belong to different religions and ethnicities. But suddenly her world changes, friends become foes and blood thirsty of each other. Religious fanaticism causes hatred among them. All these seem as a loss in her innocent mind. The sense of loss is felt by her when she does not see any familiar face in the Queen's Garden. She observes the fire that engulfs the whole city. She hears the slogans of the Sikhs and the Muslims. May be her frightening nightmares are also the outcome of these incidents.

Lenny visits the peaceful village of Pir Pindo with Imam Din. Hindu, Muslims and Sikhs are living here together with harmony. But soon their peace is destroyed at the news of partition. People of different religions who vowed to save their brothers become blood thirsty of one another. The Sikhs attack the Muslims who do not leave the village. Lenny feels the brutality of this situation through the description of Ranna. She can feel the agony of Ranna, a child like her who faces such a terrifying situation. This experience of change of a peaceful village to a place of hatred, rape and murder become traumatic to Lenny.

When the mob arrives to their house and search for Ayah, Lenny tells about Ayah's hiding place. She believes in the words of Ice Candy Man. But he breaks his promise. Lenny's illusions are shattered when Ice Candy Man betrays Ayah. She feels that she also betrays Ayah by telling the truth. Out of her innocence she cannot realize the wickedness around her world. She blames herself for the kidnapping of Ayah. For this guilt she suffers through

the course of the novel. The scene of Ayah's abduction is fresh in the memory of Lenny. Being traumatized, she stands in front of the bathroom mirror and stares at her tongue for three days. She tries to swirl her "truth- infected tongue". (Sidhwa, 2000, p.184). She punishes it by rubbing with her toothbrush until it becomes sore and starts bleeding. Then it uncomfortably bloats and becomes suffocating to her. She can feel its undesirable presence like an undesirable memory of bitterness. The wound in her tongue represents the wound in her mind. The wound is unhealed; it will haunt her and remind her about the guilt of telling the truth. Later, when she learns about Ayah's situation after the abduction, she becomes more guilt driven. Ayah's shame makes Lenny cry as never before, "It is how grown-ups cry when their hearts are breaking" (Sidhwa, 2000, p. 254).

Lenny experiences the violent events of partition that make her traumatize. During the assembly of Master Tara Singh, Lenny observes riots, burning, and killing. Lenny sees a man whose legs are tied to several vehicles and then dreadfully torn apart. Her innocent mind cannot bear the incident and after coming home she performs the same action on her doll. She pulls apart the legs of her doll. Her action highlights the severity of that traumatic incident. The incident affects her psychology and it will haunt her in future. Further, when Lenny hears about the train massacre from Ice Candy Man, about the dead bodies, the bags of women's breasts; she becomes shocked. It is unbearable to her, and she does not want to believe it. Instantly she imagines her "...Mother's detached breasts: soft, pendulous, their beige nipples spreading" (Sidhwa, 2000, p.149). Thus the images of violence are ingrained in her memory and make her traumatized.

Lenny's trauma originates from her encounter of change around her world and the violent events during the partition:

... traumatized individuals have an unclear verbal memory of the traumatic incident. He used the term psychological automatism and suggested that the traumatic memory constituted 'images and movements' that were unconscious, but would, over time, begin to encroach into consciousness. This leads to psychological symptomatology. After a trauma, memories remain unconscious ideas until they have been translated into narrative form through conscious action, or processing (Hunt, 2010, p.63).

She has to face sufferings during her grown - up years. She notices how friends become foes, how countries can be divided, how people are killed, how cities are burnt, how women can be fallen. She becomes shocked and outraged. Further she faces the riots and the brutality, the abduction of Ayah, the humiliation of Hari. All these incidents serve as wound in her mind. She bears the memories of traumatic incidents that are unconscious, but over time these memories begin to encroach into consciousness. Then her trauma is revealed in her conscious acts of tearing apart her doll, punishing her tongue that tells the truth about Ayah's hiding place.

Ice Candy Man

Ice Candy Man is one of Ayah's admirers. He follows Ayah and tries to flirt with her. He is a person of multiple professions, sometimes he is ice candy man, sometimes a bird man. Overall he is a jolly minded person. But time and atmosphere gradually change this person into a heartless person.

Changes in Ice Candy Man start after the incident of train massacre. Sidhwa presents train massacre as a horrible gift of partition. The massacres cause unforgettable memories for those who experience those. In the novel, a train from Gurdaspur arrives to Lahore and is loaded with dead bodies. There are also two gunny sacks full of women's breasts. Ice Candy Man is expecting his relatives, but instead he meets with their mutilated bodies. He cannot tolerate the dreadful scene. He is completely lost. The scene of mutilated bodies on the train is ingrained in his mind so severely that he becomes mad. He just wants to take revenge, "... I want to kill someone for each of the breasts they cut off the Muslim Women..." (Sidhwa, 2000, p.156). Lenny observes that he loses his previous soft movements and becomes forceful, puts on weight. His grudge finally falls upon Ayah. Ayah is no longer his beloved Ayah, she is only a Hindu now. He abducts her and puts her in prostitution. When recovery of abducted women starts, he marries her. He is so shocked that he loses his humanity. His faculty of reasoning is destroyed. His trauma is triumphant over his love for Ayah. The ugly sight turns friendly Ice Candy Man into a person of communal frenzy who desires to kill all the Hindus. Though he loves Ayah from the core of his heart, the train massacre makes him forget all his devotion and love for her. The urge for vengeance transforms him from a human to a beast. At last he wants to live with Ayah and follows her across the Wahga

borders. Partition only brings hatred, destruction and lifelong trauma for Ice Candy Man.

According to lay theory, traumas are naturally occurring events that shatter an individual or collective actor's sense of well-being. In other words, the power to shatter – the 'trauma' - is thought to emerge from events themselves. The reaction to such shattering events – 'being traumatized' - is experienced as an immediate and unreflexive response. According to the lay perspective, the trauma experience occurs when the traumatizing event interacts with human nature. Human beings need security, order, love, and connection. If something happens that sharply undermines these needs, it hardly seems surprising, according to the lay theory, that people will be traumatized as a result (Alexander, 2012, p.7-8).

Ice Candy Man's trauma also emerges from the event of train massacre which totally shatters his sense of wellbeing. He becomes traumatized when the brutal event interacts with his normal human nature. As other human beings he also needs security, peace and love, but the event destroys his humanity and feeling of love; he becomes traumatized as a result. He is shocked and unable to separate traumatic situation from his normal environment. Being traumatized and lost, he abducts his beloved Ayah. After experiencing the traumatic incident, the memories of it remain unconscious until he consciously kidnapped Ayah for taking his revenge. But when Ayah decides to leave him, he becomes repentant. He is haunted by his own past in which he was the tormentor of Ayah. Trauma shapes his life and future. He can also feel the wound or trauma of Ayah. Now his trauma is tied up with the trauma of Ayah's past.

Conclusion

Bapsi Sidhwa has successfully created a discourse to reconsider the horrific events of the partition. Ice Candy Man encompasses not only the violence preceding and following the partition but also its traumatic aftermaths. It depicts how the process of partition was accompanied by migration, brutality, slaughter of innocent people, looting, burning and unspeakable violence against women. The characters of the novel had to pass through the critical phase of transition; their lives and future were decided for them while they

themselves had no choice. Though they survived partition, they succumbed to its traumatic effects. Partition changed the course of their lives. Being traumatized, they have no way of returning back to the life they had once known. They are subjected to horrendous socio-political events of the partition which leave irremovable scars upon their consciousness.

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