

**ICE-CANDYMAN A PARTITION NOVEL UNDER THE LIGHT OF
POST-COLONIAL STUDY IN WRITING OF BAPSI SIDHWA****Sadiqa Horapeti****(Guest Lecturer of English, Department of English)****(Anjuman Arts, Science, Commerce College and PG Studies in English, Vijayapur)****Abstract**

The Literature by colonized people which attempts to articulate their identity and reclaim their past experiences and realities post-colonialism suggest 'after the colonial'. The end of the domination by the European country and the post-Independent period of formerly colonized nation. Through there writing the colonized people asserts their difference, resistance and negotiation with European colonial masters. The literature may be often controversial or problematic. It explores the impact of colonialism, imperialism and the process of decolonization on the culture, identity and history of these regions.

The Impact of partition on the human condition leading to mass migration inhuman atrocities and tragic losses those were to knock at the break of the down of partition that can never be quantified but has left an irremovable mark of injury in the human history. My research explores the post-colonial impact on the novel Ice-Candyman. This is the first novel by a women novelist from Pakistan in which she describes about the fate of the people of Lahore and partition of India, an offshoot of communal violence through the eyes of precocious eight years old polio stricken parsi girl Lenny Sethi in city of Lahore.

As most of the partition novels depict the pathos and sufferings emanating from the migration of people either into India or to the Pakistan. Brutalization, Mutilation, Trauma, Suffering, Displacement often forms the themes of the partition. The partition captures the defining moment in south Asian history which changed the map of the world.

Among the writers of English fiction Bapsi Sidhwa is an international acclaimed Pakistani American novelist, Women right activist and a renowned post-colonial writer. She has many novels to her credit such as "The Crow Eaters" (1978) "The Pakistani Bride" (1982) "Ice-Candyman" (1988) "American Brat" (1994) and "Water" (2006). Ice-Candyman is also renamed as "Cracking India". It is said to 100 most influential novels of all time by B.B.C news. This novel placed her as the most promising writer of south Asia. Ice-Candyman is a heart wrenching historical novel depicting the most damaging effects of partition revealing the very moments of span between (1943-1948). The novel depicts events before and aftermath of colonial era. The story traces the communal strife that occurred at the time of partition.

Sidhwa rewrites the history of partition to show the young minds, that it was due to the sacrifices of the lives, properties, families, honours, homes of the people, a new nation called Pakistan was created. It was not the cultural differences but the religious differences lead to the partition and left the deep impact on the human lives. The bloody partition left many people homeless, displaced, killed, raped, paraded, territorialized and re-territorialized. She witnessed worst riots, deaths and destruction in form of partition that once lived in an atmosphere of brotherhood. She humanizes the historical events making them more relatable and emotionally resonant, a harrowing violence aroused around among the people. Sidhwa recollected the traumatic and agonizing memories which played on human emotions. The narration of the story is very symbolic revolving around the bloody position of

Indian subcontinent during late 1948 and brought out the cracking effects of cultural and political difficulties that plagued during partition.

Bapsi being the first women writer from Pakistan, she depicts Pakistani and marginalized parsees and proudly calls herself as Punjabi-Pakistani-Parsi, she describes the plight of the people in Lahore which led to the religious intolerance leading to mass-violence, brutal killing, atrocities, displacements of many refugees. R.K Dhawan and Novy Kapadia write that “Bapsi Sidhwa cannot be labeled. She is undoubtedly, as a New Yorker says ‘Pakistan’s’ finest English language novelist” (Dhawan and Kapadia (P-10)).

The child narrator Lenny Sethi a parsi polio stricken child in Lahore, who senses the political, religious, social unrest around her, She depicts the scenario realistically, Lenny is a childhood reflection and mouth piece of Sidhwa, Whose child life vision becomes the maturing voice telling us about the violence she witnessed. Lenny distinct the tone of naturality while recounting the incidents of Hindu-Muslim uproar. Lenny sees changed partition as “Blood dimmed anarchy”

Lenny witnesses the partition from distance since she was parsi which held the religiously and politically neutral position, Sidhwa artistically depicts the brutality of partition from unbiased eyes of Lenny. Lenny’s innocence shatters as she witnesses the brutal consequences of partition her world once filled with the simple joys of happiness is now marred by the horrors of division and conflicts.

Sidhwa is aware of her cultural roots, she upholds her parsi culture through her complex and multilayered story, she expresses the worries of her community about new developments, The marginalized Parsees are forced to hold the neutral opinion about the partition, their identities were either changed as Indian Parsees or Pakistani Parsees, they were unable to express their loyalties openly. Lenny being parsi trapped between the two world of the childhood innocence and the harsh realities of adult life. It also reveals the predicament of the parsi community and their neutral opinion. Lenny looks at the characters belonging to different communities through the prism of her own parsi sensitivity. Parsees held the political gatherings headed by their parsi leader and surgeon col Burucha with non-political attitude, they obeyed with the system in which they existed, they needed the protection because of the fear being a minority.

As the political atmosphere simmers the lives of the characters start to unravel every character suffers the effects of partition, Lenny surrounded with happy lives of close friends including Ayah, Imam Din, Masseur, Mini Aunt, Ice-Candyman celebrates the atmosphere of love and laughter before the turmoil and gets dark and gloomy due to the communal tensions and political oppressions.

The city of Lahore once hub of cultural and vibrant life, now finds itself on the brink of chaos, As the tensions escalates the city’s religious diversity, pride fuels the flames of conflict, The growing religious tensions seeps into the consciousness of the city, polarizing communities and turning neighbors into enemies, Amidst this Lenny’s parsi family watches in despair that the beloved city unravels fear and violence. The turmoil finally erupts into riots, the streets once filled with hustle and bustle of daily life, now echoes with the slogans of “Pakistan Zindabad” cries of destruction and despairs. The peace of the city gives place to violence and fear.

Sidhwa explores human loss, migration, bloodshed, human sacrifice and violation of woman’s rights due to communal violence. Parsees made alliance with other ethnic groups for their safe survival, Sidhwa portrays the breakdown of harmonious relation which were united earlier despite being of different caste, ethnicity, class, spiritual and emotional implications.

Partition divided the lands not only into two countries but also divided the people of various communities, Sidhwa effectively, realistically and very artistically depicts the unforgettable historical moment of partition portraying harsh situations of the migration and brutalities across the borders of

India and Pakistan, Parsees and Sikh community had a great dilemma as to whom they have to assimilate in order to identify themselves.

Partition hollowed the inner structural strength of the society with horrifying callousness, human loss and migration the differences were infuriated and were given fire, if the man were killed in large then the women had been raped in large in this panorama of partition. Bapsi portrays the complicated shifting of political and social ramification of the partition of India in two countries a Hindu majority in India and a muslim majority in Pakistan. She describes the ugly and the terrifying face of partition by recollecting harsh and agonizing moments. The writers like Khuswant Singh, Attia Hossian, Chaman Nahal and also Bapsi Sidhwa have remarkably justified with the themes of partition. Sidhwa closely resembles to Attia Hossain's "Sunlight on a Broken Column" depicting the catastrophe of Pakistan. Ice-Candyman bears a close resemblance to Khuswant Singh's "Train to Pakistan and Taslima Nasrins 'Lajja' regarding the horrible plight of women as targeted by communal identity.

Post-colonial narrative is evident in the novel, where honour, displacement and loss are a twin theme that works on different levels. The characters navigate the harsh realities and communal tensions, they are also confronted with the complexities of human nature. In the wake of violence and suffering innocence is lost and lives are forever scarred. The conditions are dire the characters face the harsh realities of displacement and communal tensions.

Lenny's narrative is testament to the resilience of the human spirit and the power of memory. In the phase of such turmoil, the characters are left with scars of the divided nation and the lasting impact on their lives, partition led to identity destruction. Hindu-Muslim, Sikhs, Parsees people following different faiths yet lived together with amicably but communal hatredness had hardened the lives of the man.

Communalism and the narrow feelings of caste and creed led to greed, meanness and hatredness which led to destruction on large scale, migration led to uncertainty and confusion where the identities were questioned innocence was lost and humanity was tested, yet it highlights the strength of human connections and the power of resilience.

Sidhwa illustrates colonial feminism Ayah is an epitome of subaltern women she represent those several women's during the time of partition who were abducted and brutally raped. Ice-Candyman the admirer and lover of Shanta (Ayah) become her husband and forcefully pushes her into the business of prostitution at "Heera Mandi". The subjugation of women is evident in the novel, partition made female characters to suffer more. A woman was victimized and suffered the complexities of being inferior sex. The Ice-Candyman once a symbol of joy and delight becomes the central figure of ambiguity.

A instance of communal violence is manifested in the train episode. The traumatic incidents left a damaging impact on the sensitive mind of Ice-Candyman. The massacre of the train when the Ice-Candyman was waiting for his sisters at platform witnesses the train loaded with mutilated bodies of the women. The scene was depicted as a follows: "A Train from Gurudaspur has just come in everyone in it is dead. Butchered. They are all Muslims, there are no young women among the dead! Only two gunny bags full of women's breast (p-149)

The traumatic and ugly scenes of violence disturbs the mind of Ice-Candyman, He loses his temper and poise and becomes a religious fanatic and roamed in streets of Lahore to avenge the death of Muslim people. Ice-Candyman says: "I lose my sees when I think of the mutilated bodies on that train. That night I went mad, I tell you! I lobbed grenades through the windows of Hindus and Sikhs" (p-156). Hence the various incidents turned him to a killer and a beast. Ultimately Shanta (Ayah) to whom he passionately loved becomes the victim of his hatredness as she belong to the Hindu community, he forcefully drags her from the house of Lenny to whom Ayah was a care taker. During

the partition women's body became the arena for vengeance and celebration. Ayah's body is used, abused and misused by men.

Sidhwa illustrates the plight and exploitation of women in patriarchal culture. Who endures the pain of silence, humiliation before the lust and revenge. What women needs or what she wants remains the same even after the post-colonialism. Hamida is another women character who faces man's atrocities. Hence they could not be spared from the ill effects of post-colonialism

Ice-Candyman explores the gender dynamics, religious conflict, identity crisis and impact of political events on ordinary people. It captures the turmoil and human tragedy brought about the partition and reflects the complexities of love, friendship and the survival challenges in the divided country. Holi the festival of colours brought the friends of different communities together with the splatter of colours, but unfortunate and grim situation led to the splattering of each other's blood. Partition resulted into the new concept of disharmony between the communities resulting into the chaos. The novel offers most eloquent and comprehensive response and perspective on the philosophy on ideology of partition. The political manipulations of the leaders rendered the feelings of suspicion and distrust in the psyche of the common man.

Almost all male characters are presented as communal, indifferent and apathetic and destructive in the novel. Pir Pindo a muslim village once Lenny accompanied with her cook Imam Din there she was very much overwhelmed by the unity of all the communities but unfortunately pirpindo was attacked by Sikhs where women were gang raped and men, women and children were mercilessly butchered as a result of which Imam Din's family has entirely wiped out at pirpindo. The Massacre of pir pindo presents the devastating side of communal strife.

Sidhwa depicts how political turmoil affects the human feelings and sanity cultural and religious exclusivity leads to initial indifferences and later into contempt, which leads to breeding ground for the communal disaster and bigotry. A politicized love for one's religion is portrayed as the underlying discourse of the partition especially the venom created by the characters belonging to the different faiths. The communal discord found among different communities through the dilemma and fear of parsi community. She highlights and condemns the uncivilized behavior of the people who adhere their communal bigotry, Unfortunately Ayah becomes the victim of the lust of uncivilized and frenzied mob.

CONCLUSION:

To sum up it can be undoubtedly said that it is valuable master piece of post-colonial literature, she advocates her parsi community and successfully shapes her character through Lenny and gives voice to her writing as means of expression. The series of human loss, torment, agony of displacement remains a very phenomenal moment in the history of partition. The novel has been not only confined with the issues of partition but also touches the various concerns relating women's mental and physical exploitation, the novel informs the readers that one should learn lessons from history, truly Ice-Candyman had earned the dedicated readers.

REFERENCES:

1. Sidhwa, Bapsi : Ice-Candyman penguin
2. Ashcroft, Bill, Gareth and HellenTiffins:
The Empire writers back: Theory and practice in post-colonial literature, London:
Routledge, 1989
3. Dhawan, R.K and NovyKapadia: The Novels of BapsiSidhwa, Delhi Prestige, 1996