

## A Comparative Analysis of Partition Trauma in Malgonkar's *A Bend In The Ganges* and Bapsi Sidhwa's *Ice Candy Man*

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### ABSTRACT

The Partition of Indian Sub-continent in 1947 is an 'originary trauma' in which former undivided India is forcefully divided into two independent nations-India and Pakistan. The vivisection of the country resulted massive and violent migration of the people across the divide. Partition resulted communal conflicts among Hindus, Muslims and Sikhs led into never ending violence causing utmost sufferings among the people that can never demolish these traumatic experiences. Most of the Sub-continental writers penned this historical event through their respective writings. Manohar Malgonkar and Bapsi Sidhwa have presented the havoc of Partition disaster appropriately through their novels *A Bend in the Ganges* and *Ice Candy Man* respectively. This paper is an attempt to compare the traumatic experiences of Partition in *A Bend in the Ganges* and *Ice Candy Man*.

### Introduction

In August 1947 India became an independent nation after the colonial rule of the British Raj had declined. The struggles that the Indians did for their independence, however, proved to be a partially successful attempt. It is because the significant but unfortunate event called 'Partition' between India and Pakistan happened along with the moment of India's Independence. This Partition of India into two independent nation- states, Pakistan and India, was based on 'two nation theory' with the argument that the Hindus and the Muslims cannot live together as one nation since both have distinct social, cultural and religious identities. These communal conflicts among Hindus, Muslims and Sikhs led into never ending violence causing utmost sufferings among the people that can never demolish these traumatic experiences. However this communal violence accompanied the announcement of the Radcliffe line, the line of Partition between two countries. The Muslim majority regions of Punjab and Bengal were divided, with West Punjab and East Bengal forming West and East Pakistan, India in the middle of the two.

This existing border line is the reminder of India's 'black' history as a result of which over ten million people were uprooted from their homeland and travelled on foot, bullock carts and trains to their promised new home. Since Pakistan was formed as a Muslim country and India as a secular one, most of the people migrated or were forcefully migrated to the other country according to their communal based divided countries. The massive involuntary and unprecedented migration cause communal clashes, massacres and atrocities of all kinds. On the contrary, both sides of the border were filled with refugees – who were rendered orphan by the storm called 'Partition'.

These innumerable borders and boundaries created out of Partition events are not only in between two nations but also in between two cultures, communities, languages, religions, classes etc. which separates one from other and hence boundaries are meant to demarcate and differentiate. The trauma of Partition still haunts the minds of people from one

generation to another one. The victims of partitions who were displaced have to suffer from a kind of yearning towards their own land. They can never part themselves from their memories of past, hence partition causes pangs rather than providing peace to those people.

The Partition causes mass scale migration entailed crimes of unprecedented violence, murders, rapes and bestiality. It is very difficult to give an exact account of the people who became the victim of the partition holocaust but its tremendous impact upon different class/caste/age and gender can be seen every nook of the sub-continent. Describing the monstrosity of the situation, Urvashi Butalia says that the partition left one million dead, 75000 women abducted and raped, and turning twelve million displaced into refugees status. Unfortunately, the split between India and Pakistan served to heighten each other's hostilities instead of bringing peace in the region. Civil tension continued mounting for months: thousands of families were split apart, homes burnt down and villages abandoned. Some women were so embarrassed of the sexual humiliation that they refused to return home and opted for suicide. The destruction of families through murder, suicide, and kidnapping caused grievous Partition trauma.

The post-colonial theorists believe that the histories which were written by the colonizer totally ignored the histories of the victimised colonized people. As it is evident that historians are in some extent silent in highlighting the sufferings of the people during colonial time and so the post-colonial novelist have tried their best to represent all these unspoken, un-revealed truth through their writings. All of them try to destroy the hegemonic accounts of the past by means of introducing the suppressed voices of others whose histories are silenced under the monopoly of colonizers. A host of postcolonial Partition novelist unveiled the untold sufferings of the people in a proper way through their works.

### Partition Literature

This tragedy of the Partition encounter has been documented in the literary writings of prominent writers. It

touched the feelings of many other writers in general and fiction writers in particular. Being a burning and sensitive subject, the Partition and its effects has attracted the attention of the Indian sub-continental writers like Khushwant Singh, Chaman Nahal, Mulk Raj Anand, Manohar Malgonkar, H. S. Gill, Balwant Singh Anand, B. Rajan, Raj Gill, Attia Hussain, Mumtaz Shah Nawaz, Tahmima Anam, Bapsi Sidhwa, Salman Rushdie and even the recent writers like Nina Sibal, Shashi Tharoor, Amitabh Ghosh. Here it is worth mentionable that in case of representation of partition theme there is a difference between the old established Indian English writers and the contemporary Indian English writers. Post partition writers of 1960's and 1970's such as Khushwant Singh, Manohar Malgonkar, Chaman Nahal dealt with the physical horror and violence of Partition. Their characters are either direct or indirect victims of Partition who surrender himself to the fate of history. Whereas the contemporary Indian English writers of 1980s, 1990s and the recent years such as Salman Rushdie, Shashi Tharoor and Amitabh Ghosh represents the after effects of Partition through the eyes of common men. Most often their protagonist is from the suffering marginalised group whose voice is fore-grounded and at the same time history is used as the backdrop of their novels, an amalgamation of private and public history. Regarding this John Thieme writes:

Earlier Partition novels, such as Khushwant Singh's *Train to Pakistan* (1956) and Manohar Malgonkar's *A Bend in the Ganges* (1964), had dealt with the physical horrors of Partition. Now, with that experience at least partially digested, it became possible to look in the rear view mirror and consider the longer term consequences, both communal and personal, that followed in the wake of partition and these often involved traumas that were as much as physical ("Foreword" i).

#### Objectives:

The objectives of this research paper is to compare the two partition narratives Manohar Malgonkar's *A Bend in the Ganges* and Bapsi Sidhwa's *Ice Candy Man*. Although they share the same theme of partition and post-partition turbulence in their novels, they upheld their own unique mirrors to reflect upon the physical tortures and psychological outbursts that became the order of the day when the division of the subcontinent into Pakistan and India was announced.

#### Methodology:

The research methodology for the present study is based on the exhaustive analysis of the two selected novels in the light of post-colonial and feminist theories using descriptive, comparative historical and analytical methodology to study the various pangs of partition.

#### Plot construction in *A Bend in the Ganges*

Manohar Malgonkar's *A Bend in the Ganges* grapples with the theme of India's independence and the holocaust that followed in the wake of the partition of the country. The novel first treats the problem of Indian nationalism against British colonialism, but soon the problem of the conflict between Hindus and Muslims sets the problem of the freedom struggle into the background. The joy of freedom is overshadowed by the tragedy of the division of the motherland that led to the

bloodiest upheaval in Indian history. The locale of the story is the Punjab, and particularly places like Duriabad, Kerwad etc.

The novel starts with Civil Disobedience Movement of the early 1930's and ends with the partition riots in Punjab. It also encompasses Swadeshi Movement, the activities of the freedom fighters, the outbreak of the Second World War, the British retreat from Rangoon, the Bombay dock explosion and the division of India. The sheer massing of events may have been intended to provide the novel with epic dimensions.

The novel portrays the communal riots which shook the very foundations of the nations on the eve of Independence and also focuses on its impact on the thought and behavior of people. It also presents the ideological conflict between violence and non-violence which is a characteristic feature of the social and political life of the 1930s and the 1940s in India. The novel covers the history of a saga depicting the movement for Independence, the World War and the Partition of India. Malgonkar narrates the horrible developments resulting in the wake of Partition such as the screams of the victims, the barbarous cruelties heaped on men and women and innumerable women being carried away naked, struggling and screaming at the top of their voices. The novel mainly focuses on the transformation of three young men- Gian Talwar, Debi Dayal and Shafi Usman- as a result of their involvement in the events of the years preceding and following the Partition of India. Gian, a college student, believes in non-violence whereas Debi and Shafi, members of a terrorist outfit called the 'Freedom Fighters', believe in violence.

#### Bapsi Sidhwa's *Ice Candy Man*

*Ice Candy Man* is the most widely acclaimed novel of Bapsi Sidhwa's. It has become a classic Partition story, both as a book and on the screen. The novel is centered on an upper-middle-class Parsi household in Lahore before, during and after the Partition. It makes alive the grotesque expression of the refugee, mass murders and exploitation on both individual and collective levels. Being a politically motivated novel; the whole story of the novel moves around the mega event of Partition and its aftermath. The shifting patterns of communal conflicts in the novel present the humane as well as the satanic survivals in the unsympathetic world. The survivals in the novels are not confined to any individual Hindu or Muslim. It covers different communities and also the entire globe in terms of the theme of survival. The major characters Lenny, Ayah and Godmother survive successfully on personal and social levels. They live for themselves and also for others with humane values in their psyche. *Ice Candy Man* fails to survive on personal and social levels because he selects the vicious ways of revenge. Even in the communal riots he took his Hindu lover Ayah to Hira Mandi and forced her to involve in prostitution. She is shocked over the betrayal by Ice-Candy-Man. She finds him to be a changed man. The day he saw the mutilated bodies of his Muslim brethren, he became a different person. His beloved Ayah becomes a Hindu for him. "They drag Ayah out. They drag her by arms stretched taut, and her bare feet that want to move backwards- are forced forward instead." This sight proves to be traumatic for poor Lenny. The British Raj fails to control the violence as a result the peaceful life of the village Pir Pindo is disturbed, where Hindu, Muslim

and Sikhs live peacefully. The most significant feature of the violence is that no political or any other authority guides or commands people of any community during the peak phase of violence. People increase the anarchy and annihilate the peaceful life of various communities.

#### A Comparative Analysis:

In literature Comparative analysis plays a very significant role. It shows the relationship between the two or more texts or two or more authors in one country or in the different countries in different languages. Initially it is a study of the similarities and differences of some literary texts. Its main aim is to create a universal structure of oneness. The comparison could be in terms of theme, style, structure, settings, philosophic vision and perspectives of the writers. A more comprehensive and adequate understanding of the works and their authors is the main motto of comparative analysis. Comparative analysis includes not only the comparison but also several related methods such as description, characterization, interpretation; narration and evaluation.

The Partition literature which is emerged as a result of Indian Sub-continental Partition is very much popular in the respective nations. Through this special genre of literature, the writers in general and novelist in particular highlight Partition and its consequences. Both the selected writers have presented the said theme of Partition in their own ways. As they are from different regions, religions and cultures hence in some extent their presentation are different from each other. The comparison between the novels explore the fact that though the writers have concentrated on the same theme i.e. Partition, their presentation of it has both similarities and differences as each novelist's treatment of the Partition is different from others, even as attitude and perspectives while depicting the story of human cruelty, suffering, survival, cultural and economic impacts across class, caste, age and gender.

The themes of both the discussed novels are similar with each other as all deal with Partition and its consequences. It brought misery and misfortune to all communities' people living in either sides of the border. Violent atrocities like; killing, looting, raping, abducting, forceful conversion etc. are seen in every corner of the country. The whole North Indian people experienced the grotesqueness of the event. Friends become enemy. The event force large numbers of people to migrate to either side leaving behind everything they have.

The plot of Manohar Malgonkar's *A Bend in the Ganges* takes place in a Muslim dominated town Duriabad where all communities' people have been living peacefully for a longer time. The friendship among the members of Hanuman club such as Shafi, Debi, Gian, Basu and others are the evidence of the unity among different communities' people. Here Dewan Teckchand has been presented in such a way that he doesn't want to go back from this land where he has been born and brought up. But as soon as Partition is declared the Muslim start killing the Hindu and Sikh people in Duriabad. As a result the previous unities among different communities' people have gone away from there, which even forced Hindus and the Sikhs people to leave their homeland.

Similar situation is also seen in Bapsi Sidhwa's *Ice Candy Man* too. The presentation of the peaceful atmosphere in Lahore as well as the small village like Pir-Pindo is worth mentionable; where before Partition different communities' people have been living peacefully for long years. But such harmonious situations have gone away soon after the declaration of Partition and communal violence has erupted in the whole atmosphere. The Sikhs start showing their grotesqueness towards the Muslims in Pir Pindo village- by destroying their properties, burning their houses and by killing their old brethren mercilessly. Simultaneously, the Muslims also have done the same heinous acts in Lahore upon the Hindu and Sikhs. Sikh villagers describe the panic in the following words:

An old peasant with a grey beard lay flat on the water. A child's head butted into the old man's armpit. There was a hole in his back. There were many other coming down the river like dogs hewn on the mountains.....Some were without limbs, some had their bellies torn open, many women's breasts were slashed. They floated in the sunlit river, bobbing up and down. (ICM 176)

In case of introducing romance to the historical subject it is seen that the Partition novelists have some similarities with each other. Being litterateurs, they want to give colourful imagination to the historical subjects. In these historical novels they just projected love elements between the individuals of different religious groups. In Bapsi Sidhwa's novel, *Ice Candy Man*, Dilnawaz alias Ice Candy Man and Ayah is a good example of such representation where Ice Candy Man is a Muslim suitor of Hindu Ayah. The love theme has been presented in different way in *A Bend in the Ganges*. The conjugal life of Debi and Mumtaz can be cited as a fine example here. During violence to fulfil his avenger on Shafi, he takes his mistress from the brothel. Further seeing her loyalty and love towards him, he has accepted her as his wife. Thus a Hindu man gets success in marrying a Muslim. Moreover, he saves her by taking her away from the dirty miserable atmosphere of the brothel. Through this character the writer wants to highlight the humanity of some people even in disastrous time. On the other hand in *Ice Candy Man* it is seen that to fulfil his communal hatred Ice Candy Man-the Muslim fellow abducts his Hindu lover Ayah. Further he severely rapes her and has forced her to grab the profession of prostitution. Here the main point of comparison is that though both of them get success in inter communal marriage, yet both of the couple are not getting satisfaction in married life. As a result- it is seen in *Ice Candy Man* that Ayah starts hating her husband and also complaining against him to Godmother and finally she goes to her family at Amritsar leaving her husband. On the other hand, Mumtaz in *A Bend in the Ganges* on seeing the good attitudes of her husband she even has tried her best to save his life during their journey to Duriabad from the hands of communal Muslims.

In delineating the role of the characters, the Partition novelists have some similarities and differences. In *A Bend in the Ganges*, Manohar Malgonkar has projected Diwan Teckchand as a humanistic character. Teckchand the

successful businessman of Duriabad, who has earned lots of movable and immovable properties in his life doesn't want to go to the other side by leaving all of these. After demarcation of the boundary line when he comes to know that Duriabad belongs to Pakistan and all the Hindus have to leave the town, at that moment like all the common people he becomes quite pathetic thinking about his future. Again the presentations of the divisive role of some characters are also remarkable here. Debi, Basu, Shafi who once were the members of the Hanuman club become rivalry to each other as a consequence of partition. The people who once stood together as fervent patriots to overthrow British from India and have shouted slogans like "Jai-Ram", "Jai-Rahim" (ABG 56) has disappeared now because of this division.

In *Ice Candy Man*, Bapsi Sidhwa very carefully handled her characters. The portrayal of Ice Candy Man's character is very much significant. Like an opportunist he has been given different roles in different situations. During summer he becomes an Ice Candy Man, in winter he becomes a birdman, and to take the opportunity of the time sometimes he becomes politician. But here the main focus of this character is his transformation from a joyous one to a revengeful one. A person who has been spreading the seeds of happiness among different people suddenly becomes a fanatic Muslim one- just after seeing a train full of the dead bodies of Muslim women. Again the presentation of some humanistic characters such as; Godmother, Electric-aunt, Imam-Din are worth mentionable; who helps the people at the hour of need.

Thus it is evident from the above analysis that both the novelist has presented their characters in a very appropriate way in their respective novels. The representation of some characters who are spreading the seeds of communalism which causes violence is very much significant. On the other hand representation of another category of characters who have tried to create peaceful atmosphere even during the time of atrocities by establishing national brotherhood and unity is also significant here.

During Partition, people witnessed communal polarization at a huge level. Some lost their property, some lost their close relatives and as a result people lost their mental balance and thus became mad. The Partition novelists have tried their best to represent this event through some of their fictional explorations. In doing so; they just have created some powerful character to show the real agony and sufferings of these people. As most of the partition writers were the victims of such heinous acts and so through different dialogues of these characters he/she tries to express their inner patriotic feelings as well as their hatredness towards the opposite rival groups. In *A Bend in the Ganges* the writer tries to show the communal malice and hatredness of the Muslim people towards the Hindu. The novelist here presents Hafiz Khan as a fanatic Muslims who tries to instigate Shafi against their Hindu counterparts. In this context his dialogues are worth quoted. Addressing to Shafi Usman he says:

The time has come to take a second look- to reorientate ourselves. The enemies of the moment

are not the British; they are the Hindus. That's what we must recognize! (ABG 72)

As he has himself converted to a fanatic Muslim and so, again he tries to infuriate Shafi's mind against the Hindus by saying:

Remember that in the Muharam riots, seven people were injured in the rioting itself, eighteen men died by police- all Muslims...It is to that end that we must all work, must all recognize the new enemies: the Hindus! (ABG 75)

These particular words set fire in Shafi's minds, who finally has become a religious extremist from a religion less nationalist in an over-night. Similar situation can be seen in *Ice Candy Man* too when the Akali Sikh leader Master Tara Singh tries to motivate the Sikh people against the Muslims during the time of communal riots. Thus addressing to a big masses he shouts:

We will see how the Muslim Swine get Pakistan! We will fight to the last man! We will show them who will leave Lahore! Raj *karega Khalsa, aki rahi na koi!* (ICM 133-134).

His words are so powerful and influential that hearing all these from their leader; the mob start greeting his address by shouting like "Pakistan Murdabad! Death to Pakistan! *Sat Siri Akaal! Bolay se nihaal!*" (ICM 134) All these thus show the post partition hat redness of the Sikhs towards Muslims and their newly given nation Pakistan.

Atmosphere of fear, tension and disbelief which are aroused as a consequence of the Partition violence can be seen as another common feature of both the novels. In *A Bend in the Ganges* fear, tension and disbelief totally gripped the people that the Hindus of Duriabad loss faith on the same Muslims with whom they have been living for centuries considering each other as friends and brothers. The Hindus who are minorities in there became the victim of communal violence. Like other Partition novels, here too the atmosphere is quite atrocious. The novel starts with non-cooperation agitation and finally grows with enormous tension to witness the anguish of Partition, which came to the people in the form of rapes, murders, abductions and other inhuman activities. In his book *Treatment of History in Indian English Novels*, Vikas Sharma examines:

It shows the dawn of freedom greeting the sub-continent in the pools of blood. It throws light upon the catcalls of the crowd, and the carrying away of innumerable women struggling and screaming at top of their voice. The novel depicts the Muslim fears of being ruled by the Hindus after the departure of the British. It expresses the Muslim belief that the Hindus are their real enemy, and they are more dangerous than the foreigners (111-112).

The peaceful atmosphere of Duriabad town has completely changed. The whole administration have collapsed, the railways have stopped functioning as all the workers have left away by leaving their jobs to join the mass migration. The violence which took place in August 1947 is inexplicable. The

entire country witnessed a civil war. Huge atrocities were seen wherever Hindus and Muslims lived in equal proportion. "Mobs ruled the streets, burning, looting, killing, dishonouring women and mutilating children; even animals sacred to the other community became the legitimate targets of reprisals" (ABG 282).

Further the central character Teckchand has witnessed the most sensitive atmosphere; which the novelist states thus:

The freedom they had longed for was only a day away; a freedom that would bring only misery to millions of them. The entire land was being spattered by the blood of its citizens, blistered and disfigured with the fires of religious hatred; its road were glutted with enough dead bodies the ghoulds of a major war (ABG 282).

In Sidwa's novel *Ice Candy Man* too the novelist presents similar situation. It is seen here in this novel that as a result of the division of the country- fear, tension and other atrocious activities totally gripped the minds of the common people. The Muslim people who have been living peacefully in Pir Pindo village for years have to leave; consequently the Hindus and the Sikhs have to run away from Lahore as a result of the communal rift. The geographical division of the country has torn apart the minds of the common people; which compel them for forced migration. All aged group people are being butchered; no one can escape from that communal frenzy; men, women, children old, young, handicapped all are indiscriminately killed on both sides Properties are looted and houses are set on fire. The novelist here presents the monstrous situation thus:

They are killing all Muslims. Setting fires, looting, parading the Muslim women naked through the streets- raping and mutilating them in the centre of villages and in mosques. The Bias, flooded by melting snow, and the monsoon, is carrying hundreds of corpses. There is an intolerable stench where the bodies, caught in the bends, have piled up (ICM 197).

During Partition, women of Hindus, Muslims and Sikhs were among-the greatest victims of socio-cultural persecution. Although women were not actively involved in the communal hooligans yet they were being abducted, molested, raped and brutally killed by the communal fanatics on either sides of the newly created border. Sukhdev Singh Sohal in his article "A Nightmare of Two Cities: Amritsar and Lahore in 1947" states that "women were sites upon which communal politics was played. Conversion, Kidnapping, rape and killing got communal colouring". (411) The life of the women during that time was quite pathetic; they had been facing innumerable sufferings in the hands of their rival male counterpart. All these were psychological wounds, which came to their life in a sudden that they couldn't able to decide what to do but wail only.

Literature explore the sufferings and plight of the women better than any arts, emphasising this particular point Ritu Menon in her book *No Women's Land: Women from Pakistan, India and Bangladesh* says:

It is literature which dramatically depicts the psychological wounds of women being separated from their families who were already uprooted. Men were not able to save them. (75)

In case of the victimization of the women, similar aspects have been seen in both the novels. In *Ice Candy Man*; Hindu Ayah is abducted and raped and finally thrown her into brothel, further Hamida is also raped and discarded by her own family to suffer herself. In *A Bend in the Ganges*, Manohar Malgonkar gives a similar account of atrocities being inflicted upon women of other religion. Women sufferings can best be expressed here through the brutal incidents took place with Basu's wife in Calcutta during Hindu-Muslim riots. As a result of communal violence; her beautiful face is disfigured. Someone had thrown an electric bulb filled with sulfuric acid on her face. As she is a Hindu, the bulb must have come certainly from the hands of a Muslim. Because of the ugly lesion and the scar marks on her face she is compel to stay inside home. Another women character Mumtaz has also suffered much on that violence, as she is taken away by Debi to fulfill his avenge on her lover Shafi.

Role of the communal forces, partiality and inactive role of some government officers, the role played by the political leaders for fulfilment of their vested interest- all these factors have contributed to the spread of communal hatred and violence and deterioration of situation on the eve of the partition. All these factors are well represented by both the novelists in their respective novels. Jaswant Singh in his book *Jinnah: India-Partition-Independence* is also critical about the role and conducts of Gandhi and Congress party and further says that "all these finally paved the way for the Partition of undivided India" (147). In *A Bend in the Ganges*, Gandhi has been shown as a character who is against the Partition and a firm believer of Hindu-Muslim unity mainly responsible for the Partition and the resulting violence. Here the important male characters; Shafi, Basu and Debi- belonging to different political parties and communities agree to this point. Shafi's violent angry words against Gandhi are approved by Basu and Debi is worth mentionable here:

A million shall die, I tell you- a million! For each man who should have died in the cause of freedom, Gandhi will sacrifice ten. That is what non-violence will do to the country (ABG 12).

It is seen in this novel that although Gandhi was the supporter of non-violence movement, yet some people considered him as mainly responsible for the division of the country. In *Ice Candy Man* also we see the hatredness of some common people towards the political leaders. Even 'Ayah's Circle' also discussed such types of political talks during the time of partition. The government house gardener says: "Gandhi, Nehru, Patel...they have much influences even in London...They didn't like the Muslim League's victory in the Punjab elections" (ICM 90). Supporting this entire Masseur addresses those political leaders as 'The bastards!' which shows his utter bitterness towards them. Further addressing to the political leaders he also adds they sent back Wavell Sahib to London and called another one who is in favour of Hindus.

Thus these talks of these common people prove that they could be able to understand the hidden intention of the political leaders.

Thus it is seen that in both the selected novels most of the characters mainly blamed the political leaders and the opportunist British responsible for the geographical division of the country. In *A Bend in the Ganges* the political leaders have been shown mainly responsible for the division. Here it is cleared in some extent that Gandhi being the advocate of Hindu-Muslim unity ultimately responsible for Partition and its resulting violence. Unlike the Indian writer Bapsi Sidhwa being a Parsee is neutral in giving her final judgement. She has studied partition from Pakistani point of view and defended herself Jinnah and Pakistan. Further she says:

And I felt, in *Ice-Candy-Man*, I was just redressing, in a small way, a very grievous wrong that has been done to Jinnah and Pakistanis by many Indian and British writers. They've dehumanized him, made him a symbol of the sort of person who brought about the partition of India...whereas in reality he was the only constitutional man who didn't sway crowds just by rhetoric (Dhawan and Kapadia 21).

### Conclusion:

In order to foreground the pangs and complex circumstances of the victims of Partition, both the novelists very skilfully use their narrative techniques that incorporate history and imaginations, the real and the unreal. As regards the attitude of the authors, the study finds that both the novelist shows remarkable objectivity and authenticity in the representation of the most sensational theme. Though most of the novelist witnessed the Partition holocaust, they represent the Partition navigated tragedy with restraint and objectivity. Further they admit that all communities are guilty of the holocausts and all have an inherent evil element in them. Both the novelist at the same time show an optimistic note by representing the dominance of strong humanistic forces through the episodes of friendship, love and compassion despite the chaotic conditions of violent atrocities. The comparison also shows that though the novelists have tried to recreate the same historic event of Partition and its effects on individual as well as society, their presentation of facts and situations varies in the different novels. The novelists present some of events from history that would have otherwise been relegated to the background and preferred to be forgotten.

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