

INSURRECTION AND TURMOIL IN BAPSI SIDHWA'S NOVEL: "THE ICE CANDY MAN"

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Abstract:

The third novel of Bapsi Sidhwa, namely "Ice-Candy Man" has been issued in the year 1991. Sidhwa's Editors in America, named as "Milkweed Editions", issued it underneath the designation of "Cracking India". By a baby speaker called as "Lenny", Bapsi Sidhwa submits the polychromatically altering socio opinionated absoluteness of the Indian landmass immediately prior to the separation. This exceptionally perceptive narrative naturalize the subject matters of collective strains, employing religious conviction as a means to describe personal uniqueness, defensive yearnings, political advantageousness, authority and adore, in addition to suggest them jointly in an extremely legible description. "Ice-Candy Man" was also motion pictured by "Deepa Mehta" through a different title: "Earth 1947". The novel, "Ice-Candy Man" encompasses thirty-two subdivisions and offers us a sight keen on the happenings of confusion and chaos lying on the Indian landmass all through detachment. Chronological certainty is the surroundings of this novel.

Key Words: *Bapsi Sidhwa, Confusion and chaos, Defensive yearnings, Ice-Candy Man, Personal uniqueness.*

INTRODUCTION:

The novel, "Ice-Candy Man" has been written higher in distress, concern and empathy excluding annoyance. Bapsi Sidhwa is one of the most momentous influence nowadays, in kingdom of story bound planet. Among her 4 novels, this novel "Ice-Candy-Man" is mainly the sober and admired one. Efficiently by means of the character of a baby raconteur, this perilously offers the altering social and political phenomenon of the Indian landmass immediately prior to the partition. Her entertaining manner, delicate categorization, impertinence to launched rituals and nonexistence of exaggeration, conveys an exceptionally precise charisma to this particular novel [1],[2].

Bapsi Sidhwa's "Ice-Candy Man" or "Cracking India" further more spotlights on the distressing practices of the citizens at that period of time of division. This novel represents the "Pakistani" vision of division over and above the "Parsi" vision of division. The raconteur in this novel is merely an eight years old "Parsi" polio-stricken girl-child [1], [3].

This novel is one of the novels penned by a "Parsi writer" on the subject-matter of division. It was the preliminary printed novel in "London" beneath the label "Ice-Candy Man". Its American version has been printed in

the year 1991, through an innovative heading “Cracking India”, staying in brain the actuality that the “Americans” would misapprehend the phrase “Ice-Candy” and perplex it with medicines.

This novel unbolts with gorgeous “Ayah” encircled by her 13 lovers. This cluster of her lovers comprises of “the Hindus”, “the Muslims” and “the Sikhs”, amongst others. These followers of this gorgeous “Ayah” are: “the Falletis Hotel cook, the Government House gardener, a sleek and arrogant butcher, the zoo attendant and Sher Singh”. One among these lovers is, “the Ice-candy-man” who participates in the diverse tasks in this novel [1],[2].

While “Ayah” befalls a sufferer of uprisings, it was “Ice-candy-man” who saved her and then revitalizes her in “Hira Mandi”. Lastly “Rodabai”, Lenny's Godmother, supervises to drive her to her resident-situate to “Amritsar”. “Ice-candy man” convincingly weds her and as well transforms her name from “Shanta” to “Mumtaz” [3].

MAIN BODY:

“Ayah's” attractive traits and prettiness implements a form of mesmerizing authority on “Ice-candy-man”. He declares that he adores her greatly and he will be very careful for her. Ayah's gorgeousness captivates “Ice-Candy Man” abundantly.

“Ayah” exercises her fascinating attraction to attain simple achievements – “contemptible clothes, cashew nuts, extra serving of food and many other things”. Bapsi Sidhwa exercises the “woman-as-victim paradigm”, the oppression of women is a consequence of a combined exploit especially the common uprisings that chased the division [1],[3].

The maidservant in the “Parsi family of Lahore”, namely “Ayah”, undergoes the collision of division in the majority. The communal uprisings offer “Ice-candy man” the chance to trick her kidnap. The main heartrending feature of Ayah's kidnap is that her cherished juvenile “Lenny's” genuineness-influenced speech puts it off. It is only “Ayah's” bad luck, that people who love her mainly, deceived her [2]. The disturbances of division, as recounted in the novel, are awful. Hardhearted slaughtering, unclothed women's procession, inflammable, wounding off women's breasts, rapes, butchery and robbing etc. were recurrent during the days of the division, all these things gross the consideration of Bapsi Sidhwa in this particular novel.

The Indian description of the division, reveals “the Muslims” in universal and Jinnah in meticulous as the scoundrels, accountable for the surgical process of the landmass. Sidhwa's efforts to set forward another edition that is, “the Pakistani version of partition”. Beseeching for “Jinnah and Pakistan”, Bapsi Sidhwa declares:

“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 dehumanised 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”.

In the most infuriated mutual environment, not anything except madness exists all over the places, as the common men mislay their reasonableness.” Ice-candy

Man”explains slaughter on women folk and utters that the “deceased bodies inthe train are all Muslims”.He speaks to” the Government House Gardener”:

“I’ll tell you to your face-I lose my senses whenI think of the mutilated bodies on that train from Gurdaspur... that night I went mad, I tell you! I lobbed grenades through the windows ofHindus and Sikhs I’d known all my life! I hated

their guts... I want to kill someone for each of the breasts they cut off the Muslim women... The penises!”

At this instant“Ice-candy man”turnsunforgiving. The retributionturns out to be the chiefinspiration for him and his pals. This might be one of thecauses why he kidnaps the gorgeous“Ayah” and persists her in “thebrothels of Hira Mandi”. While representing this strange happening, Bapsi Sidhwadesires us to appreciate that yet the enthusiasm of love and adore is weak adjacent topious and religiousprejudice [2]. This was the only reason why “Ice-candy man” kidnaps the lady, he adores the most. In the type of appendage impression, the “Akali Leader, Master Tara Singh”, trips “Lahore”, and speaks to a large number of parishioners, he screams:

“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”

At this particular juncture of unconditional turmoil of communal harmony, the “Parsis of Lahore” preserve a secure aloofness and take action as the “Messiah of the Hindus and the Sikhs” spellbound in an ablaze of metropolis.” Lenny’s mother” and her aunt participate in a caring job and defend the lives and belongings of “The Hindus”. She clarifies the motive that why they have hidden the conserved gasoline as a result:

“We were only smuggling the rationed petrol to help our Hindu and Sikh friends to run away... And also for the convoys to send kidnapped women, like your Ayah, to their families

across the border.”

Still “Ayah” is saved by “Lenny’s Godmother” and was sent to her “Parents in Amritsar”. Consequently, encouraged by a sentiment of humanitarianism, the “Parsis” get away their unreceptive impartiality and turn into the mediators of guiding-procedure. This compassionate performance on the part of “Lenny’s mother, her aunt and her Godmother” is extremely substantial [1], [2].

CONCLUSION:

Bharucha’s recommendation is not at all satisfactory to all the “Parsis of Lahore”. This might be an inquiry of their truthfulness also as an inquiry of their faithfulness to the soil where they live in. That was the reason Dr. Mody who punctually utters, combats his recommendation: “Our neighbours will think we are betraying them and siding with the

English”

In this meeting at “Lahore”, one “Parsi gentleman Mr. Toddiwala” inquires the public to put together their approaches and accomplishments supported on personal concentration:

“Let whoever wishes rule! Hindu, Muslim, Sikh, Christian! We will abide by the rules of their land!”

All the “Parsis” choose to be unbiased in the jerk of conflict in the midst of three main communalities of India. They all are quite bothered as a result of complete communal dissonance amongst them. The disgusts of mutual insurrections are indescribable for the “Peace-loving Parsi community”. An inconsequential confined implication in this novel is the lethargic-arousing of the baby-central character to sexuality and hurting and contentment of the mature and to the exacting chronological adversity that engulfs her globe [2], [3].

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