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AN ANALYSIS OF ICE-CANDY-MAN IN THE LIGHT OF NEW HISTORICISM

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Abstract

This paper depicts an analysis of Ice-Candy-man in the light of New Historicism. Bapsi Sidhwa's novel Ice Candy Man as a revolutionary counter-narrative to prevailing depictions of India's 1947 split. This study discusses how Sidhwa's novel challenges Eurocentric and colonial concepts by elevating the voices of people who are marginalized. Bapsi Sidwa's novel ice candy man which describes a historical event of 1947. The partition of India and Pakistan is an act of Political construction which support the Pakistani version of the event. The political and social upheaval generated by independent and partition include religious intolerance that lead to mass violence on the both side. It is an account of the turmoil faced by the inhabitants of Lahore in Punjab on Indo-Pak border during the period of partition. Lenny is a Muslim girl trying to save Ayah a Hindu girl from the multi- ethnic groups. Ayah seeks refuge from the Muslims in Lanny house. It exposes that how a Hindu girl saved by Muslims. At the time of partition there are various conflict between two cults Hindu and Muslims. On both side innocent people are killed and a lot of problems was being faced by the people. According to New Historicism, the two-fold interpretation of novel has been conducted the writers point of view along with the cultural

context of the work is kept consideration as well as the cultural background of the critics is also born in the mind so that the multiple meanings can be understood.

Keywords: Partition, Ice Candyman, New historicism, Lahore, Bapsi sidwa,

Introduction:

Literary genre analysis in the historical setting of New Historicism is a prevalent practice in humanities research these days. Exploring intellectual history via literature is the aim of the now-established literary theory school of thought. and literature within the framework of its culture. Ideals describes itself as a type of cultural poetry. Certain fundamental presumptions are recurring in contemporary historicism. Marxism is a debtor to new historicism. Nevertheless, Marxism tends to view literature as a component of the superstructure, where economic manifestations take place. The new historicist intellectuals have a tendency to adopt a more complex understanding of power, viewing it as extending throughout society rather than just being connected to class. The line that separates high and low culture is also minimized by critics of culture. Keeping this in mind, new historicists examine texts through the lens of history, arguing that a history is more a literary production than the work of its authors.

New Criticism makes its appearance; commentators were interpreting texts in the context of Expressive Realism. Noticing the author's historical influence on literary work is secondary to the stylistic study of the text in Recent Criticism. The theory that has brought the work's historical effects back to life is called New Historicism. Pakistan emerged on the global map as the greatest Muslim state following the immense suffering and anguish endured by the Muslims of the subcontinent. Many post-colonial writers from Pakistan and India contend that this partition is a horrible and unhappy event in historical history, despite critics and historians stating that it was a true formation of the Muslim state that was unavoidable for both Hindus and Muslims. Numerous books about the terror, grief, and destruction brought forth by the division of the Indian Subcontinent on both sides of the border.

Sidhwa's novel depicts the Partition of India and Pakistan at the end of British colonial rule over the entire region, but neither Matar's nor Sidhwa's text is primarily concerned with the colonial power or influence. Instead, Matar's Libyan setting alludes to a society from which Italian and earlier colonial powers have long since departed. Despite this, the novels in question are primarily set in recently formed state formations and strongly nationalist societies; these features serve as a loose genre connecting these works and distinguishing them from those written in the formerly colonizing or long-established independent states or regions that we refer to as "the West."

The situation of the Parsi community on the eve of Partition is highlighted by Bapsi Sidhwa. They are reduced to 'irrelevant nomenclatures' and made to make a decision. Bapsi Sidhwa explains how the British contributed to the nation's division. For Lenny, the birth of Pakistan causes an identity crisis. She snaps, cruelly observing that she is Pakistani. It is obvious that Bapsi Sidhwa has a Pakistani viewpoint. In Bapsi Sidhwa's opinion, the Partition was a violent storm that could have been avoided, favoring India over Pakistan. The surviving Rajas are favouring the Hindus over the Muslims. The British prefer Nehru to Jinnah now that their goal of dividing India has been accomplished. Since Nehru is from Kashmir, they give him Kashmir. Disregarding reason, rejecting logic, and disregarding the effects of giving the Hindus a Muslim state. The histories presented by the British and pro-Hindu Indians are rejected by Bapsi Sidhwa. To solve the Parsi mystery during the Partition, she rewrites history from the perspectives of Pakistanis and Parsis. She tells the audience of the Parsi people's expulsion during the Arab invasion of Persia thirteen hundred years ago. The Parsis is compelled to abandon their country. They sailed in the direction of Din Port. When the Grand Vazir paid them a visit, he offered a glass of milk that was overflowing and implied that there was no space for migrants on his property. Nevertheless, the parsi ancestors cleverly added sugar to the milk as a symbol of the Parsis's integration into his nation, just like sugar does. Fictional studies attempting to characterize the subcontinent's internal strife and social problems have been inspired by the tragedy of the Partition encounter. Partition's horrific human cost is vividly shown in the large body of Partition fiction written in Bengali, English, Urdu, Hindi, and other subcontinental languages. Indian and Pakistani writers have made the immense pain and confusion of the subcontinent's citizens their favorite subject. It might be interesting to note that, like Lenny in *Cracking India*, Bapsi Sidhwa too experienced the historical events of her childhood while growing up in Lahore in the years preceding Partition. The concept of truth becomes extremely important while creating fiction or non-fiction because of the Partition tales' contradicting or contrasting character. Because she is aware of this risk, Sidhwa chooses the age and gender of her novel's narrator with caution. The violent clashes between communities that broke out in the subcontinent after the British declared its split into Pakistan and India are vividly described in all of the novels set against the backdrop of Partition. Punjab was one of the two provinces that was split in half, hence it was the most severely damaged region. According to Lenny in *Ice Candy Man*, "she was born with the awareness of war. "Although there are other types of violence in the Partition, killing is the most serious kind of communal violence. Even though they don't kill, they traumatize or alter their victims permanently. The one that is noteworthy is the act of violence committed on the body during the circumcision. The Muslim mobs question the gardener Himat Ali, who was known as "Hari" prior to the Partition and his conversion to Islam, when they visit Lenny's home to see whether there are any Hindu or Sikh residents. They want him to demonstrate that he is already a true Muslim by reciting the Quran and revealing his circumcised penis to the public.

Statement of Problem

The partition of the Indian subcontinent in 1947 is the most astonishing and miraculous events in human history. Its importance, scope, and peacefulness compel an examination of the events' deeper meanings. The study aims to investigate and analyze the partition event and its consequences as portrayed by Bapsi Sidhwa. The "Ice Candy Man" by Bapsi Sidhwa is one of the literary works written on the Partition. New Criticism is a critical literary theory that focuses upon the cultural context of the literary work; it explores the historicity of the text; it depicts effects of a historical event on the author along with his writing; not only the theory stresses upon the former but it also considers the critic or reader's ideology valid to determine the meanings of the text; and for this purpose, it equates the literary and non-literary works too while interpreting any piece of literature. Here, in light of the same theory, the researcher is concerned with the study of Bapsi Sidhwa's Ice Candy Man.

Significance

The research is essential to highlights Pakistan's and the real ideology of development and how sad it has been thoroughly discussed in post-colonial literature. It is the dream of every Muslim living in India to have their own homeland, where every social and religious act could be carried out peacefully and with liberty. He sees it as the culmination of nearly a hundred years of struggle by Indian Muslims to achieve political autonomy. The multiplicity of meanings of the literary text on a historical case will therefore be attempted in this paper to examine in this way.

Limitations

New Historicism is an umbrella term which encompasses several aspects. But in this paper, the researcher tries to explore it in the light of two postulates: impact of historicity on the author and his work, and the impact of ideology on the reader's interpretation

Research Objectives

1. To get the meanings of the text under the critic's socio-political aspects.
2. To find out the elements of political construction in the work.

Research Questions

1. What causes the conflicting views of post-colonial writers regarding the division of the subcontinent and the establishment of Pakistan?
2. What is the historical event that shapes in "Ice Candy man"?
3. How does Bapsi Sidhwa portray the Partition of India?

Literature Review

The Ice Candy Man, played by Bapsi Sidhwa, is the subject of numerous criticisms and studies. So that the subject might also be understood, some of them are included below along with their opinions. A historical perspective is necessary to fully comprehend the freedom movement in Indo-Pakistan. There is a distinct history and culture among the Muslims throughout the subcontinent. It was eventually a reeling and toppling Muslim empire that stretched throughout the entire land. The scope of the emergency expanded in the eighteenth century. Heads up, the attacker Marhattas ignited the Hinduism fire. According to Hussain (1997), Muslim fragility then gradually increases. It was during this time that British traders arrived in India. The nineteenth century was a time of preliminary and adversities, backwardness, cynicism, despair, bitterness and doubt for the Muslims. Erdemir is of the view that set of experiences ought to be deciphered with an untraditional methodology. He mentions Stephen Greenblat and his New Historicism. He explains that this theory looks at social environment of the event and psychological situation of author. It focuses on the importance of literary as well as non-literary works for the interpretation of history in literature. The ladies' essayists endeavor to forefront ladies' experience of parcel which has generally been overlooked or failed to remember. Specifically, Sidhwa's books are established in the mainland where she was conceived and raised.

The narrative of the partition from the viewpoint of Pakistan is what causes the first subversion. The traditional historical narratives surrounding the partition, which mostly draw from British and Indian documents and accounts, sometimes reduce communities to caricatures and attribute all the violence, killing, and struggle to specific sects. The views and experiences of people living on the other side of the border are likewise conveniently ignored and marginalized in these narratives. Sidhwa challenges this reductionist viewpoint and presents an alternative viewpoint on the experience of the split. Sidhwa recognizes this subversion and stresses its importance in an interview with Munteanegro, referring to it as a way to give her Pakistani readers a voice and a feeling of self-worth. Twinkle Jataniya, 2023. Sidhwa additionally illustrates the difficulty of a minority community's assimilation into the mainstream and the danger of losing one's unique identity. Ice Candy Man utilizes characters like Ayah and her young charge, Lenny, to highlight the realities of women. Sidhwa narrates a story that shows the significant effects of the division on women. By means of Lenny, Sidhwa endeavors to elevate the voice of women in opposition to the prevalent notion, as highlighted by Spivak (1988), which regards the subaltern as people who are "spoken for" instead of having any capacity to speak for themselves. The piece analyzes the widely held belief that the Muslim leader Jinnah is to blame for the partition and provides a thoughtful analysis from both perspectives. Lenny, the child protagonist, is given a different perspective on Gandhi by Sidhwa, who describes him as ".a small, dark, shrivelled, old man, who looked like Hari, the gardener." (2020, Shah). The novelist recasts the exalted perceptions of Nehru and Gandhi as, respectively, a "sly man" and a "eccentric dietician" (Shah, 2020).

The rival claims to religious superiority between India and Pakistan are the root cause of their ongoing conflict. Following the split, those who remained in their home countries experienced hostility with their neighbors due to their minority status (Daiya, 2011, p. 71). The foundation for strong friendships and interactions between the individuals as well as the motivating cause behind their frequent allegiances was religion. "Hari the gardener has become Himat Ali," declares Imam Din, alerting the Muslim males to the transformation of Harith/Himat Ali. (Sidhwa, 2015). The Muslim men, who are furious, ask to have his circumcision recorded. He recites the Islamic Kalma "in the rhythm and tone of Hindu chanting" to ward off danger. The primary cause of ethnic inequality is the national bourgeoisie's discriminatory use of power. It fails to live up to the expectations and dreams of people who have battled for freedom and breaches human rights. It results in a deterioration of national integrity. Regionalism increases as a result of the national bourgeoisie's helplessness. Individuals who reside in affluent regions of the nation sometimes disregard those who are impoverished in other areas. The wealth gap between the rich and the poor consequently grows. Public tensions invariably increase when members of different ethnic groups in a nation fight each other to defend their own interests. This occurrence had a profound impact on the history of the area. When humanity first realized what its religious identities were, it descended back into barbarism. They became less tolerant as the dark clouds of religious identification descended upon them. In a moment of rage, Master Tara Singh declares that he would not allow the creation of Pakistan for Muslims (Sidhwa, 2015, p.136).

Research Methodology:

A qualitative method is the one used to assess the topic of this research report. The topic viability, the issue is defined and assessed using a descriptive and analytical technique. Qualitative research involves the application and social event of a range of test instruments. These resources include social texts, biographies, one-on-one interactions, and more. The study involved interpreting the book from the perspective of Pakistani literature and output.

Discussion

The New Historicism argues that each act is rooted in socio-social realism. There is no uncolored truth in the portrayed demonstration. Abstract and non-scholarly documents move identically. New historicism is a form of scholarly philosophy that seeks to comprehend scholarly history through writing and its cultural context. The most debated phenomenon among post-colonial writers is the division of the Indian Sub-continent. According to his or her own viewpoint, all post-colonial writers deal big fear of South Asian literature after independence remains the trauma left by Partition. Many authors have captured this unforgettable historical moment, such as with the different aspects of partition. In her novel, *Ice Candy Man*, Bapsi Sidhwa portrays various cultures and religions living in harmony and peace in one country. Sidhwa maintains that before partition on religious and cultural questions, there was no significant disagreement between Muslims, Sikhs and Hindus. The argument, however, is entirely against the reality of

that time and the geo-political situation (Haroon, 2004). Sidhwa illustrates how, despite their divergent opinions, Muslims and Hindus fell in love with one another. Ayah, a Hindu girl named Shanta, has many loves, including the novel's Muslim hero, Ice Candy Man, and Sikh zoo attendant Sher Singh, as well as the Muslim butcher, Hari, a Hindu masseuse, the landscaper, a Pathan named Sharbat Khan, the café owner, and others. Sidhwa signifies that all of these people communicate with one another as ordinary people and live as friends, but they possess distinct religions and networks.

In *Ice Candy Man*, she clarifies this agreement among Ayah and her admirers through a youngster narrator, Lenny but when the penetrate happened, these old buddies transformed into one another's adversaries. There is additionally an assortment of comments made by Ice-Candy-Man about the legislators of that time. She showed the Pakistani point of view on these characters, and practically the entirety of India's driving political characters are ridiculed or negatively depicted in a well-contemporary manner. Sidhwa detailed during her meeting with David Montenegro. "The principle inspiration comes from my perusing of a decent measure of the Partition writing India and Pakistan. . .What was composed, it was composed by the British and the Indians? Normally that mirrors their predisposition. Furthermore, I felt in the wake of considering the book, it was out of line to Pakistanis. As an author, as an individual, not one essentially needs to endure shamefulness. I felt the amount he could do to address a foul play that I would do just allow current realities to represent themselves. On the one hand, the Indians consider it a riot of the Indian Muslims, and on the other, they assume that splitting India is the cunningness of the British. But the Pakistani stance is distinct from theirs. They are of the opinion that one-third of the Hindus were Indian Muslims. If the British left India as it was, the condition of the Muslims would remain the same as they were previously under the rule of the English, they would later be under the Hindus' administration, which was larger in size. As they had to during Congress Ministries, they felt they would have to suffer under the Hindus. So, they asked for a partition. Quaid-e-Azam, with the support of many All India Muslim League leaders, was a charismatic figure who found it out for the Muslims of India. Partition will remain inscribed in our people's psychic consciousness forever.

The intention to split India caused unrest among Lahore's minority communities in 1947. This is because Col. Barucha believes that the Parsis reside in Lahore. If the area is dominated by Muslims, it will be unsafe. Furthermore, Col. Barucha believes that the Parsis in Lahore should relocate to Bombay, where the majority of Parsis live. "In the following words, Sidhwa demonstrates this socio-religious reality. "We would support whoever controls Lahore! The Colonel carried on. "If Muslims govern Lahore, wouldn't it be safer to travel to Bombay, where the majority of Parsis live? Rumours cause a slight uneasiness. There is a lot of head turning, seat shifting, and muttering." As a measure to defend political dissent, Sidhwa criticizes legislative representatives or those sitting on dharna and blocking rail tracks. It was, Sidhwa

thinks, nothing but a political stunt. Sikh-Muslim notices were also turned into the Muslim-Hindus communal riots. Police were interested in sifting them from railway tracks. Sly killings, nothing but the bottom of the police charge, lengthy mob marches... Congress-wallahs have started a new stunt: sitting down on train rails, including ladies and children. Police remove them off the tracks. However, the steam engine would eventually run over them. Once aroused, the English are savages. "Then there's this Hindu-Muslim trouble," he says after a pause. Ugly trouble. It is causing problems for Sikh Muslims as well. "Many Hindus chose to be converted to Muslims in order to save lives. One of them was Hari. He had his Bodhi shaved and his penis circumcised. "The condition is clarified by the novelist: "Hari had his Bodhi shaved. He has become a Moslem. He has also penis circumcised: 'by a barber' says cousin, unbuttoning his fly in electric-aunt's sitting room. Getting me a perspective on his uncircumcised penis, he extends his prepuce back to show me how Hari's circumcised penis should look" At least five towns around Dehra Misri were attacked by the Sikhs. Like raiding groups of very nearly 40,000 individuals, they marched. "They killed Muslims and marched through the streets calling for Muslim women. "The raiding masses have joined even the Sikhs and Hindus: they are like swarms of scouts, going in thirty to forty thousand raiding bands.

Conclusion

To sum up all the discussion we can conclude that New Historicism means that the historical text's definitions do not lie in the text, but are created. They are constructed by the author's biographical elements, by the influence of the historical event, and by the critic's community as well. So the Ice candy man of Bapsi Sidhwa means many strands of meanings under the consideration of all these aspects People from multiple religious' factions, such as Hindus, Sikhs, Singhs, Muslims, and minorities, lived together in the subcontinent, but their political leaders' motivating speeches prepared them to be aware of their identities, their disparate social, cultural, and religious values, and they climbed the ladder to gain those identities. They were so determined to achieve freedom that they became lifelong enemies.

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