

PSYCHOANALYTIC EFFECT OF PARTITION IN MANTO'S & ASGAR WAZAHAT'S WRITINGS

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ABSTRACT

Though there have been hundreds of books, short-stories, poems and documentaries written and recorded on partition, to anticipate the real exposure of such a cruelty, remains very little. When the entire nation was becoming one to scrap off the British rule, little did anyone prophesize or foresee the cost of this independence. Manto quoted: "Hindustan had become free. Pakistan had become independent soon after its inception but man was still slave in both these countries -- slave of prejudice ... slave of religious fanaticism ... slave of barbarity and inhumanity." Many couldn't, but those who understood, knew very well about the cold-blooded aftermaths and the eternal animosity among people. The impact of this partition was not just limited to hindus and muslims but anybody and everybody, who fell into the hands of the blood-thirsty fanatics, was not spared. Women and children were the worst sufferers, who were raped, molested and killed, as depicted by Khushwant Singh in 'Train to Pakistan', Manto's 'Khol Do!' and many more under the genre of "Partition Literature". This paper deals with the psychological impact of partition on both the sides of the Radcliffe line which demarcated between the Indian and Pakistani portions of the Punjab Province. Writers, Sadat Hasan Manto and Asghar Wajahat, trails the impact of trauma through their characters of Bishan Singh in 'Toba Tek Singh', and Ratan's mother in 'Jis Lahore Ni Vekhya O Jamiya hi Nahi', respectively.

KEY WORDS: Partition, Sense of belongingness, hatred, human psychology, trauma, Pakistan-India, religion.

Introduction:

Scientists believed that all societal problems would be solved if the laws guiding human behavior were discovered. The basic building block of human thoughts, emotions, and behaviors is the brain. It is an intricate web of cells that combines data from both the internal and exterior environments to produce our understanding of the outside world, our own identity, and our interactions with it.

But did it happen?

Neither did the study complete nor the behavior of the society at large. Same stories have kept repeating themselves under varied garbs of nationalities, reasons, times and customs.

According to available data, victims of hate crimes frequently experience trauma that affects them, their community, and society as a whole.

- ❖ Dr. Saxe regards hate as an extension of the human tendency - and for those groups to become "us," the in-group, versus "them" the out-group.

Traumatic events can alter a person's beliefs about the future through loss of hope, low expectations for life, fear of an early or abrupt death, or expectation that normal life events (such as having access to education, being able to have a meaningful relationship, and having good employment opportunities) won't happen. Furthermore Chronic fatigue is one of the delayed effects to trauma like chronic exhaustion, sleep disturbances, nightmares, fear of recurrence, anxiety centered on flashbacks, sadness, and avoidance of feelings, objects, or activities that are even somewhat connected to the trauma.

But what goes into the mind of a person who is tilted towards hate. According to the studies, a significant distinction was seen in the cerebral cortex activation patterns of hate and love. Huge regions linked to logic and judgment are inactivated in love. In hate, only a small area of the frontal cortex is deactivated, suggesting that the hater may want to exercise judgment in calculating moves to harm, injure, or otherwise exact revenge. [2]

This psychology of love and hatred has been showcased intrinsically through the characters by Asghar Wajahat in "Jis Lahore Ni Vekhya O Jamiya Hi Nahian" and Sadat Hasan Manto in "Toba Tek Singh". The Partition of India in 1947 was a traumatic event that caused widespread displacement, violence, and loss. Its psychological impact on individuals

and communities is profound and multi-faceted, encompassing various psychoanalytical themes such as identity, displacement, and intergenerational transmission of trauma. This was the story of hundreds of families who waited or were waited for to come home after a normal working day. Such was the impact of trauma that, for once, the effect of the atomic bomb in Hiroshima and Nagasaki would nullify after a few more years but the hate that got spawned in the hearts of people due to this traumatic effect of losing the sense of belongingness and a home, would never draw to a closure until there are no more 'disguised britishers' playing the game of divide and rule in both the countries.

Asghar Wajahat very minutely observes the mental trauma of its characters and their love for their homeland, Lahore, despite the hardships and violence associated with the Partition.

The Narrative (01):

The narrative of the play, '*Jis Lahore Ni Vekhya O Jamiya Hi Nahi*', revolves around characters grappling with the sudden and violent upheaval of their lives as they are confronted with the division of their homeland. Ratan's mother, a Sikh woman, exemplifies the deep attachment to Lahore and the refusal to abandon one's ancestral home despite the dangers posed by communal violence. Sikander Mirza, a Muslim man who migrates to Lahore from Amritsar, represents the experiences of millions of Muslims who sought refuge in Pakistan during Partition.

Throughout the play, the characters navigate the complex social, political, and emotional landscape of Partition, grappling with questions of identity, allegiance, and belonging. They confront the harsh realities of communal violence, displacement, and the fragmentation of once-integrated communities. Despite the overwhelming challenges they face, the characters display resilience, solidarity, and a profound longing for reconciliation and peace.

Ratan's mother's character likely bears the psychological scars of trauma and loss resulting from the Partition. The sudden and violent upheaval of her life, including separation from her family and displacement from her home, profoundly affected her psyche, she stays one with her homeland despite knowing the fact that she could have been more safe on the other side of the line and that none of her family members have survived the gruesome slaughter, when she says "*puttar! Apna watan te apna hi honda hai, usda koi badal nahi honda*" (Wajahat, 1980, p.44), putting a full stop got all the ratiocination provided to her by the other characters in the play. Towards the middle of the play even the family of Sikander Mirza opens its heart to the hindu festival rituals that Ratan's mother cherishes from the past years and wanted to celebrate, thereby both the sides respecting each other's faiths and traditions.

Both of them become each other's void-fillers, Sikander Mirza and his family get a family-elder who is worldly wise and has solution to every problem they face in the new country, medicine, streets, places, etc. and on the other hand, When Ratan's mother says, "*Main jadd vi teri awaaz sundi aa, menu lagda hai ki mai zinda ha.*" (Wajahat, 1980, p.26), she gets her son and family back in Tanno and others. Wajahat in his play very beautifully intertwines the thread of love and affection among the characters when Nasir and Hamid celebrates Diwali with Ratan's mother and Hamid says "*Agar aaj maayi ne Diwali na manayi hoti to lagta ki humare wajood ka ik tukda kart gaya hai*" (Wajahat, 1980, p.48)

On one side where Wajahat keeps burning the unerring spark of affection and love during the heart-wrenching stories of partition faced by its characters. Manto, through his characters in a mental asylum creates a mini India-Pakistan that was absorbing the deep-ditched roads of partition. Manto's characterisation tends to be straightforward, blunt and concise, which was often criticised by fellow writers even making the eminent Faiz Ahmad Faiz declaring one of his stories 'Thanda Gosht' (translated as 'Cold Meat') as an "unethical" piece of writing, but for Manto showing the reality as it was, was not unliterary. But, Wajahat always adopted a humanist perspective that pervaded all of his writings without making any overt statements.

The Narrative (02):

Manto's "Toba Tek Singh" is a scoffing and bold imprint of the utter chaos and confusion that people were in about the news of partition. The story is set in a mental asylum, in which different characters from different places have been kept, creating a microscopic view of the actual India.

Here, the absurd decision made by these officials is introduced at the beginning of the story in a sarcastic manner. Furthermore, the usage of lunatics as a storytelling device is another way that sarcasm is employed. The mentally deranged lunatics do not comprehend why they are being forcibly relocated against their will into Pakistan or India.

Both, the inmates as well as the authorities of the asylum, were clueless about the concept of partition and seem to work mechanically along the lines of the orders passed to them about it. Despite continuous questioning of the inmates and whispering of the guards, no one seem to have even an iota of the birth of a country named Pakistan.

The repetitive words of Bishan Singh, also known as Toba Tek Singh "*Upri gur gur di annexe di be-dhiyana di mung di daal of di laaltein.*" (Manto, 1955, p. 39) represents the trauma of every individual who lost his lands in a matter of minutes but refused to let it go no matter what the price was. Bishan Singh couldn't remember any of his family members, but the only thing that he couldn't forget was his land.

Comparison:

Both the works are filled with complete chaos of physical, mental and emotional disintegration. Both Bishan Singh and Ratan's mother long for their home amidst the chaos of Partition. Bishan Singh's repeated inquiries about the whereabouts of Toba Tek Singh highlight his longing for his hometown, which is now divided between India and Pakistan.

Similarly, Ratan's mother's identification with Lahore in the title phrase of the play underscores her attachment to her homeland, despite the barriers imposed by Partition.

There were many Bishan Singh(s) who died searching for their Toba Tek Singh and many mothers like Ratan's who despite losing their everything, refused to lose their homeland.

Conclusion:

The only thing that partition brought with it was turmoil of souls for both, those who left and those who stayed. Partition could do no good to any single individual, not even to those who advocated for it, later realizing the grave mistake that turned a golden sparrow into a graveyard of bodies, minds and souls.

A wrong political decision became the cause of millions of death. This political decision not only made the present time insecure but also created the foundation for future dismantling of the relations among different faiths, that once co-existed and fought shoulder to shoulder during the freedom struggle. Children, who couldn't live their lives, lovers who were thrown apart in a matter of time, families torn apart, and what not, just because of a handful of people who didn't even bother to know or understand the minds and hearts of their own countrymen. Human psychology is able to forget and forgive something which has affected them unintentionally but this was a planned massacre that turned out to be the worst in the history of the mankind till date, which has not yet stopped affecting people living in both the countries.

It was never the religion. It was the negativity of thoughts of some selfish and careless politicians who could never anticipate the tremendous amount of vandalism, their actions would bring. The writers who felt the trauma of emotions, some of those who witnessed it on their own and bore that hurt-piercing partition drew a transparent wall of tears with their strong pen of mind and with the blood-soaked ink.

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