



Traces of Phallocentrism, Trauma and Holocaust Imagery in *What the Body Remembers* and *Ice Candy Man*

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Abstract

There are periods and times in human history that have been particularly miserable, such as world wars, the Holocaust, the Plague, epidemics, and pandemics. Partition of India and Pakistan has also been counted as the most painful, traumatic, and a period of holocaust and grotesque imagery. Partition totally justifies the opening lines of the novel *Tales of Two Cities*. Partition has proven to be the most disgraceful and unbiased, especially for women, more than any other class in society, because, being a weaker sex, they can be easily targeted. Phallocentrism denotes the superiority and possession of men and their power because of the lack of penis (symbolical superiority) in women, which creates a kind of castration of power and authority among women; consequently, they should rely on men, which give them a sort of advantage of supremacy, and they use women as a tool to justify their command over them. At the time of Partition, men mostly used women's bodies to humiliate other communities by abducting and raping them because it was considered that a woman's vagina represented the honour and prestige of certain communities and families. Phallocentrism has played its cruel role to humiliate women at the time of Partition, which we can easily trace in Bapsi Sidhwa's *Ice Candy Man* through the character of Aayah, who was brutally abducted, which was a very prominent act of defeat and humiliation between religious groups during communal rights, and in Shauna Singh Baldwin's *What the Body Remembers*, we can see the characters of Roop, Satya, and Kusum, whose body was chopped into six pieces when she was pregnant. There are many other writers like Khushwant Singh, Amrita Pritam, and Sadat Hassan Manto who have written a lot about partition and its effect on people's psyches.

Keywords: partition; phallocentrism; holocaust; trauma; communal riots

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Apart from World Wars Partition was one of the most traumatic incident in human history of India and Pakistan in which many people lost their life, land and even identity due to the communal hatred which spread grim atmosphere by massacre, rape, and sexual torture, in which especially women suffered a lot, so this paper deals with how the traumatic period of Partition influenced the lives of women by making them silent victim of phallogocentric or male dominance through the Partition novels in which Bapsi Sidhwa's *Ice Candy Man* and Shauna Singh Baldwin's *What the Body Remembers* has been taken, During Partition women were abducted, raped, converted, and killed. Systematic violence against women started in March 1947 in Rawalpindi district where Sikh women were targeted by Muslim mobs. Before further attacks many Sikh women committed suicide by jumping in water wells to save honor and avoid conversion. The exact figures of abducted women are unknown and estimates vary. Leonard Mosley wrote that in total 100,000 girls were abducted on all sides. The Indian government estimated 33,000 Hindustani and Pakistani government estimated 50,000 Muslim women abducted in India. Total abduction of women during Partition riots estimated by Andrew Major that was 40-45,000 Masoor estimated 60,000 Muslim women and Tassaduq Hussain estimated 90,000. Recovery also took place in the compensation for those brutalities and abductions by both the government. But this recovery has been slowed down because many families refused to take back their wives, daughters, sisters as they considered them defiled and many women themselves refused to go back to their own country as they had become a mere piece of sexual pleasure and subjugation that from their inner self they became hollow to accept any kind of belongingness under the domination and according to the ideology of Phallogocentrism at the traumatic period of Partition. As it was mention in the book named *En-gendering India: Woman and Nation in Colonial and Postcolonial Narratives* by Sangeeta Ray,

The raped female body encompasses the sexual economy of desire that is denied in the mythologizing of the purity of one's own ethnic, religious, and national gendered subject....Those who survive rape are refused to entry in to the domestic sphere of the new nation..... the purity of the family mirrors the purity of the nation, and the raped women cannot be the vehicle of the familial metaphor that enables the narration of the nation. (135-36)

The traumatic period of Partition and condition of women at that time draw many attentions of researchers to write about considering mainly these novels such as a researcher Girija Suri in his research journal called "The Gendered Experience of Partition and the Politics of Postcolonial Identity Formation in Amrita Pritam's *Pinjar*." published in an *International Literary journal*, in which he wrote how women's identity get effected in post colonial time because women were doubly colonized firstly under the colonial power than suffered due to their gender identity during Partition, Ph.D scholar Nancy in her research article made a comparison between *Ice Candy Man* and *Pinjar* under the title "Violence Against Women In Partition: Depiction In *Ice Candy Man* and *Pinjar*." in which she wrote how religio-political situation became curse for women during Partition and Sidhwa gave voice to silent marginalized group of the society i.e. both women and Parsee community.



Oliver Harenda from Nicolaus Copernicus University, Toruń, Poland in his paper “Git-Mit, Git Mit Talk”: A Women’s Perspective On The Partition Of India In Shauna Singh Baldwin’s *What the Body Remembers*.” wrote how Canadian born woman writer wrote novel through women’s perspective on Partition, There are some researchers who wrote about patriarchal domination in *What the Body Remembers* firstly because of polygamy practice between Roop and Satya secondly because of the traumatic period of 1947 partition in which women suffer with identity crisis like Roop and Satya doubly colonized presented by Lucia-Mihaela Grosu-Rădulescu Bucharest University of Economic Studies, Romania in “Objectification of Women and Violence in *What the Body Remembers*, Feminine Search For Identity in Baldwin’s *What the Body Remembers*.” Anuma in “Gender Discrimination in Shauna Singh Baldwin’s *What the Body Remembers*.”, “*What the Body Remembers: A Feminist Perspective of The partition of India And Pakistan*.” by Radhika Purohit and “The Violence of Memory: Re-narrating Partition Violence In Shauna Singh Baldwin’s *What the Body Remembers*.” by Deepti Misri

In *Ice Candy Man* also many researchers wrote their perspectives such as some dealt with feminist perspective, violence and marginalization against women in this Partition novel, researcher Muhammad Zohaib Khalil, Muhammad Ehsan, Qasim Javed Gauri in “Sidhwa’s feminist thoughts in *Ice Candy Man: A feministic Study in The Light Religion and Social Law*.” Almas Akhtar, Shaista Andleeb and Prof Dr. Abdul Gafoor Awan in “Female Oppression and Marginalization in *Ice Candy Man* by Bapsi Sidhwa.” Jacquelynn M. Kleist in “More Than Victims: Version of Feminine Power in Bapsi Sidhwa *Ice Candy Man*.” *Bari*, the very main event in the novel was the abduction of Lenny’s Ayah which clearly presented the brutal violence against women during Partition that’s why a researcher Madhuparna Mitra wrote about under the title “Contextualization of Ayah’s Abduction: Pattern of Violence Against Woman in Sidhwa’s *Cracking India*(*Ice Candy Man*).”, in “Female Body as the Site of Male Violence During the Partition of India in Bapsi Sidhwa’s *Ice Candy Man*” by Arunima Dey presented not only victimization but also resistance from the side of women characters just as in *Pakistaniaat: A Journal of Pakistan studies* published a paper name “More Than Victims: Versions of Feminine Power in Bapsi Sidhwa’s *Cracking India*.” by Jacquelynn M. Kleist. Comparative study of *Train To Pakistan* with *Ice Candy Man* also done by researchers like Hafiza Mawra Sultan and Prof. Dr. Abdul Ghafoor Awan with the title “Comparative Analysis of “*Ice Candy Man*” , “*Train to Pakistan*” and “*Alakh Nagri*” in Perspective of Creation of Pakistan.” and “Portrayal of Partition by Bapsi Sidhwa and Khushwant Singh A Comparative Study.” by Mohammad Ayub Jajja, critical perspective of *Ice Candy Man* and *What The Body Remembers* also written in a book called *South Asian Partition Fiction in English From Khushwant Singh to Amit Ghosh* by Rituparna Roy, symbolic meaning of cracking presented by Parneet Jaggi in “The ‘Cracking’ Metaphor in Bapsi Sidhwa’s *Cracking India*.” in which it is written how the Partition cracked human emotions and relationships through girl child’s perspective.

After analyzing these critical writings of researchers, the present dissertation is going to add new aspects in the established canon with women, trauma and pallocentrism, that how the time of Partition became traumatic experience for women physically, emotionally, politically, socially, and sexually, because of the rule made by phallogentric society, and their experiences



written by these female writers through female perspective which showed resistance and retaliation against phallogocentrism or male point of view, because being a female writer Pritam, Baldwin and Sidhwa aptly understood women's trauma in this phallogocentric society specially at that the time of Partition.

Phallogocentrism is a term used by Ernest Jones in 1927 against the theory of feminine sexuality by Freud during the debate held between the English and the Viennese schools of psychoanalysis from 1924 to 1935 this term was against Freud's article called '*The Dissolution of The Oedipus Complex*' Deutsch, and Jones contested Freud's theory excessively phallogocentric, this showed the development of this term after that many theories came in the existence such as Phallogocentrism, which showed the central place of male language in literature. Majorly phallogocentrism means dominance of males in every aspects of life, this domination shaped phallogocentric society, where all rules made by and according to male in which women have to suffer.

There were many works in literature presented the trauma of Partition such as Khushwant Singh's *Train to Pakistan* (1956), Rahi Masoom Raza's *Adha Gaon* (1966), Amitav Ghosh's *Shadow Lines* (1988), Manohar Malgaonkar's *A Bend In The Ganges* (1964), Attia Hussain's *Sunlight On A Broken Column* (1961), Rajan's *The Dark Dancer*, Chaman Nahal's *Azadi*, poems of Faiz Ahmed Faiz. There were other works on Partition which specifically showed the condition of women such as *Tamas* by Bhishma Sahni in which he showed how a twelve year old girl was raped to death and the boy not in puberty, fatally stabbing an old man during communal riots, another is *The Other Side of Silence* by Urvashi Bhutalia, after ten years of interviews she collected real life experience specially the traumatic incidents of women through their real life experience. Apart from these *Mottled Dawn*, collection of short stories mainly dealt with the traumatic incidents of Partition as it was written on the cover page that it is a fifty sketches and stories of Partition by Saadat Hassan Manto.

Shauna Singh Baldwin, a writer, poet, playwright, and a radio producer for the show *Sunno*. She started writing her first collection of stories *English Lesson and Other Short Stories* which won 1996 Friends of American Writers Award. In this first collection of stories, she published her short story *Satya* which won the 1997 CBC Literary Award. Her novel *The Tiger Claw* was adapted for movie and also got nominated for Giller Prize. *The Selector Soul* received the 2012 Council for Wisconsin Fiction Prize and her second collection of short stories *We Are Not In Pakistan* was published in 2007. She was also a coauthor of *A Foreign Visitor's Survival Guide to America*. Baldwin also wrote play *We Are So Different Now*, and her seventh book *Reluctant Rebellions* was published in 2016,

She was awarded with India's Jawaharlal Nehru Award (Golden Medal) for public speaking and the Shastri Award (silver Medal) for English Prose. She considers herself Indian Canadian Diaspora writer.

Baldwin's *What the Body Remembers*, the very first novel published in Oct 1999 in Knopf Canada; Transworld, UK; won Commonwealth Writers Prize 2000 for the best book in Canada and the Caribbean and long listed for the prestigious Orange Prize in Fiction and



translated into fourteen languages. The novel was mainly based on three things the practice of polygamy, women's role in Sikh community in pre and post-partition time, third the most relevant aspect of the novel is the influence and role of the communal riots in phallogocentric society to victimize women. Partition as a backdrop plays a crucial part in the novel as the novelist herself said that it was her grandmother who was the witness of that traumatic period that's why her short story *Satya* became the part of the first part of this novel. Shauna Singh Baldwin not only presented the pain and suffering of the women under Phallogocentric tradition at the time of Partition also showed their resistance and tried to give equal position to women through her female characters as her words about her novel's title mentioned in a paper "Remembering and Re-Remembering The Body: Resistance in Shauna Singh Baldwin's *What The Body Remembers*." by Anjali Tripathi,

The title has a multilayered meaning. A surface meaning rises from the fact that Roop means body, form/shape. So in a sense, the story of *What The Body Remembers* is what Roop remembers, is meant to remember, is expected to remember, and in some ways what she 'remembers' at the end of the novel by remembering Kusum and all the women like her who were sacrificed during Partition would make history more whole. (22)

Baldwin specifically showed the condition of Sikh women, starting her novel from the prologue through which she presented the pain to be born as a woman from the birth of Satya, first wife of Sardarji. In Prologue through the voice of Satya Baldwin presented pain of many women and also anger against those persons who considered women as a curse and satirizes superstitions.

Baldwin framed the novel in chronological order from 1895 to 1965 from the birth of Satya to her reincarnation in epilogue in order to understand the women's victimization at the time of partition in every aspect whether it was related with physical or emotional, in which religion played a crucial role as we know in pre, post partition and during partition Sikh community suffer a lot because of the communal riots because riots became tool in the hands of phallogocentric society to victimize women of other community, in order to insult each other or to take revenge they take women as an object, these things are clearly depicted in this novel.

Mainly the three female characters, Satya, Roop, and Kusum represented victimization of women by phallogocentric society during partition. Here Baldwin showed her intellect and power of characterization that she not only presented the dark side of women victimization but also their contribution and resistance, although Roop silently and innocently became the victim of polygamy and marital rape also treated as a womb instead a human being because of her conditioning that is not suppose to be more literate and not supposed to live in her father's house and all these were so fanaticized that after being married she will be consider among those women who have good *kismet* or fate, she was also told by her own father that she should not disclose the fact of her deaf ear because after knowing this fact no one will marry her, it was written in a satirical manner in the novel that Roop must be overwhelmed that Sardarji married her, "Roop should appreciate her good fortune. She has been married despite Papaji's misfortune, despite having no mother to arrange her marriage, despite being born under the very strong influence of the Mangal star, despite having one bad ear." (Baldwin 135)



But after becoming a victim of marital rape she said to herself that no one told her about this reality of phallogocentric dominance as she said, “Gujri never told me about it was so painful,.... Kusum never told me either. One of them should have told me, someone should have told me....” (Baldwin 149) Her all family members always told her about duty as a girl in a fanaticized manner but didn’t told about the reality of women’s life even didn’t disclosed that she was married to Sardarji in order to give birth to a child.

There were a lot of incidents which built this character, for example when her mother was giving birth to her fourth child she and her elder sister Madani was forced to see her and got experience of being in that pain at the very tender age as her Nani said, “Ay, learn... learn what we women are for.” (Baldwin 33)

That’s why after the death of her mother and seeing her indebted father’s condition she immediately ready to get marry to Sardarji, almost forty years old, a canal engineer under British Colonial Rule, Oxford educated from England, an intellectual man he had read Ramayana, Bhagvadgita, Bible, Koran and Guru Granth Sahib lover of English life style, but suffering with hybrid tendency, who was already married to Satya her first wife, was unable to give birth that’s why after twenty eight years of married life he married Roop, who was just sixteen years old, this showed no matter a man was educated or not but he always conditioned by phallogocentric society as happened with Sardarji. Practice of polygamy was so prevalent in this novel that Bachan Singh’s father had four wives, at one place in the novel Satya showed her anger by telling Sardarji that she wanted Roop as her daughter not as her husband’s second wife, Satya was the only female character who never lowered her voice, first time Roop saw a lady who spoke with bravery when Satya was fighting with Sardarji as he had married second time, Roop thought, “Roop has never heard a woman raise her voice to her husband before another man or stand before a man with her head uncovered.” (Baldwin 137)

But Satya boldly said when Sardarji ordered her to stop fighting because it was useless for him to talk on that matter which was already happened but she boldly expressed, “tired of my shouting? You don’t want me, because I tell you what you have become. I tell you what I see inside you, that’s why you throw me away.” (Baldwin 137), no matter for Satya whether Sardarji consider her words or not but she always expressed her thoughts, this shows her retaliation against phallogocentric society.

The background of the novel was crucial because it showed how phallogocentric tradition grew bigger and bigger. Mainly the last part was crucial because it was totally devoted to the struggle of Roop under phallogocentric society during Partition, although there are many incidents which presented the upheaval of Partition, struggle for freedom and communal hatred such as Bachan Singh lamented over the death of many Sikhs in Jaliawalabag in order to save themselves from the bullet of Dyer.

The last part showed the pain of numberless women at the time of Partition that how Sardarji had been given the work of map setting for Partition and the instruction that this work must be done under seventy three days which creates hatred between Hindu and Muslim as Jinnah demanded for Pakistan. His friend and colleague Rai Alam Khan became his rival, and



during this phase women suffer a lot. That's why when Sardarji farewell his wife Roop with children Pavan, his daughter, Aman and Devendra (timcu), his sons at that time to travel from Lahore to Delhi because Lahore became a part of Pakistan. He told his sons that they should not forget about their Sikh identity but he told his daughter Pavan to rescue herself from all kind of male gaze and never let her *chunni* slip from her head, as it mentioned, "and he told both, 'Remember you are Sikhs.' His big palm covered the crown of Pavan's *chunni* – covered head as he said, 'Be a sensible girl.'" (Baldwin 390)

His concern and words clearly depicted that for women the time of partition became more painful because men can save themselves by raping other community's women but women could not do this instead of that they had to maintain their chastity, so we can see that although each and every decision of Freedom and Partition taken by male but even than women became the victim of phallogocentric society, many incidents in the novel clearly depicted such as when Manager Abdul Aziz told Sardarji during his returned to Rawalpindi after long time and suicide of Satya about the brutality behind this decision of Partition which caused communal hatred and in which Sikh women suffered in the hand of Muslims as he told how married women's babies brutally and mercilessly snatched from them, put them in the ground and brutally raped them. Not only the mothers but also the sisters of Sikh men were being raped and chopped, as it mentioned in the novel, "Manager Abdul Aziz told him, horror breaking his voice, pulled babies from mothers' arms, threw them to the ground and raped their mothers and sisters before all." (Baldwin 369)

And there were also some news about the brutality against women such as the news came from the village of Thoa Khalsa near Pindi (Rawalpindi) that women of Sikh community chose to throw themselves into the well to save their chastity from the hands of Muslim men who were madly raped and killed them on the street in the name of vengeance. The estimate number of women were 84 to 90 as it has been mentioned, "there are reports from the village of Thoa Khalsa not far from Pindi that eighty-four-no, ninety-Sikh women jumped in a well, eldest last, rather than fall into the hands of Muslims." (Baldwin 369)

Baldwin boldly exposed the darker side of women victimization in the hands of phallogocentric society during Partition that how much women were afraid of being raped or killed that they chose to end up their life. Another instance is when Roop left for Delhi she saw the crowd ran madly in between them a women fall on the street and people without noticing her left her on the place where she lied helplessly as it mention, "A woman with a bandage where her breasts should be staggers against the white-stripped..... barrier arm.....She Falls... The crowd surges forward, around the fallen woman..... The woman is left where she lies" (Baldwin 390)

How difficult it was for women to survive at the time of partition although men also survived and this incident might also be happened with anybody but there Baldwin focused on women and further she described the condition of the women with the country in similar context i.e. Partition. Although Baldwin presented the condition of women at the time of Partition and how it affected the lives of women but also presented characters like Gujri, widow who worked in the house of Bachan Singh, Revati Bua, unmarried sister of Bachan Singh, Deputy of the village and father of Roop, Madani and Jeevan. Although these women character not directly



involved in the trauma of Partition but suffered because of Phallocentrism Gujri, a widow became servant in the house of Papaji and used to do all the household chores just to get shelter and Revati Bua who cursed with bachelorhood, which is almost a sin in Indian society so for her also.

Baldwin also presented the complex human relationship among women characters because of the religious rivalry as the main cause of Partition in two different religion and views that the two childhood friends Huma and Roop became rival to each other as the demand arouse for Partition and establishment of particular country for Muslims i.e. Pakistan, at one place when Sardarji, Rai Alam Khan and Roop were talking and Rai Alam gave permission to Roop that she should meet his third wife in the room because he could not allow her to come in front of everyone due to the strict restriction of Pardha at that time Roop and Huma confronted each other but unintentionally they started talking about Partition and Pakistan which disturb Roop because Huma's opinion is that Partition must take place and all the residence of Pari Darwaza must left that village because it belong to Muslims. As she said,

‘It is a Muslim village except for tum-log.’
...*Tum-log*. you people. A shudder passess through Roop; with one word, Huma has excluded her, Jeevan, Revati Bhua, Gujri, Shyam Chacha and his family and all other Hindus and Sikhs in Pari Darwaza neatly, so neatly..... ‘you can go to Hindustan,’ says Huma, as if it is all resolved. “but you can’t stay in Pakistan. We don’t like Hindus here. (Baldwin 345)

Huma also called her Kafir (non believer), this showed although the decisions had been taken by men and all the riots, politics behind it operated by them as the conversation between Rai Alam Khan, Cannigham and Sardarji displayed the clear picture how men control every sphere of women's life even at that time not only physically but women also suffered mentally that they lost their love ones for the sake of their chastity and their male relatives. How phallogentric domination at that traumatic period leads and victimized women is very factually presented by Baldwin in part eight chapter thirty nine as she said, “Everywhere, men are choosing to stay or choosing to leave. And where the men go, their women and children must also go.” (Baldwin 389)

Baldwin showed the journey of both Sardarji and Roop while they decided to meet in Delhi during their journey both witnessed the brutality and great holocaust because they saw how much common people suffered to get back their place and killed, raped, but here Sardarji's and Roop's experience was different being a woman Roop suffered a lot. And perhaps it was because of these reasons during her journey from Lahore to Delhi Roop saw Muslim woman who were grabbed by some rioters whom she recognized as Huma but didn't try to help her, constantly thinking that she must be raped or killed and felt guilty, because it was the order of Sardarji that did not open the door for anyone, but she was constantly thinking whether it was Huma or not and it was difficult to recognize any women without their husband beside her as she saw another women on the way to Delhi,



Was it Huma?
What was she doing in the street, so far from home? The woman's face dust-stained, tear drops...A turbaned soldier leaned from the lorry and pulled Huma up like a black cloth..... will those soldier destroy her honour or project it? How can I know the future? How can I know my own Sikh people's intentions? (Baldwin 398-99)

This situation aptly presents that no one can believe even on their own community member because every men turned into beast, and thirsty for blood. Throughput the novel Baldwin presented the views of women about this disaster through Satya, she was against patriarchal domination as she refused to bow her head and eyes in front of Sardarji and also against British policies because she knew that Britishers were using Sardarji as a policy and this Partition will create trauma and disaster for common people and for women. This kind of resistance showed how Baldwin portrayed women characters who already suffered in Phallogentric domination under the practice of polygamy but openly resisted both the power, power of phallogentricism and power of colonialism because Satya, after leaving Sardarji considered herself daughter of her bebeji instead of anything that's why when Sardarji left Rawalpindi she said to herself, "I am not wife, for my husband has abandoned me. I am not widow, for he still lives. I am not mother, for the son he gave me is taken away, I am not sister, for I have no brother. With no father, I am but daughter of my Bebeji." (Baldwin 308)

Although she committed suicide but her suicide was a kind of resistance against both Phallogentric ideologies and British colonial power. Her desire for liberation symbolically showed the desires of all women at the time of Partition who were doubly victimized firstly because of the rule made by phallogentric society secondly because of the brutal trauma of Partition, hence her words always came in the mind of both Sardarji and Roop as she said, Sometimes we choose to die because it is the only way to be both heard and seen.

Sardarji also remembered her words, isn't-ness and desires as it mentioned, "He thinks of Satya so often, now that the British are leaving – this is what she wanted, hoped for so long. She should have been here to see her Independence Day come.it's true women do that whenever they can – but she would have been proud." (Baldwin 384)

Throughout the novel this technique has been used to show many thoughts and views came in the mind of Roop but being a woman she was not allowed to express them freely, while her journey from Lahore to Delhi with her children and maid Jorimon. The brutality against women at the time of Partition realistically presented because she witnessed many events while Sardarji came with Atma Singh. At one place during her journey some Muslim rioters came and try to rape Jorimon and Roop because they thought they were not Muslim that's why Roop too afraid to rape, she said to herself, "Now I die, die young as Mama, without even having seen Delhi. Or I am about to be raped, mutilated like the woman whose breasts were cut off." (Baldwin 420) these thoughts came in her mind because she witnessed brutality against women, which shows the condition of women at the time of Partition but here Baldwin presents Roop not as a victim but as a savior and survival because Roop did not want to die like other women and throughout her journey Satya's voice and thoughts constantly came in her mind which gave her strength and power to fight for her life that's why she boldly fought with them and saved herself



and Jorimon from their clutches and also talked to them bravely without any fear as her words and reaction against their brutality is written,

Jurrat kahan se aayi....I spider hand squeezes her breast in the dark – she twisted its fingers, balls her fist and boxes as hard as she can....hands drops from her breast. Still she punches and pummels at the mass.... Ohai, tumhara naam kya hai? Jorimon leans on Roop and the men shuffle their feet and spit into the fields as she helps Jorimon into the Packard,..... Jorimon might have been raped, and despite herself,... Roop's knees are ready to fold beneath her with thankfulness it did not happen. (Baldwin 421-22-23)

Not only this but she also took advantage of her tattooed name in Persian and tactfully showed to them after that they helped her and gave her water, in this way she neither reject her religious belief nor accepted other religion she just used her mind to save herself, if we compares this courage with that of Kusum then Kusum silently accepted her death while Roop actively fought for her life.

This boldness came from Satya's influence on her that's why when she was about to be raped but saved herself it was nothing but Baldwin's way of portraying characters like Satya, Roop and Kusum as it said by Olivier Harenda from Nicolaus Copernicus University Toruń, Poland in his research journal "“Git-Mit, Git-Mit Talk”: A Woman's Perspective on the Partition of India in Shuna Singh Baldwin's *What the Body Remembers*.”

As a result, Roop's inscription on her body as well as her embracement of Satya's attitude seem to have saved her life. The above described situation could have ended differently in real life, but Shauna Singh Baldwin emphasises that only by voicing their resistance are women able to free themselves from the constraints of patriarchy. Contrary to Kusum who passively accepts her demise, Roop manages to save her children and the servant. In addition, she does not deny her true religion, but gives the false expression of being a Muslim. (269)

Through Roop's experience, Baldwin presented the suffering of numberless women due to that mass migration, communal riots and holocaust women had nothing to save except their children because women have many responsibilities in phallogocentric society as it written, “In times when the very earth turns to hot coals beneath her feet, a woman can only gather her babies about her and flee.” (Baldwin 430)

While waiting on the Delhi railway station for Sardarji she heard the voice of Satya which mostly came in her mind and gave her strength but here presented the reality of women's life that in every situation women are always alone as it written, “We are each alone, though a crowd of our quom might mill about us, little sister. Always each woman is alone,” (Baldwin 430)

This symbolic dialogue showed that women had to fight for themselves because at that time of Partition no one helped them all they had to save themselves, because men during communal riots either busied in spoiling the lives of women or focused only on themselves while



women who were dependent on their brother, father and husband, responsible for the safety of their children screamed and wailed on the loss as Sardarji himself witnessed this grim reality of phallogocentric society during his journey with Atma Singh, “Women screams children’s names, fathers’ names, brothers’ names – even their husbands’ names.” (Baldwin 405)

Satya took suicide as a way to save her from this trauma but her suicide was well planned and deliberate attempt of resistance which further became inspiration for Roop through her words as Baldwin said in an interview with BenPatchsea, “Remember she did not simply “die”, she self-willed and planned her death for maximum meaning, as proof of love almost, and to the very end, ...and I think another aspect of her atonement was to become their protector through partition.”

Further when Roop with her three children safely reached Delhi she went to railway station to receive her husband Sardarji but she was too frightened because she heard many news of women’s abduction and raping even Miss Barlow shared her experience how Muslim men try to touch her very badly, her fear depicted the suffering of numberless women, because there were many cases of communal riots she heard about such as people discussed how they made their daughters and sister martyr with their own hands in order to save their chastity this displayed the hypocrisy of Phallogocentric society that for them women must be pure no matter whether she was alive or dead

In the name of martyrdom men showed their superiority that they made them martyr to give them respectable place in the society as it written, “Even with only one ear Roop hears of women abducted, mutilated, always by them – never by us. Men etch their anger upon woman – skin swallow their pride dissolved in women’s blood.... They raped my daughters before my eyes..... I made a martyrs of seventeen women and children in my family before their izzat could be taken..... I made martyr of fifty.”(Baldwin 431-35)

Not only this she also heard a case that how women became a victim of Phallogocentric domination that many rioters forcefully grabbed naked Sikh and Muslim women and forced them to dance in the Golden temple or in mosque as it mention, “Naked Sikh women were forced by Muslims to dance before mosques. Naked Muslim women were forced by Sikhs to dance in the compound of the Golden Temple in Amritsar.” (Baldwin 436)

Roop was too much disgusted after hearing all these that she wanted to tell everybody that she was also a woman, a human being like them and nothing by showing them her naked body also wanted to ask them that what they found new in her body that they try to ruin her as it mention, “She wants to walk through the hushing crowd wearing nothing but her mama’s sapphire ring. She wants to scream, see me, I am human, though I am only a woman.... See me not as a vessel, a play thing, a fantasy, a maidservant, an ornament, but as Vaheguru made me.” (Baldwin 436)

She could not say anything, after long waiting of eight days Roop met Sardarji and Atma Singh on railway station of Delhi, This showed although she suffered and victimized but never gave-up, she remembered the words of Satya. So both Satya and Roop portrayed as a survival



because they were firstly victimized but ultimately survived. The need of portrayal of such women characters and their narratives during the saga of such holocaust is crucial because men have this tendency to show one sided monolithic approach. (Purohit 94).

Through the technique of Stream of Consciousness Baldwin made the dead person i.e. Satya the alive one which continuously inspired Roop and make Sardarji who was guilty for his neutral behavior towards her. The most terrible incident came at the end of the novel when Roop firstly heard story of Kusum's dismembered body from her brother Jeeven and then from her father Sardarji, although it was the story of Kusum but it symbolically represented numberless women who were martyr by their relatives to save them from rape and brutality of other communities, Kusum was killed by her own father-in-law when Bachan Singh heard that some Muslim rioters were coming to his house firstly he hide his son-in-laws with Revati Bua on terrace and advised Gujri to go to field but he took Kusum and told her that it was time for her to sacrifice herself in order to save her chastity and she got ready without any words, when Bachan Singh killed her with his Kirpan, chopped her body in six part at that time Kusum did not say anything except reciting the name of Vaheguru, it was all because she followed the notion made by phallogocentric society that a woman must die instead of being raped because after that she will not be accepted by her husband or her family, so she willingly sacrifice her life in the name of chastity (Purohit 96)

Firstly Roop's brother narrated his experience when he went to Pari Darvaza and found body of her wife Kusum that how her body were brutally chopped in six part, her body symbolically represented the condition of India firstly under domination of British colonial power and then by Partition as it written her condition, "A woman's body lay beneath, each limb severed at the joint. This body was sliced into six parts, then arranged to look as if she were whole again. he swallowed, moved closer to see her face. 'It was my Kusum' 'No!' Roop recoils, a hand rising to civer her mouth." (Baldwin 446)

The brutality did not stop there and he also got message that rioters took her womb so that no other Sikh should take birth. Such condition of Kusum symbolically showed the condition of numberless women who sacrificed their life during communal riots which represented the condition of India, as the message mentioned, "He received the message. Kusum's womb, the same from which his three sons came,... ripped out. And the message, '... this is a war against your quom, for all time. Leave. We take the womb so there can be no Sikhs from it, we take the womb leave you its shell.'" (Baldwin 447)

Further she heard story from her Papaji, Bachan Singh who narrated that how Muslim mob attacked on his house that Abu Ibrahim also tried to convince him for conversion but he sent Gujri to the fields and Revati Bua with children on the terrace but he had to save the chastity of Kusum, so according to phallogocentric society he killed her with his kirpan, this aptly presented the pitiable condition of women and how much their relatives like Bachan Singh who forced her own daughter-in-law to kill her in order to save her from brutality of communal hatred and lust, as the incident of her martyrdom narrated by Papaji in the text,



I called to Kusum – she was on the terrace, watching the kerosene torches flame in the hands of the mob.....In your mama’s room, I said the first lines of the japji to give me strength, and to guide my Kirpan. Then she turned her back so I should not see her face, took off her chunni to bare her neck... I raised my Kirpan high above her head... her lips moved, as mine did, murmuring, ‘Vaheguru, .. as her head rolled from my stroke. (Baldwin 456)

But here again Baldwin presented her strong female character i.e. Revati Bua who once hated non vegetarian as it was mostly eat by Muslims and loved strict Hindu rituals but now ought of love and in order to save the lives of Sardarji, his son-in-laws and Gujri she courageously confronted rioters and told them that other family members were not in the house and she was ready to accept Islam instead of death as it written, “When the family left two days ago, I told them to leave me..... I am ready to eat beef and become a Muslim, but I cannot leave. I stayed behind – they will be back in few days.” (Baldwin 457)

After that they took her with them, Kusum’s body although chopped in six part showed her resistance against Phallocentric society that they could not raped woman whose body already dismembered, condition of Kusum’s body had similarity with the dead woman in Sadat Hassan Manto’s story name *Thanda Gosht (colder than ice)*, her body symbolically showed the condition of India after Partition, and the bravery which she displayed as a woman specially at the time of Partition gave her the place of Satya and Roop, so the women character of this novel symbolically showed the condition of India at the time of Partition how they both got exploited during communal riots and the brutal drama of 1947.

Thus, *What the Body Remembers* was the story of those women whose body remembers their pain and became a kind of witness of the brutality of that traumatic period of human history i.e. Partition, that’s why after listening the story of Kusum Roop says to herself, “But I must remember Roop thinks, I must remember Kusum’s body.” (Baldwin 451) in order to narrate her story to everyone and her children also so that everyone will respect her sacrifice, and brutality against women at that traumatic period of Partition.

Baldwin also compared condition of India with the condition of many women through Roop’s stream of consciousness. She got furious after seeing the grim reality of Partition and communal riots as it written,

Is this India we fought for God – chosen or Godforsaken? She is like a woman raped so many times she has lost all count of the trespassers across her body.... What use now to be Hindu, Sikh, Muslim or Christian, what use the quom,... will you keep that promise even when no one watches, under cover of sandstroms, when the veil is snatched away, will you be kind. (Baldwin 426)

As the novel started with the prologue of Satya’s birth similarly novel ends with her reincarnation which mainly showed although it was Post – Partition period still the situation of women, the domination and ideologies of Phallocentrism prevalent in the society as it written through the voice of Satya, she said that she had come in this world again by reincarnation with



wide eyes as in the prologue and here also she will not lower her eyes, she remembered all her pain, and her pain represented the pain of 100,000 women who were exploited at the time of Partition, but the main thing which she said that men are still not changed as it written,

Again am I born a woman, foolish girl-child who has entered the world with her eyes open and so will never lower them before a man. Foolish girl-child with two whole lungs to scream and a body that remembers, remembers the thought, remembers the un-thought, the good deeds and the bad, even as others rememebers only bad.....my body remembers without benefit of words, that men who do not welcome girl-babies.... I have come so far....But have not yet change. (Baldwin 471)

In this novel, Baldwin showed how communal riots effected the lives of Sikhs as Partition done according to Hindu and Muslim community majorly, so what about the Sikhs. Through one incident in her novel, she raised a question when a farmer came near to Roop's car and asked her about Sikhistan which was not existed. She mainly presented her women characters Satya, Roop, Kusum and even the country as a woman character to represent the condition of numberless women how they suffered with Power rape, coined by Bharati Ray and intimate colonization, coined by Lucia because of the polygamy practice between Roop and Satya. They were doubly colonized firstly lived in colonial India secondly they were married to the same person, lived in his haveli or colony and followed each and every rule made by him which depicted phallocentric domination, Sardarji became colonizer for them, although Sardarji was educated even then he married second time in order to become a father especially of a boy that's why when his first girl child was borne he told Roop that next time it should be a baby boy as if she were not human being and after the birth of her girl child he told her to give this child to Satya, which also showed his authority over her, although Satya expressed her thoughts and openly fought with Sardarji but she was colonized too because ultimately she had to do what Sardaji told her so she was no better than a slave for him, he even didn't tell her about his second marriage, that's why in order to retaliate she committed suicide, so in these circumstances Roop and satya survived and proved themselves by taking independence from the intimate colonization of Sardarji, Satya took the path of suicide after that she remembered by him most of the time and Roop proved herself during her migration and how at that traumatic period she waited for him for eight days on the Delhi railway station. Baldwin not only displayed the terrible experience of women but also their brave survival under Phllocentrism in Partition, Aptly written in book review on *India Today*,

Baldwin describes the scenes of the Independence movement with great verve. For the subcontinent, Partition was the most momentous event of the twentieth century. But men who were affected by it... have written most of the literature. This is a woman's perspective. And because women suffered most their homes were uprooted, this book becomes a more intimate account.

Another novel in this chapter is *Ice Candy Man* published in 1988, rename *Cracking India* while publishing in England in 1991 by Parsee Pakistani writer Bapsi Sidhwa, who received Sitara-e-imitiaz, third highest honor and civilian award in the state of Pakistan. The novel got Li Beraturepreis in Germany in 1991, in 1999 *Cracking India* or *Ice Candy Man* was listed among



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the 200 best books in English by the Modern Library and also adapted for movie by Deepa Mehta called *Earth*, part of her trilogy (*Water*, *Earth* and *Fire*), movie won Grand Prize at the Deauville Panaceas Film Festival in France, The London magazine TIMEOUT hails *Earth* as one of the top ten films of 1999.

In this novel Sidhwa presented the story of ambivalence, identity crisis at the time of Partition in Parsee community of Lahore through the narration of eight year old girl Lenny, though in this novel Sidhwa presented Partition through Pakistani perspective in which the condition of women same as in the novels by Indian writer, she thought that all the writer who wrote on Partition were partial because they only talked about India's struggle and write in a favor of Gandhi and Nehru that's why she presented her novel through the perspective of Pakistan as written in a review of the novel on website *TheNew York Times*, "Bapsi Sidhwa attempt to give a Pakistani perspective of Partition of India in her novel" (Tharoor)

Being from a Parsi community she herself experienced the traumatic period at the age of nine and that's why the novel has been considered semi-autobiographical. In this novel initially she presented communal violence through the eyes of Lenny, a Parsee girl lived in Waris Road, Lahore with her parents brother Adi and cousin, suffered with polio in her leg, novel started when Lenny was five year old and ended when she became eight year old, at the starting Sidhwa introduced some lines from the verse of Iqbal called *Complain to God* which showed helplessness as a lame child and also represented condition of women because it was a complaint to God that He favored enemies and those who did not deserve.

Novel displayed confusion between the communities due to the upheaval of Partition, there were many events which give us historical account of communal violence that how persons who were used to be friends turned into foes to each other in which women became silent victim such as Lenny's Ayah had many admirers, Ice Candy Man, Masseur, Restaurant owner, Ramzana Butcher, Sher Singh a zoo attendant, government house gardener, Chinaman, Pathan Sharbat Khan a knife sharper. They all used to gather at Queen's park to talk to each other and shared their views about Partition and policies of Nehru, Jinnah and Tara Singh, but as the time passed and communal hatred took place the meeting gradually ended in the park but they met sometimes in restaurant, after Parttion many people were migrated as it written, "Ayah has stopped receiving visitors. Her closer friends have fled Lahore. She trust no one. And Masseur's death has left in her the great empty ache...." (Sidhwa 177) because it was the time when communal hatred reached on its peak so being a woman Ayah could not trusted anyone.

Even in the village, Pir Pundo where Hindu, Muslims and Sikhs used to live together became enemies to one another during communal riots, violence due to the decision of Partition. In that village Lenny visited two times with Imam Din, a sixty five year old cook used to go to village to meet his fourth wife and children but that time he went to meet his grandson Dost Mohammad and his son Ranna, because he heard some rumors about communal hatred between Muslims and Sikhs in the village but Chaudhiri assured him that there will be no communal hatred,



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Barey Miyan, says the Chaudhri giving Imam Din his due as a respected elder, 'I'm alert to what's happening I have radio. But our relationships with the Hindus are bound by strong ties. The city folk afford to fight... we can't. we are dependent on each other: bound by our toil; by Mandi prices set by the Banyas... to us villagers what does it matter if a peasant is a Hindu, or a Muslim, or a Sikh.(Sidhwa 56)

The hatred took place there also, when Lenny and Imam Din visited second time Pir Pundo on the occasion of Baisakhi and met Jakjeet Singh he told him that now Sikh started killing and also started making plans against Muslims as he said,

they are Akalis... 'I visit the Golden Temple at the Amritsar from time to time... the Akalis swarm around it like angry ...they talk of a plan to drive the Muslims out of East Punjab... to divide the Punjab... they say they won't live with the Musalmans if there is to be a Pakistan. Owlsh talk like that! you know, city talk.... They've always been like that. Trouble makers. you'll have to look out till this evil blows over. (Sidhwa 107)

Not only this but other servants of Lenny's house such as Hari who converted into Islam and became Himat Ali, and Moti became David Massih after converted into Christianity. Many people left Lahore which showed through the eyes of Lenny that after Partition many neighbors left the place such as Mr Singh, his family, Government House Gardener and Lenny's friend Peter and Rosy as it mention, "Rosy – Peter have gone. The government house gardener has gone...." (Sidhwa 158)

This changing human relationships presented through the eyes of a girl child that partition not only parted two countries but two friends which the novelist herself experienced that's why She presented a film song by Nur Jehan which showed the mental condition of Lenny that how she felt after the departure of her friends as it written, "mere bachpan ke sathi mujhe bhool na jana- dekho, dekko hense na zamana hense na zamana," (Sidhwa 159). It was described the greatest migration in human history aptly depicted by Bapsi Sidhwa. (Jajja 216)

It was due to communal riots and fight for freedom that's why British General of police Mr Roger was slaughtered and his dead body found in channel as it was mentioned how Lenny came to know about this murder, "At the Godmother's I go straight to the kitchen. I am hungry. Slave sister warms some left-over curry and gives me the news that the Inspector General of Police, Mr Roger, is dead, murdered. His mutilated body discovered in the gutter." (Sidhwa 112)

Because of communal hatred Masseur, lover of Ayah was killed, which showed the height of brutality and it was real life experiences of the novelist herself being a little girl which she tried to show through Lenny, and after killing him rioters put his dead body in gunny bag which was founded by Lenny and Hari alias Himmat Ali while walking down Waris Road to Mrs Pens and as is written,

It is only a bulging gunny sack, we cross the road. The swollen gunny-sack lies directly in our path. Hari pushes it with his foot. The sack slowly toppels over and Masseur spills out – half on the dusty sidewalk, half on the gritty tarmac – dispelling the stiletto reek of



violence with the smell of fresh roses. He was lying on one side, the upper part of his velvet body bare, a brown and white checked lungi knotted on his hips, and his feet in the sack. (Sidhwa 174)

These very events showed the historical facts and how that traumatic period became unbearable pain for common people that they turned into beast for their own friends through the eyes of female perspective i.e. a little girl Lenny, which also a kind of victimization of female sensibility from the very tender age, firstly she suffered with identity crisis being a Parsee, as in one place in the novel a Sikh women asked her about her religion and surprised to find that she was Parsee as if it was a new religion for her, although Parsees are minorities but these types of reactions showed the alienation and identity crisis which was very much prevalent among the Sikhs and parsees at the time of Partition that's why their women were also suffered a lot. Because people at the time of Partition were only aware about Hindu, Muslim and Sikh community because they were the only ones who asked for their rights which arouse communal hatred that's why Parsee, minority one did not get any essential place among them, as the reaction of that Sikh lady has been written in the novel, "The Sikh women pull me to their laps and ask my name and the name of my religion. I'm Parsee,' I say.. 'O kee? What's that? They ask' scandalized to discover a religion they've never heard of." (Sidhwa 96)

Through the eyes of Lenny readers saw the changing human relationships between the communities in which religion played an essential role that those who did not use their religion and its belief as a way of hatred, superiority and alienation from another community members but suddenly realized their religion because of the communal hatred that Imam Din and Yusaf started taking break for afternoon prayer and especially for Fridays, untouchables like Moti, Machcho, parents of Pappo became more untouchables and Brahmin started showing their religious faith by religious mark on their forehead, even Ayah started visiting temple and in all these hatred and trauma Lenny, an innocent female child became restless because of her identity as a Parsee which took shape as a suppression and victimization of female sensibility and body at the time of Partition.

It was all because of the communal disharmony due to the partition that not only two communities and religion Parted but also friends and two humans were parted from each other, regarding this novel it was mentioned in the book called *Parsi English Novel* by Jaydipsinh Dodiya,

However, the loss of communal harmony, which is at the centre of this story, is the worse consequences of Partition. The Hindu, the Muslim and the Sikhs used to live in an atmosphere of communal harmony before Partition but as soon as the partition movement begins, this deep-rooted communal harmony disappears. Jagjeet Sikh, with a furtive group of the Sikhs visits a Muslim village.... In Pir Pundo men, women and children are killed. (89-90)

Apart from these incidents, there were numerous other incidents showed historical context of Partition such as Gandhee ji and Tara Singh's visit to Lahore. This was the changing atmosphere presented in a realistic manner by Sidhwa through female sensibility of Lenny which



frame the state of women victimization at the time of Partition. She was too disturb to see the burning of Gowalmandi and Shamli and hearing slogans like “Raj karega khalsa, aki rahi na koi, ‘ Pakistan Murdaba! ‘sat siri akaal! Se nihaal!’ and even the festival holi was polluted by this decision of Partition that Muslim shouts, ‘And the Muslim shouting: So? We’ll play Holi-with-their-blood! Ho-o-o-li with their blo-o-o-d.” (Sidhwa 134)

After seeing the condition of that innocent man whose hands and legs were tied to two jeeps and butchered brutally, she herself felt disgusted which symbolically presented the disgust of all women who suffered under Phallogocentric domination at that time because like other writers Sidhwa also presented that all the brutality done by men at that time but who suffered a lot is none other than a women, here Lenny may be a little girl but she was also a female and these incidents gave such impact on her psyche that after witnessing the brutality she herself tare her doll in two parts because she was too disturbed to see that level of brutality and communal hatred grew bigger and bigger day by day as written about her and Ayah’s thinking and situation , “The whole world is burning. The air on my face is so hot I think my flesh and clothes will catch fire. I start screaming: hysterically sobbing. Ayah moves away her feet suddenly heavy and dragging, and sits on the roof slumped against the wall. She buries her face in her knees.” (Sidhwa 137) but for ice candy man these grim atmosphere and scenes was *tamahsa*, and he was too neutral that he said how soft heart Lenny and Ayah had that they could not face the reality, it was nothing but the growing communal hatred which later on became sin and pain for women in phallogocentric society.

There were other incidents which showed condition of women at the time of Partition such as the train came from Gurdaspur full of dead bodies and two gunny bags of women breasts, condition of fallen women, condition of Hamida, and rebel taken by Ice Candy Man through the abduction of Lenny’s Ayah Shanta and made her prostitute in Hira Mandi, but here in this novel Sidhwa also presented feminist point of view which is against phallogocentrism by presenting courageous women like Lenny’s mother Mrs Sethi, Electric Aunt, Hamida and Godmother Rodabai as they helped the women who were abducted and Godmother also helped Ayah to get rid from the clutches of Ice Candy Man and returned to her house in Amritsar.

Because of Partition communal hatred grew so much that when Gurdaspur went to India and all Muslim were migrated from there to Lahore through train, at that time many rioters killed each and everyone on that train and the height of brutality openly exposed through the pen of Sidhwa that many rioters not only raped each women in that train but also torture them and mercilessly chopped their breast and dropped them in two gunny bags to show their power and superiority, in that train Ice Candy Man’s family was supposed to come but when the train arrived everyone filled with rage so as Ice Candy Man. He himself came to tell everyone about that incident with anger and hatred as it written,

A train from Gurdaspur has just come in,’ he announces, panting. ‘Everyone in it is dead. Butchered. They are all Muslim. There are no young women among the dead! Only two gunny-bags full of women breasts. Ice Candy Man’s grip on the handlebars is so tight that his knuckles bulge whitely in the pale light.....I was expecting relatives....for three days.... For twelve hours each day.... I waited for the train. (Sidhwa 149)



This displayed how Phallogocentric dominance ruined the lives of women even the most sensitive period that's why they became silent victim of their rage without any fault. And this incident made him merciless and neutral about every brutal incident hence for him every riots became *Tamasha* or a show to enjoy without any involvement, he also mercilessly narrated the story of Sher Singh's sister and brother-in-law that how the mob raped his sister and killed her husband, that's why Sher Singh left Lahore as he said, "Well, the tenants had their own back!... they went a bit further..... played with one of Sher Singh's sister..... nothing serious – but her husband turned ugly.... He was killed in the scuffle." (Sidhwa 156)

This merciless and neutral behavior of Ice Candy Man forced him to join rioters so that he could show his frustration, but this was nothing except Phallogocentric domination and attitude which showed his authority and anger in his behavior that's why he had no fear to expose his wrong deeds in front of everyone especially what he had done that night after witnessing the trauma of that train he himself became the part of that brutality and communal riots because of hatred which grew in his mind and heart, his phallogocentric mentality presented the mentality of that rioters who joined this brutality because of revenge, he became foe for that fallows whom he once considered friends as he confessed,

What's it to you, oye? Says ice candy man raising his voice.... 'If you must know, I was! I'll tell you to your face – I lose my sense when I think of the mutilated bodies on that train from Gurdaspur.... That night I went mad, I tell you! I lobbed grenades through the windows of Hindus and Sikhs... I want to kill someone for each of the breasts they guts....they cut off the Muslim women... the penises. (Sidhwa 156)

This phallogocentric authority led him to take advantage when Muslim rioters went to Lenny's house to inquire about her Hindu servant but they came to know that Hari converted to Himat Ali and Moti to David Masih at that time when they demanded for Ayah, as her name is Shanta and she belonged to Sikh community from Amritsar but still in Lenny's house, at that very time Ice Candy Man made Ayah victim of his rage and compensation, with treacherous planning asked Lenny about her, she believed him so revealed the place where Ayah was hiding, then the mob turned to her grab her as if she was not human being at all, her situation symbolically represented the situation of those women who were mercilessly abducted just because of their religion during Partition, how they lost their love ones as she lost Masseur and then herself being abducted, brutally gang raped at last turned into a prostitute with a name Mumtaz after marrying her he became her pimp in Hari Mandi, place of prostitution in Lahore as her condition mention when she was abducted,

They drag Ayah out. They drag her by her arms stretched taut, and her bare feet – that want to move backwards – are forced forward instead. Her lips are drawn away from her teeth, and thee resisting curve of her throat opens her mouth like the dead child's screamless mouth. Her violet sari slips off her shoulder, and her breasts strain at her sari-blouse stretching the cloth so that the white stitching at the seams shows. A sleeve tears under her arm. (Sidhwa 183)



Novelist also witnessed this type of abduction in her childhood. Ayah symbolically presented the condition of mother earth of India that how it had been humiliated and became victim in the hands of British colonial power and then in the hands of communist. (Roy 71)

Sidhwa herself admitted that Ayah represented many women and their suppression at the time of partition which symbolized the condition of mother earth or India as she said it in one of her interviews.

Consequences of communal hatred and riots on women's lives could be seen through the character of Hamida because after Ayah's abduction Lenny's mother hire a new maid for Lenny who was also abducted and now she worked in Lenny's mother's house because she was not accepted by her family, hence she was conscious about the situation which was not in favor of women that's why she said to Mrs Shethi that she will take care of Lenny, Not only this Sidhwa also presented the condition of Pir Pundo's women after the attack of Sikhs, and survival of Ranna, great grandson of Imam Din, who witnessed of many brutal incident during his journey, mostly how Sikh men raped and killed Muslim women, as he saw how they make women naked on the street, raped and killed them as it mention, "They are like swarms of locuts, moving in marauding bands of thirty and forty thousand. 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." (Sidhwa 197)

The villagers were afraid and it was the notion made by phallogocentric society that if a woman belonging to any community was raped, it would become humiliating for them that's why they decided that all women should gather *Chaughry's* place and put them kerosene oil to burn them. In this way they could save their women instead of giving them freedom to fight for their own they killed them in the name of purity and sacrifice.

It was such a traumatic period that people started taking advantages of Partition, so women have to become victim of everything whether it was about their safety or not as the decision of the villagers mentioned in the novel, "They have been over the plan often enough recently. The women and the girls will gather at the chaudhry's. Rather than face brutality of the mob they will pour kerosene around the house and burn themselves." (Sidhwa 198-99)

Ranna's condition was so bad that he thought as he had seen his twelve year old sister, Khatija running naked on the street. It was nothing but the influence of brutality on his psyche which he witnessed against women through his journey. As a child he witnessed all kind of women and brutality against them, one such brutal incident in which he saw some rioters took a naked woman and bind her hair with ceiling fans. They were torture women too much that many women themselves asked to kill or raped them if they wanted to but did not torture or humiliate them in this way, as the condition which he witnessed written in a realistic manner,

Old and young women. He saw a naked women, her light Kashmiri skin bruised with purple splotches and cuts, hanging head down from a ceiling fan. And looked on with a child's boundless acceptance and curiosity as jeering men set her long hair on fire. He



saw babies, snatches from their mothers, smashed against walls and their howling mothers brutally raped and killed. (Sidhwa 207)

This presented how men totally turned into beast that it spoiled the child's psyche not only Lenny who was eye witnessed of communal riots but also other children such as Ranna who personally and unintentionally involved and injured brutally lost his family despite of that Lenny's experiences were more painful as she herself a girl and witnessed how women's body for rioters and communists became a source of violence when Ranna reached near a camp where again Sidhwa presented the realistic picture of that time that how much this hatred turned men into beast that they did not care whether they were talking to a child or not, because at one place during his painful journey when he went to inquire about his aunt and mother the sepoy shamelessly told him that his mother married to him and his aunt to his friend Makhan Singh standing next to him. They also called him mother fucker as it mentioned, "Don't you know? Your mother married me yesterday"... 'And you chachi married Makhan Singh,' he said, indicating a tall young sepoy with a shake of his head.... Let the poor bastard be.." (Sidhwa 208)

It clearly depicts that women were not only physically but also verbally abused, and how much phallogentric society created the fear of being raped and forceful marriage that those men in front of Ranna used it as a tool to destroy someone's life by considering it their victory, so no matter women were in the hands of their own community member even then they considered burden on their life. Because it was their belief that their women must be untouched by the other community member, hence women became silent victim in both the hands.

Sidhwa also presented the condition of refugee camp where women all the time wailing and crying because of their fate. Hamida told her that they were fallen women means a women who were abducted and raped as Hamida also one of them but Lenny being a child did not understand the meaning of fallen women that's why she asked her its meaning and also about Hamida to Godmother (Rodabai) said that Hamida was there then she told her past, " 'Hamida was kidnapped by the Sikhs" says Godmother seriously.....she was taken away to Amritsar. Once that happens, sometimes, the husband – or his family – won't take her back....some folk feel that way – they can't stand their women being touched by other men." (Sidhwa 215)

This showed the hypocrisy as if she were deliberately kidnapped by her own wish, but it was again the phallogentric domination according to that no matter how many offences done by men at that time but if their women were abducted or raped so it will became curse to them to accept her as happened with Hamida and numberless women of that camp, even after that Hamida said it was because of her Kismat or fate otherwise her husband was a good man, which was not true. She didn't even allow to see her own children, such conditions showed that how much Partition and independence became curse for numberless women even then in history they have no respectable position.

Sidhwa also presented other women characters like Lenny's mother, her Electric Aunt and Godmother who were helping the refugees to get back to their place majorly helped abducted and raped women to send them to their home and also provided them food, as earlier Lenny suspected upon some strange events before the abduction of Ayah because many times



she saw her mother secretly going somewhere by locking dikki of the car Ayah firstly told her it was petrol which she used to take for her safety but ultimately when she saw Ayah in taxi she came to know that mother helping those fallen women by giving them food and shelter that's why she was doing all this secretly as she came to know through Godmother and then her mother, "Mummy and your aunt rescue kidnapped women. When they find them, they send them back to their families: or, to the Recovered Women's camp. She arranged for Ayah to be sent to her relatives. She didn't want you to know." (Sidhwa 238)

Further she directly came to know through her mother and started respecting her mother's social work which later gave her inspiration, as her mother revealed, "Wiping my tears with her soft hands, speaking simply and gravely, she says, ".....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." (Sidhwa 242)

On the one hand men were busy in showing their anger by abducting and raping women and refused to take them back to their family, on the other hand women like Noni Chachi who saved Ranna, Godmother (Rodabai) helped to establish future of Ranna. She also helped Ayah after meeting with Ice Candy Man and Ayah alias Mumtaz(dancer girl of Hira Mandi). She saved her life also and the mother of Lenny started saving the life of many women of every religion,

It was all because they were women and only they could understand the pain of being women in this phallogentric society as Lenny realized after became a victim of cousin's lascivious behavior. She felt so much offended by his bad touch that she thought how much Ayah felt disgust when someone badly touched her while she was dancing, Sidhwa not only presented the pain, suffering, trauma and brutality of phallogentric society at the time of Partition but also depicted how to fight with that evil. The Parsee community who did not have much crucial existence in that period that's why they suffered a lot, as it was presented in this novel through the character of Col Barucha.

At the end of the novel, she introduced her feminist sensibility against phallogentrism through her strong female characters, and also presented the end of phallogentric domination by showing the condition of Ice Candy Man who ought of hatred and revenge married Ayah and claimed that he loved her. It was not true if it was true then he might not have abducted and made her prostitute. It was picture of that patriarchal sensibility which grew in the mind of males at the time of Partition because for them women can easily be targeted in order to humiliate other communities' respect that's why they used them as a commodity as happened with Hamida and Ayah but Ayah got rid of these type of brutality and went to her place Amritsar, the irony was many women can't. Novel ends with optimism and presented victory of feminine virtues and power over phallogentric ideologies at the time of Partition which showed women's journey from being victim to survival.

Although Colonel Barucha had neutral reaction in regard of Partition after that this novel deals with the struggle, suffering of identity crisis and impact of Partition on Parsee community. But it showed through the eyes and sensibility of eight year old girl Lenny, she witnessed each and every event of brutality of communal riots against women and how much her immature



female child psyche got effected by the brutality against women for instances abduction of Ayah, condition of fallen women in refugee camp, helplessness of Hamida, Ice Candy Man's narration of two gunny bags of breasts in the train and Ranna's experience of brutality against women sometimes on the name of sacrifice and sometimes on the name of communal hatred. So Sidhwa tried to show that the Partition not only destroyed women physically and not only young women were affected but it also disturbed and spoil the mental peace of little girls like Lenny.

Thus, this novel also showed how Phallogocentric authority and domination worked to spoil and destroyed women's life by victimizing them and treating them as an object not as human beings. Sidhwa through her novel tried to describe incidents of raping, beating, and victimization of female body metaphorically presented the condition of both the countries through female characters. (Akhtar et al. 21).

To sum up, it can be said that the sufferings of women is uncountable. These writers raised their voices against phallogocentric society and communal violence against women during Partition through their female characters and their condition. Many died without any retaliation. This paper is an attempt to present the pain, sufferings and subjugation in traumatic period of Partition by the hands of phallogocentric society as a way of retaliation against phallogocentrism.

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