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## **THE PSYCHOLOGICAL AND SOCIAL EFFECTS OF FORCED MIGRATION DURING THE PARTITION**

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### **Abstract:**

The partition of India in 1947 resulted in one of the most significant mass migrations and violent events in modern history, leaving deep psychological and social scars. Forced migration, sectarian violence, and communal riots affected millions of lives as the newly drawn borders between India and Pakistan separated communities that had coexisted for centuries. This paper explores the psychological and social effects of forced migration during the partition, with a focus on the trauma experienced by those uprooted from their homes. Through a comparative lens, the paper examines the partition's violent consequences, the impacts on personal identities, and the long-term ramifications of the division, as depicted in literary works by Amitav Ghosh and Bapsi Sidhwa. These authors, through their narratives, bring attention to the aftermath of partition, highlighting the erasure of personal histories and the challenge of reclaiming a sense of belonging. This research underlines the need to address the lingering effects of partition on collective memory and its continuous influence on contemporary India and Pakistan.

### **Keywords:**

Partition, Forced Migration, Psychological Trauma, Social Disruption, Amitav Ghosh, Bapsi Sidhwa, Sectarian Violence, Communal Riots, Identity, Postcolonial Literature.

### **Introduction:**

The Partition of India in 1947 remains one of the most pivotal and tragic events in the history of the Indian subcontinent. The division of the region into India and Pakistan was intended to resolve political and religious tensions, yet it resulted in unimaginable violence and displacement. The sudden bifurcation led to one of the largest mass migrations in history, with over twelve million people crossing newly established borders, often facing violent clashes and cruel upheavals. In addition to the physical dislocation, the partition left deep psychological scars on the people, particularly in the areas of Punjab, Bengal, and Lahore. Millions of individuals were forced to leave behind their homes, possessions, and sometimes even their families, as they sought refuge across the newly drawn borders. The consequences of this forced migration, however, extended far beyond the immediate aftermath of the division. The psychological trauma and social fragmentation that ensued have had lasting effects on the individuals and communities affected by the partition.

This paper explores the psychological and social consequences of forced migration during the partition, particularly through the lens of literature. The works of Amitav Ghosh, particularly *The Shadow Lines*, and Bapsi Sidhwa's *Ice-Candy-Man*, provide rich narratives that reflect the human cost of partition and the deep trauma faced by those displaced. These novels offer personal and collective stories of loss, grief, and resilience, providing a unique perspective on how partition shaped the lives of individuals and their identities.

### **COMPARISON OF PARTITION AND VIOLENCE**

To partition is to split or separate by establishing a border that separates or divides. As British colonization came to a close, India and Pakistan were split into their own nations. Political figures such as Gandhi, Jinnah, and Nehru sought to bring about national division in the name of bringing peace to the people's lives. India finally achieved its long-sought goal of independence from British imperialism in 1947, but only in a weakened



state. While India did get its freedom, the authorities there failed miserably in their attempt to unite the country's Hindu and Muslim populations. As a consequence, Muslims formed their own country while Hindus and adherents of other faiths formed their own. Many minorities, including Hindus, considered India their country, whereas Muslims saw Pakistan as theirs. Nearly half a million people were killed in sectarian riots linked to the partition, drawing the boundary between these two nations with the blood of Hindus, Muslims, and Sikhs.

For the average person, the division became a more pressing issue, particularly in Punjab and Lahore. For India, it was a *Watershed* moment in history.

One is compelled to seek out the broader implications of this terrible event because to its size, the forced migration, the looting, the abductions, and the rapes of defenseless women and girls, as well as the vicious politics of the time. People conclude that the partition of India was more perilous than British control due to all the aforementioned reasons. Sidhwa says that while most people were aware of the consequences of division, their views on it were mixed.

### **AMITAV GHOSH**

In his fiction, Amitav Ghosh utilizes historical events to provide a voice to those who have been marginalized and to reveal a different view of the past than what historians can provide. Ghosh emphasizes how public events affect private lives by recounting them across time. His narrative in *The Shadow Lines* takes us on a journey across time, challenging conventional wisdom while revealing hidden truths about the past. Countless people may be seen in each of his personas. People impacted by the riots and division of the past might be shown via the recounting of historical events. From the point of view of the average person, Ghosh depicts the effects of riots and partitions, which cause people to flee to unsafe countries.

The historical event that is the center of attention in *The Shadow Lines* is the riot that occurred in the Khulna area in 1964. Through the tragic death of their son Tridib, Ghosh portrays the impact of the violence on the Datta Chaudary family. Ghosh shows the women's consciousness of the need for political independence and their will to struggle for it via the grandma Thamma. Characters like Thamma were relocated from Dhaka to Bengal due to an event that he explains. When Thamma returns to Dhaka to pick up her uncle, she experiences a sense of being an outsider. The communal rioting and the subsequent interference with public events and individual life put a stop to Thamma's nationalism.

Riots in communities often have political, religious, economic, cultural, and linguistic underpinnings. They are usually carried out after careful preparation. As a result, the crimes and brutalities perpetrated are likewise meticulously orchestrated. Additionally, anti-social components are used for this objective. In India, communal riots have been commonplace since the 1960s. The deaths during the riots were cruel and horrific, but we failed to take them seriously enough to find a solution.

Independence, according to many Indian politicians, would put a stop to communal strife. The Muslim community's socioeconomic structure, however, saw a dramatic shift after independence. As part of their campaign against the Nehru government, Hindu communal organizations were demoralizing Indian Muslims. The Muslims were branded as spies and operatives of Pakistan. Murders of innocent Muslims occurred in the late 1950s and early 1960s as a result of mob violence. The minority group was said to have been the spark that ignited the riots. The riots were mostly driven by political agendas. A methodological lunacy manifested itself when riots that had previously lasted just two or three days now dragged on for weeks.

Communal riots have persisted and even escalated in India since its independence. In 1730, Ahmedabad was the site of the first riot. The riots in Moplah in 1921, Calcutta in 1946, and Naokhali in 1809



followed. Following the murder of Mahatma Gandhi, a decade of communal harmony ensued from 1950 to 1960. Brutal riots erupted in Ranchi, Calcutta, Jamshedpur, and Rourkela in 1964. Ghosh describes what happened to him that made him want to create *The Shadow Lines*. It stands apart from the works of other Indian artists who portrayed the riots that accompanied the partition of India. Ghosh depicts the riots' effects on everyday people's lives and relationships in addition to recounting the historical events:

He thinks back to 1984, when a series of violent events rocked India to its core: the Bhopal gas tragedy, the death of Indira Gandhi, riots in several cities, and separatist violence in Punjab. In the wake of the carnage, Ghosh recalled seeing riots when he was a kid. A somber examination of the aftereffects of horrific experiences is central to the narrative of *The Shadow Lines*. (Banerjee 43-44)

Religious intolerance and long-standing animosity have dogged Hindu and Muslim societies for millennia. The level of tension changes as circumstances do. In the course of their daily lives, they incorporate each other's cultural customs and religious beliefs. Tension may sometimes explode into wrath. Riots of any form are made worse by economic crises. The situation escalates into riots as employers' power struggles and jealousy in the workplace spark a power conflict. A major economic crisis hit the nation in the middle of the 1960s, shifting political and party loyalties. Hindu groups took advantage of the ongoing unrest in the 1960s to portray Muslims in a negative light, suggesting that they were loyal to Pakistan. Midway through the 1960s, a new wave of Muslims in India started to come to terms with the fact that, in order to be really Muslim in India after partition, they needed to find common ground with other secular groups. This realization prompted a different kind of connection, particularly in places where riots broke out within the community. The community phenomenon, as previously noted, emerges when religion is used for political purposes, according to the engineer. Therefore, it is false to say that the "illiterate and backward" people are to blame for causing conflict or violence inside communities. (3).

This chapter uses Amitav Ghosh's book *The Shadow Lines* as a key to unlock the past. The goal of every book of Amitav Ghosh is to unearth the hidden past. The events surrounding India's division and subsequent independence are discussed in *The Shadow Lines*. Ghosh draws attention to the vast expanse of lost history that renders all recorded histories insufficient. Despite bringing attention to the collective and individual pain and grief, he keeps quiet. The novel's central emphasis is the 1964 Hindu-Muslim riot in Khulna and its effects on Dhaka and Calcutta, although it also takes place in London, Colombo, and Delhi. Additionally, he brings up the events of WWII, India's partition, anti-Sikh initiatives in New Delhi, and the theft of the holy artifact in Srinagar. There was victory and sorrow in the transfer of authority from the British to India. Feelings of misery, powerlessness, and despair gripped India. Neither the officials who made the decision nor the millions of Muslims, Hindus, and Sikhs who would be killed as a result of it had any idea what it meant. The event's effects were totally unanticipated. State governments were thrown into disarray as a result of social and ethnic upheaval. He was presented with the Sahitya Akademi Award in 1989 for the work. This work is regarded as an exceptional addition to Indian English literature due to its "sensitivity of perception," "living Indian quality of its language," and "expert recreation of atmosphere," according to the Sahitya Akademi citation. cited in Banerjee's work (44).

The worst carnage occurred in the state of Bengal. Such bloodshed occurred in Calcutta, the capital city, and was the consequence of an environment of dread, distrust, and retribution that had been building for some time. Bengal and Punjab, two crucial provinces, had religiously diverse populations. Land communities, economic systems, and governmental administration and military organizations were all divided as a result of the split. Calcutta, the economic hub and main port of East Bengal, was annexed by India, threatening the state's reliance on jute exports. The boundary severed the province of Punjab's river and canal system, cutting off its extensive irrigation network. The sacred city of Amritsar in India and Lahore in Pakistan were the two capitals of the Sikh community, which was divided in two. Among the Muslims, one-third were still in India,



while millions of Hindus retreated to Pakistan. The worst period of civil unrest in India's history occurred during independence, and the subsequent acute suffering endured by the people of both nations was devastating:

Part one, "Going Away," and part two, "Coming Home," of Ghosh's *The Shadow Lines* confuse this "classical" globe map into East and West. Ironically, the narrator is compelled to ask, "What is home?" since his characters go off in all sorts of other ways, making him wonder whether there is a distinct hometown apart from one's experiences abroad. (Dixon 10)

*The Shadow Lines* delves into the question of country and belonging as it contemplates the aftereffects of a historically bloodiest event: the partition of India in 1947, which split the subcontinent into Pakistan and India and separated the Muslim and Hindu populations. Invisibly, the past looms over the present and future. In their varied reflections, the recollections of the riot cast varying hues on the same event. The boundary that unites and divides us is symbolized by *The Shadow Lines*. You can't see the line, but it's there. By attempting to recreate "public" history via a reconstruction of "private" or personal history, Amitav Ghosh's *The Shadow Lines* reflects the need to authenticate the postcolonial experience and reminds us that those who fail to learn from past will always repeat it. It is a detailed analysis of how a story gains credibility both internally and with its target audience (Bagchi 187).

Nation states are built and destroyed as a result of human activity in writing and rewriting history. Many incidents are unrecorded and forgotten, while others are recounted. For example, there was the riot in 1964. By 1979, little record of the 1964 riot remained in books or history. In this work, Amitav Ghosh makes an effort to portray the monetary, social, and political effects of British dominance over India. He shows that we can't rely on the stability of national boundaries and that history is unpredictable. The riots are presumably happening at the same time. The riots at Muzaffar Nagar are the latest iteration of a pattern that began in 1964 in Calcutta and has since spread to Delhi (1984), Meerut (1987), Bhagalpur (1989), and so on. "There are no reliable estimates of how many people were killed in the riots of 1964." This statement seems to be part of a larger pattern of mistrust, suspicion, and conditioned brains being activated by rumors. The figure may be anything from a few hundred to a few thousand; certainly not much lower than the casualties in the 1962 conflict (TSL 229).

Historical ties bind Calcutta, London, and Dhaka. From war-torn London to civil unrest in post-partition East Bengal to riot-stricken Calcutta, *The Shadow Lines* portrays the mentality of a violent man in the modern world:

*The Shadow Lines*, Amitav Ghosh's highly lauded novel, centers on three manifestations of violence that defined the past century: the brutality of war, the bloodshed caused by extremist groups, and the anonymous bloodshed that breaks out in communal riots. (Das and Anshumathi 197)

This historical process is marked by an inherent historical inevitability. Ghosh couldn't shake the feeling that the bloodshed that ensued after Mrs. Indira Gandhi's murder proved once and for all that destructive violence is pointless.

Every now and again, the author takes a trip down memory lane, returning to his youth. Even as an adult, he longs for the familiarity and comfort of his youth, whether it be the people or the locations he remembers fondly. The narrator, now a man of around 27 years of age, recounts the events of his youth in 1979. The narrator brings the memories back to life by drawing on his own experiences as well as those of others. While the narrator was born in 1952, the novel's protagonist, Tridib, was born in 1931. Beginning with the year of the Second World War's onset in 1939 and concluding in 1964 with the narrators of the communal



riots in Dhaka and Calcutta, the narrative traces its occurrences. Because it depicts how community extremists lived off of spreading rumors, which fueled wrath and set off bloodshed, Amitav Ghosh's story is very current and pertinent. From the Mahabharata era all the way into the modern day, those in authority have been able to cling to power by using communal and religious conflicts. Histories may note that a conflict occurred and a certain amount of lives were lost, but they avoid delving into the minds of those whose lives have been shattered by global bloodshed. The narrator was had to face the harsh truth by the horrific riot that the people quickly forgot about them:

The riots had gone from public consciousness by the end of January 1964, when they no longer appeared in newspapers or the collective imagination of "responsible opinion." They had also faded from history books and archives. Silence had engulfed them as they had faded from consciousness into the caldera of a volcano. Class 230

The novel's narrator remains anonymous throughout. As a consequence of his trauma, the narrator feels inadequate, and this represents the impact of the violence that has shaped our past. In fact, history has become a tool to fictionalize the emotional pain that individuals felt throughout these historical upheavals. The narrator recalls events from his past and attempts to piece them together to determine what led to his cousin Tridib's death. He irrationally attempts to piece together events from the 1940s, 1980s, and other decades that shattered human existence, saying, "Tridib had given me world to travel in and... eyes to see them with" (TSL 120). The narrator learned precise imagery and precise use of imagination from Tridib, which merged into a perspective of history throughout time. The narrator portrays the innocent people's anguish and their fight for self-awareness. Historical events and their effects on people are reflected in Amitav Ghosh's books. To emphasize the significance of historical events, Ghosh switches between the past and the present. The past, the present, and the future are all interconnected via history.

In "Going Away," the first chapter of the book, the narrator meets all of the main characters. His grandparents and parents make up the narrator's family. Robi, the narrator's uncle Tridib, and Jatin, a UN economist, are the offspring of the narrator's grandmother Mayadebi and her diplomat husband. Despite Tridib's status as an archaeology Ph.D. candidate, the narrator's grandma saw him as a destitute person. His habit of hanging about on street corners made him unpopular. Old Grandma did not approve of males who were a waste of space at tea stands and on street corners. Amin 52 states that Tridib is Ghosh's archetype imagination, the builder of worlds par excellence, and the one who has perfected the ability of reality creation to its greatest, most sophisticated degree. Despite this, the narrator became fascinated with Tridib and liked being in his company.

## **BAPSI SIDHWA**

The great event of partition taught them the consequences of partition. The arrival in a new place disrupted the way people lived, and they sought a fresh start without adequate housing. Furious was the rapid shift in conduct that occurred as a result of division. During the partition, the situation deteriorated further, and once-friendly individuals became hostile. Partition had an impact on every region of Pakistan and India, but it was particularly severe in Punjab and Lahore. More harmful outcomes for the nations result from the abrupt territorial separation, which in turn causes migration, massacres, revenge, murder, and cruelty. A total of almost twelve million individuals crossed the newly drawn border.

In their dogged pursuit of a better paradise, they abandoned their homes and pushed themselves across the border.

Upon arriving in the unknown land, the majority of them were unable to reach their new and unfamiliar destination. Midway through, religious extremists and enraged crowds slaughtered them. Urvashi



Butalia's phrases painted a vivid image of migration:

An enormous human convulsion occurred as a result of the political division of India... Twelve million people made the journey from what was then India to what is now Pakistan, dividing the country into two parts: East and West. Although estimates of casualties range from two hundred thousand to two million, the consensus currently is that one million people perished... Men of various religions, and even some men of the same faith, are said to have kidnapped and raped 75,000 women. (3)

As an expression of their love for their homeland, the post-partition era brings unending suffering and hardship to the people.

The Parsees of India were compelled to leave their homeland, which prompted them to seek refuge in other countries out of their own self-interest. A hundred thousand defenseless women were brutally murdered, kidnapped, disfigured, raped, and subjected to physical torture. Instead of trying to return home, the majority of the women who were brutalized by these guys took their own lives. These mothers rushed into the wells with their babies because they cared more about being pure than about saving their own lives.

Every decent person and human rights advocate of the time felt guilt for the era's heinous acts of brutality and bloodshed. Two thousand homes, businesses, and other structures were destroyed by the communalists of both nations. The topic of partition has been extensively covered in literature.

On each side of the Radcliffe Line, literary men chose the horrors of division and the Holocaust. The divide and its related themes have been explored by several authors in this genre. Many of the writings addressing the topic of Partition originated in the North and North-West regions of the nation, reflecting the fact that these regions were directly impacted by the division. Partition, its causes, and the aftermath of its atrocities were all vividly portrayed by the authors.

Writings on the topic of partition and its related topics, including as the politics of partition and its effects, span two substantial literary genres. Both types of novels include events leading up to and including partition; one kind focuses on the riots that occurred before division and continues through partition, while the other type covers events that occurred after partition, including political upheavals. There was a great deal of impartial and vivid writing on the subject by writers in English, Hindi, Punjabi, Urdu, Marathi, and a host of other languages. It was easy to remember as most authors were there during the split and the agitations depicted in their books. Salman Rushdie explores the division from an Indian point of view in his book *Midnight's Children*. Under the umbrella of "partition," magical realism is the primary emphasis. The political events surrounding partition are the central premise of Khushwant Singh's book *Train to Pakistan*.

In her writings, Bapsi Sidhwa constantly revels in the divide from the Parsee viewpoint *Cracking India* or *Ice-Candy-Man*, *The Pakistani Bride* and *The Crow Eaters*.

The tragic events of the partition days are depicted in the book *Ice-Candy-Man*, when community attitudes and prejudiced views against one other quickly replaced the moral principles of patriotism and nationality. An authoritative and unparalleled account of the 1947 partition of India, this book justifiably takes the top spot. Sidhwa has masterfully depicted the era's turmoil in this book, which follows a newly split yet autonomous country through its citizens' growing anguish, agony, and wrath. Unprecedented devastation, skewed absurdity, and societal sensitivities were outcomes of the emotions caused by wrath. During the partition, Sidhwa stood for the social instability and worry that all of the divided people felt.

Sidhwa does not identify as a Muslim or Hindu; she is a member of the Parsee community. She depicts the political topics in the Indo-Pak globe in a neutral and objective manner. Based on Lenny's perspective as



an eight-year-old girl, Sidhwa illustrates the partition. Since their arrival, the Parsee community has coexisted well with the rest of the nation. The Parsees' non-involvement in national politics is the most important factor in their harmonious coexistence on this continent.

Lenny, Sidhwa's fictional character, personifies the girl from the minority group.

The dissolution of the pre-partition community milieu is reflected in her character drawings. Thanks to her religious upbringing and her parents' social standing, Lenny has been shielded from the harsh realities of being a member of the Parsee minority. Lenny is unfamiliar with partition. Therefore, she was not a part of the disaster—the partition. But she is a keen observer who recounts every event that transpired in her immediate vicinity. By skillfully balancing joy and sorrow, Sidhwa has brought attention to the frailties of human existence.

Ice-Candy-Man is somewhat autobiographical as it is told through the eyes of a kid narrator, Lenny, who was eight years old during the partition in Lahore while Sidhwa resided there. Novelist Sidhwa deftly crafts the tale of a girl who is both prepared to confront the brutality, anguish, and sorrow that utterly crushed her and also prepared to shift her perspective towards the present world. The fatal disease polio struck both Sidhwa and Lenny.

Because she is so young, her compassion for the terrible occurrences is severely constrained on several occasions. In an altruistic moment, she wondered whether the world would bleed as grownups divide India. Despite criticism that Sidhwa made Lenny too smart for her age, the narrative's historical and political events are seen via Lenny's youthful perspective. In the minds of the writer were firmly imprinted the memories of the Indo-Pakistani split. She conveys her thoughts and the harrowing recollections of the division via her storytelling. Randhir Pratap Singh in Bapsi Sidhwa in Partition Revisited, Sidhwa recalls:

The disturbances had subsided when a crew of looters, mistaking our home for an abandoned one, rode up on carts and broke into it. When they saw my mom and us all there, they were surprised. "What the fuck do you think you're doing?" our Muslim chef said at that moment. It is the home of Parsees. And they said, "We believed it was a Hindu home." And then they disappeared. This sight lingered in my imagination, therefore I chose to compose a narrative about partition. (37)

The historical and political context of the division, as well as Sidhwa's work on the subject, are not unique. The Parsees are never one to go against the grain; in fact, they like to go with the flow. They remained put and built prosperous companies because they are faithful to the land. In the same interview, Sidhwa reflects on her history and says:

...as a little girl, I was escorted by my gardener to see my private instructor. A corpse fell out of the gardener's gunny bag as he moved it down the road. He was a young, handsome, and muscular guy.

He seemed to have had his midriff slashed, but there was no blood—just a wound. I was compelled to create a narrative about partition because of the feelings and pictures that were swirling around in my head. (37-38)

The Indian subcontinent is home to some very skilled agitators who have made it their mission to transform the legitimate and imagined grievances of marginalized groups into massive, intricate forms of discrimination. Unfortunately, others have taken advantage of it for their own partisan gain.

They hoped to get out of their sticky financial situations by turning a quick profit or selling their businesses for a premium. Pakistan came into being as a result of the widespread fear that minorities would



be persecuted. The Lahore Parsees were not anti-anyone, thus they weren't foolish enough to sow discord in any society. They were too afraid to leap into politics for fear of being shaped into chutney, or little bits, so they refrained from actively participating in it.

Concerned about the potential threats posed by all these settlements, the Parsee community remained distrustful. They were well aware that they are a minority group and that they do not have the resources to engage in open hostilities with any part of society.

Colonel Bharucha, the fictional president of the Parsees, has cautioned his people to exercise extreme caution in light of the current crisis and to refrain from taking a firm stance against any of the three main groups. No matter what party or community they support, they should maintain a reasonable stance. It doesn't matter whether they're wary of Hindus, Muslims, or Sikhs; they all seem to be plotting against them. It was not easy for the Parsee community to be admitted into a nation until initial standards for living with other groups were established. They aspired to coexist peacefully with all groups, particularly the judgment community and the one tasked with governing the nation upon separation. The Parsee community's ideology or judgment greatly aided their survival, property protection, and long-held aspirations. Sidhwa recalls the traditional tale of the Parsees' 8th-century journey from Iran to India, a land of cultural riches, harmony, and peace.

As the Zoroastrians flee Islamic conquest, an Indian princess sent a courier to bring them news. In their view, the Indian subcontinent is both homogeneous and diverse. A glass of milk is their emblem. The Parsee's response is to sweeten it. Here, the ancient rulers communicated by drawing a comparison between the dissolving of sugar in milk and the merging of two countries or communities.

Similarly, the Parsee community was welcomed by the Indian prince and established a presence in India. The Parsees had little impact on communal peace and only a small number of them became involved in Indian politics. The politics and social life of India remained untouchable. Some important personalities, including Mumbai's Dadabhai Naoroji and Karachi's Rustum Sidhwa, were involved in the Indian independence struggle and Indian politics, therefore there are a few outliers. However, the Parsee community as a whole was unhappy with their involvement in Indian politics.

In the aftermath of their Second World War triumph, the British rejoiced at the Jashan Prayer gathering. At the meeting, the assembled Parsees voiced their views on national politics. Following their discussion and idea sharing, they were invited to participate in political protests alongside politicians, which may lead to a march to prison. Those in charge urged Parsees to take advantage of the free services offered.

The idea that people should participate in political agitation, march to prison, and take advantage of the free board and lodging available to class prisoners spread like wildfire. The head of Lahore's Parsee community, Colonel Bharucha, is a doctor by trade. He rejected an invitation to participate in the protest march and urged his people not to do so in the sake of power. "Hindus, Muslims, and even Sikhs will be vying for control, and you dweebs will be twisted into chutney if you try to meddle!" the number 36.

The meeting went on as planned, with Colonel Bharucha urging the Parsee community to stay out of independence movements and political unrest. According to him, they would support whomever is in charge of Lahore:

Whoever wants to reign can! Faiths: Christian, Sikh, Hindu, and Muslim! The laws of their nation will govern us. We should be unconcerned so long as we stay out of it. Everything will be OK as long as we continue to honor our rulers' traditions. After thirteen centuries of protection, Ahura Mazda has promised to continue that duty for another thirteen



centuries....The courteous utterance of "Hear hears!" Congregants, carried away by inflated senses of self-worth and British adages, would rather not be grounded. (39)

The president of Karachi, Colonel Bharucha, has often addressed his community members with advice. If the split were to occur and Muslims were to control Lahore, would he recommend that we relocate to Bombay?

"As long as we live quietly and don't threaten anybody, we will all prosper right here," he said with great composure. "There's no need to move anywhere; we should remain where we are" (40). Through this debate between persons of Parsee community, the author Sidhwa highlighted the implicit anxiety of the Parsee community, a vulnerable minority worried by the identity loss together with other groups such as Indian Hindus or Pakistani Muslims.

In comparison to other groups in undivided India, the Parsees constitute a relatively tiny group. One of the reasons they wanted to leave their motherland during division was because of this. The Parsees chose Bombay not because they felt comfortable in India, but because their tribe was numerically stronger there. Nevertheless, this community's migration to Bombay is minimal. Because they have refrained from meddling in Indian politics, the Parsees have stayed in metropolitan centers in Pakistan and India, where they have worked to maintain their distinctive identity.

#### **Conclusion:**

The psychological and social effects of forced migration during the partition of India in 1947 are deeply woven into the fabric of the subcontinent's history. The narratives of Amitav Ghosh and Bapsi Sidhwa bring to light the personal and collective struggles of those who were uprooted and displaced during this traumatic period. The partition was not just a political event; it was a moment of profound psychological upheaval for millions, leaving scars that lingered for generations. Through their literary works, both authors shed light on the struggles of identity, belonging, and the trauma of violence. Ghosh's *The Shadow Lines* and Sidhwa's *Ice-Candy-Man* highlight the complexities of migration, community, and identity amidst sectarian violence, providing a voice to the marginalized and forgotten victims of partition. The experiences captured in these works remind us that the pain of partition was not merely a historical event but a lived experience that continues to shape the present-day psyche of the Indian subcontinent. As such, it is crucial to remember and acknowledge the traumatic legacy of partition to prevent the recurrence of similar divisions and to foster a more inclusive and peaceful future for the people of India and Pakistan.

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