

**EXAMINE THE THEME OF ROOTLESSNESS IN BAPSI SIDHWA'S
NOVEL *ICE CANDY MAN***

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DECLARATION OF THE CANDIDATE

I declare that this dissertation entitled “Examine the theme of rootlessness in Bapsi Sidhwa’s novel *Ice Candy Man*” has been written by myself under the supervision of Dr. Pratusha Bhowmik. While doing the dissertation I followed all the rules and regulations provided by my supervisor Dr Pratusha Bhowmik.

I further declare that this dissertation does not include any harmful content and I confirm that I have authored this dissertation independently and all the sources used have been appropriately acknowledged. Any ideas, quotations, or materials taken from other sources have been referenced accordingly. I have properly cited and referenced all sources consulted, including books, articles, websites or any other materials. Apart from the help I took which have been cited, it has been written by my own research.

Signature of the Candidate

Esther Niva Soren

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Abstract

This project will examine Rootlessness in Bapsi Sidhwa's novel *Ice Candy Man*. Sidhwa as a novelist represented the idea of rootlessness, through the eye of a young girl narrator, Lenny, who belong to the Parsi community in Lahore, Pakistan, during the time of partition. The novel reflects the time of partition when many communities were displaced and uprooted from their places due to violent communal conflicts and rivalry that took place. Lenny witnessed that Muslims, Hindus, Sikhs, Christians, Parsees, and several others, who once had a strong bonding of compassion and love among themselves had now totally changed. The novel *Ice Candy Man* describes about how people fight for their land, their existence and settlement. This creates a loss of belongingness, identity crisis, alienation, that were unfixable. The project discusses the relevance of Partition literature to explore about the partition and how various communities experienced the trauma in political sense. The novel brings out the sufferings faced by the characters in the novel and how through different characters, the theme of rootlessness has been portrayed.

Keywords- Rootlessness, Partition, Existence, Settlement, Identity crisis, Alienation, Trauma

CHAPTER 1:

1.1. Introduction to the Study Area

The widespread of rootlessness has extensive implications for society, having an effect on social relation and collective bond, political dynamics, and cultural diversity. In cross-cultural communities, tensions may appear in multiple ways, leading to disputes over identity and belonging. Moreover, the transitory nature of rootlessness stands against traditional notions of citizenship and belonging, raising questions about the rights and responsibilities of individuals in an increasingly globalized world. Rootlessness refers to the state being displaced from a particular place, community, religion, culture, tradition or even identity etc. The theme of rootlessness in the context of partition emphasizes the disastrous impact of dislocation and loss of home, community, and identity on individuals and communities. The violence, disruption ferocity, and loss experienced during partition, heavy emotional wounds that are passed down through generations, contributing to a sense of collective trauma and loss of identity. “The political Partition of India caused one of the great human convulsions of history. More than ten million of them crossed the western border... Thousands of families were divided; homes were destroyed; crops were left to rot; villages were abandoned.” (Butalia, 2017, p3). These lines clearly show the atrocities of the fragility of borders, because of which many peoples were left homeless, they had no proper shelters, people were murdered and thrown around like garbage.

British rule began in India in 1600 with the establishment of the British East India company. In the beginning British came to India for trade and commerce since they saw many benefits in trade, but later on they began their political rule over India in various different parts. The ‘Battle of Plassey’ in the year 1757 when the Nawab of Bengal was defeated in the battle, was

the key events which marked the victory of British East India Company. This was the beginning of their empire, over the next century the British began to expand their political, economic, social, and religious control over India through wars and treaties. India was colonized, and thus India Independence movement began in the early 20th century, which began under the leadership of Mahatma Gandhi and Jawaharlal Nehru. After several year of protests and wars India succeeded in gaining the victory of Independence in 15TH August, 1947, and divided the country into two separate nations India and Pakistan. But India Independence, which in real sense means freedom was not actually a freedom for the common people, instead it became the reason for mass violence, bloodshed, massacres, and mass killing all around. People who were once living peacefully and harmony like brothers together stood against as enemies against each other community. As Raj Gill, in his novel shows that, how people began to fear independence which has ruined their lives, and are forced to stood against the violence. As the lines from his novel says:

“Ashes be on the head of such independence” They burn your houses, they take your women, they kill your women, and they kill your children, and you call it independence. Making people homeless is independence! True, in a way, you’re made free – no land, no house, no cattle, no work. (Gill, 1974, p65)

India Independence was the root cause of partition which led to uprootedness of millions of people. The main aim of the Independence movement was to vanish British rule and to set up a self-rule for the Indian people. Two distinct group were set up, the Indian National Congress where majority were Hindus, and the All-India Muslim League (the Muslim majority). The

Muslim League demanded a separate state under the leadership of Muhammad Ali Jinnah, and Indian National Congress agreed to the partition plan. Partition of India is thus considered one of the most significant and undeniable reality which marked the division of two separate nations, India and Pakistan. The partition was based on the religious conflicts between the three major communities, the Hindus, the Muslims and the Sikhs, which resulted on violent migration, cultural dislocation, rivalry, loss of identity, emotional trauma etc. Dr. Asaduddin says: "Partition is one of the most massive demographic dislocations in history, with its attendant human tragedy...it defies chronicles to come to grip with it in all its dimensions" (Ganie and Rathore 2016). This partition brings out various issues of the people who suffered the agony, pain and anguish. Even after the partition the refugees were unable to develop themselves financially, emotionally, spiritually and even politically. The physical displacement of people is a central aspect of the novel's exploration of rootlessness. The experience of partition also destroyed the set social structures people were following for generation further leading to a sense of loss and alienation, the feeling of nostalgia, rootlessness towards their culture and the bond they shared before they were separated by newly drawn borders. The theme of rootlessness during partition also questions the nature of identity and belonging, as millions of people who were affected, their sense of identity was deeply tied to the land and communities they belonged to. This partition forced them to confront the fragility of these identities and the arbitrary nature of borders. "However, rather than replacing the old identity with new, the migrant experiences the coexistences of the of the old self and the new self. It is as difficult for the migrant to return back to his/her "roots/origins" Once the change initiated as it is to be totally assimilated to the point that s/he actually becomes other." (*Migration and hybridity: Stereoscopic vision in the novels of Rushdie, Mukherjee, and Ghosh* writes in this context p.15)

In the novel *Ice Candy Man*, Bapsi Sidhwa problematizes the concerns of rootlessness, alienation, in their identity, religion and their existence and settlement. The novel's depiction of diverse cultural and religious communities – Parsis, Muslims, Hindus and Sikhs – provides a comprehensive view on rootlessness. Every community were the victim of this partition trauma and dislocation, each facing unique challenges accordingly, although there is a common thread of loss and displacement that binds them. There are multiple perspectives that enhance the narrative, and offers a broad depiction of the societal bonding shattered and torn apart by the Partition. The novel deeply explores the breakage of relationships, affects the sense of self, and the struggle to find stability in the fast changing and adverse environment. By exploring the deep characterization through storytelling in a brilliant way, Sidhwa tries to capture the harsh trauma and pain of being released from one's past and the challenges of progressing with a new identity amidst the chaos and turmoil that occurred due to the division of two countries.

The novel begins with the perspective of a child narrative Lenny, who was polio-ridden, Parsi girl child. She views upon the partition which she observed around her. She is the only witness who depicts how the community struggles for its existence at the time of partition and later when the violence cools down, they were worried about their settlement and various things. Hence Lenny has described the trauma through various characters in the novel like Shanta, Lenny's eighteen years old Ayah, Ice Candy Man, Ranna, Manseur, Hari the Gardener, Sher Singh, Shankar, Moti and Papoo etc. who became rootless from their land, religion, culture, and society as well. Lenny also portrays about the Parsi community who were facing rootlessness in their identity, and were neutral towards all the communities.

At one point, Lenny says to herself:

“India is going to be broken. Can one break a country? And what happens if they break it where our house is? Or crack it further up on Warris Road? How will I ever get to Godmother’s then? (Sidhwa.92) This line is depicted by Lenny in the novel, which tells us how the refugees suffered for their existence and settlement, the destruction of their resident which was going to be destroyed and the breakage of the strong relationship between several communities.

This idea of country being ‘broken’ refers in one sense to partition that is splitting into India and Pakistan. However, it also shows that a country also ‘breaks’ when relationship between people change. Hindus, Muslims, Sikhs are coming into conflict and breaking off their relationships from each other in everyday life which later on caused a problem and sense of rootlessness. The story provides us a piteous perspective on the horrifying human experience amidst political upheaval and the quest for survival and belonging. The people of several communities who once had a strong bond of love and compassion is now no longer be seen. Their mind is full of hatred and cruelty, which led to mass violence and mass killing.

“Within three months seven million Muslims and five million Hindus and Sikhs are uprooted in the largest and most terrible exchange of population known to history. The Punjab has been divided by the icy card-sharks dealing out the land village by village, city by city, wheeling and dealing and doling out favours.” (Sidhwa.159)

These lines depict the depth issues of rootlessness faced by several communities during the time of partition, which led to mass violence, displacement of millions of refugees from their land, society, religion etc. which was observed by Lenny in the novel *Ice Candy Man*. Many cities in Lahore were uprooted to two different countries. Lenny being affected shares her observances and experiences at a very young age, especially she portrays the partition of Indian sub-continent which divided Lahore into two different countries India and Pakistan. When Rana has to find an area of safety, it is symbolic of the millions of Hindus and Muslims that had to do the same, experiencing dislocation, rootlessness and loss in the process. The novel also discusses the theme of rootlessness, displacement, and breakdown of societal norms and relationships through the characters who were once symbols of hope or stability, such as Ice Candy Man and Ayah, are transformed by the violence, showcasing the devastating impact of historical events on individual lives. The character of Ice Candy Man, who initially appears as a charming and enigmatic figure, is ultimately revealed to be a complex and troubled individual. His descent into violence and madness mirrors the larger breakdown of society, highlighting the destructive nature of communalism.

The immigrants of the two different countries faced the problems of assimilation into the other culture and there is a perpetual push and pull between two traditions. Thus, through this portrayal, Bapsi Sidhwa in her novel projects the theme of dislocation, alienation, settlement, through the character Lenny. Amidst all this, in this novel, Sidhwa's judgement is also upon the impassioned nationalism and this was the main cause that led to Partition, focusing attention on how political ideas and division can fracture the lives of people and uproot the communities.

The novel *Ice Candy Man* also interrogates the concept of national identity and the arbitrary lines drawn between nations which was inconsistent and unpredictable, which at the end resulted in extreme human turmoil and difficulties. Furthermore, the theme of rootlessness in the context of partition reinforces or stress upon the extensive desire of an individual for a sense of permanent existence, belonging, and progression of the normal way of living life, which is now no longer prevailing. It draws attention to the flexibility of every human and communities in the face of adversity, as their misfortune and ill luck disaster leads them to strive and rebuild their lives and build up a new connection in unknown and unfamiliar surroundings. The theme of rootlessness is a powerful and saddening reminder of both the fragility and resilience of the human experience. It generally focusses on the significance of sympathy, understanding, and harmony which once binds the several communities but it's faded away with the partition. We need to recognize, honor and respect the pain and anguish, and the sufferings people have experienced, who have been affected by historical events leading to a disaster of several communities.

1.2. Literature Review

Khushwant Singh's "*Train to Pakistan*", is considered as the true and realistic picture of the time of Partition which depicts the clear story of mass violence, harsh trauma, political hatred and the worse changes which resulted in rootlessness of millions of people being uprooted from their land, families, and their loved ones due to the fragility of two independent political boards – India and Pakistan. Through this novel Khushwant Singh narrates the worse and miserable condition of various different groups of community in both the countries. Their observances of corpse turned the people violent and inhuman among themselves and the act of brotherhood Ness no longer prevails around but only the bloodshed can be seen. A small village called Mano Majra, where Sikhs and Muslims have coexisted peacefully for generations are faced with the sudden violent upheaval of their lives, forcing them to confront their sense of identity. The harmonious social fabric of Mano Majra is destroyed, leading to distrust and animosity among the villagers. This social disintegration symbolizes the larger chaos and fragmentation of society, contributing to the overarching theme of rootlessness. Many characters such as, Jugga, the dacoit, and Iqbal, the modern-minded intellectual, struggle with their sense of rootlessness as they navigate the chaos of the partition. Overall, 'Train to Pakistan' is a haunting and thought-provoking novel that offers a compelling exploration of rootlessness and identity in the midst of historical upheaval.

Partition Dialogues: *Memories of Lost Home*, by Alok Bhalla, is a famous book, published in 2006. This book is written based on personal stories, interviews and the reflections from individual traumatic experiences, of people those who faced the problem of rootlessness and were the victims of partition. He writes this essay about partition tragedy and how people had

to migrate from their old home to new home, and how they were departed from their family members, relatives and friends as well. People were sudden to the situation they were facing and they had to take sudden decisions and were bound to leave their places overnight due to this religious conflicts. Through this book Bhalla reveals the depth issue of rootlessness, and nostalgia of the people who were trying to adjust in the new land, remembering their previous lives, homes and neighborhoods. Overall, this book explores the emotional and psychological impact of the people during partition, which is one of the most significant events in the South Asian history.

In his book, *The Shadow Lines*, Amitav Ghosh have explored the complex history of India and Pakistan. This book has a clear view on the theme of rootlessness which covers the lives of two families over three generations which was set during the time of partition 1947, when India was struggling for Independence, and the formation of Bangladesh. The novel explores the theme of rootlessness through the Narrator Thamma, Jethamosai, who were struggling for their existence. Jethamosai who was deeply rooted to the place Dhaka, do not want to leave the place even after the urge of Thamma who wants to bring him back to India. For Jethamosai partition was not a matter for him, the only thing that mattered for him was that he does not want to leave the place he was born. Even Thamma was also not willing to identify herself with the new land, i.e., Dhaka. This is how Amitav Ghosh has tried to explore the traumatic event which had a deep impact on the lives of people in India and Pakistan, which resulted in fragmentation of millions of people like Thamma and Jethamosai, who were dislocated from their homeland.

In the article, *Strangers "here and everywhere": the Social Discourse in the Literature of Partition*, Tamali Neogi have discussed about rootlessness caused due to Partition through the literary text, Sunil Ganguli's *East West*. He has tried to explore the theme through a character Pratap who was depressed during his family's annual visit to Deoghar. Pratap's sense of nostalgia about the rivers and fields, the sweet breeze, the taste of date palm juice in the early morning shows his sense of rootlessness. The wonderful memories of Malkhanagar were just a kind of memory which remained forever making him feel isolated, since he is no longer a resident to this divine place, East Pakistan is no longer his place, he is now just an East Bengali. Thus, this paper focusses on the issues of identity, belonging, and sense of nostalgia which was caused due to partition, making people hybridistic, physically, psychologically and even culturally. The main aim and motif of this paper is to bring out the significance of memory, nostalgia, which was a problematic situation for the refugees to get adjusted to a new land, new culture, because of the socio-political conflict and fragility of borders.

In the thesis, *In Quest of a New Destination: A study of Refugees, Resettlement and Rehabilitation in North Bengal with Special Reference to Women (1947-79)* Madhuparna Mitra Guha have discussed on the partition, its historical background and the issues of rootlessness, the violence, psychological convulsion of the refugees in West Bengal and North Bengal as well. She has mainly focused on the turmoil and hardships of women. The refugee women had to face several challenges which includes displacement, destruction of their familial and social fabric, humiliation and brutal torture while they were on their way to West Bengal. Being a woman, they were victimized because their sexuality was a kind of burden and threat for them, they were given respect and honor only with their virginity and their body does

not belong to them. Their identity as a woman was a kind of burden for them. In order to save and protect their dignity, honor and privilege thousands of women specially belonging from a marginalized communities had to flee from their homes overnight. This sudden uprooting led to thousands of women holding their babies on one arm and fleeing off with their possessions and belongings struggling to find a place where they can feel safe and accepted. Many were also seen walking barefoot on rail track, even many were died with tiredness and hunger on their way.

In this article, *Reflections in Broken Mirrors: Diverse Diasporas in Recent Parsi Fiction*, Nilufer E. Bharucha have mainly discussed the diasporic writers of Parsi community, in contrast with the Indian diasporic writers. Both the writers explore the theme of identity, displacement, and loss of culture but each brings unique perspectives which differentiate them. But the comparison between the Parsi writers and Indian writers is based on various representation, factors, including historical, social and cultural aspects. Parsis basically belongs to a minority community who gets less privileges and no special positions which often leads to a sense of rootlessness and identity crisis. Parsis experience a degree of cultural isolation within the broader Indian society. This isolation and separation can be an evident in literature which is the root cause of the themes of alienation, and their efforts and struggle to maintain a distinct cultural identity amidst a dominant culture, while, the Indian writers gain more privileges and are given and are given the vast area to research and explore of the Indian subcontinent as the community is majority in population and are part of the larger social fabric of India. For example, the Hindu majority writers have the power and right to explore on the issues of social justice, reform and modernization without the similar existential concerns about cultural

preservation that Parsi writers might feel. The main focus of this article is to study the struggles and rootlessness Parsi community writers went through. Every now and then they had to adjust between the other majority community, being isolated and dealing with the anxieties trying to preserve their identity and heritage as a minority group. They were uprooted from their culture, traditions, and their quest for identity not understanding their original root.

1.3. Methodology

In this study, the main methodology used is the analytical method.

While *Ice Candy Man* is a work of fiction, analyzing the theme of rootlessness within the novel would involve a qualitative research approach. Researches could employ various:

Historical Contextualization: Understanding the historical background of the partition of India would be the fundamental aspect. This includes researching historical ideas about partition history, documents, articles and accounts from that period to contextualize how the incident influenced the experiences of people, which is depicted in the novel.

Literary Analysis: This contains a close inspection of the text in essence, concentrating on passages, development of the character, dialogues, and figurative elements connected to rootlessness.

This paper will be an attempt to address and explore the theme of rootlessness and issues from the point of partition studies. Here main focus is given on Partition studies since partition was

the root cause of rootlessness. The use of the partition theory has helped me to understand the background history and causes of rootlessness during India's partition. To analyze my work, materials and sources related to my topics are being collected from google, various different books, articles, and even from You Tube as well. As per my investigation there is no as such point or any convenient that I could take primary sources. So, my work is based on secondary sources which includes analyzing writers' work's, reading their journals, articles, novels etc. Secondary data is basically a method of collecting data, materials and sources from second hand experiences. Many writers, novelists, have come across the issue of rootlessness, alienation, isolation, detachment and the identity crisis, the natives face due to dislocation in community, tradition, and socio-cultural institutions which affects the refugees basically. Based on their experiences and works I have completed my work taking help from their work.

1.4. Aims and Objectives

The prime objective of this dissertation specially highlights upon the immigrant's refugees who have dislocated from their homeland and have resettled to a new region. This dissertation is an attempt to reflect the communitarian upheaval during the partition of India. The main aim of this paper is to examine the marginalization experiences and to support them. It involves exploring the psychological and emotional impact of displacement on individual identity and belonging. Addressing the theme of rootlessness in the context of partition, this study is an attempt to discuss the migration experiences and a gradual loss of communitarian customs and traditions, identity, and economic instability as they rebuild their lives and get resettled after

being uprooted. It focuses on depicting the struggle of characters as they grapple with a loss of belonging and sense of rootlessness. The novel *Ice Candy Man* aims to shed light on the complexities of rootlessness, examining how it shapes characters' perceptions, relationships, and their attempts to forge a new sense of home and identity in the aftermath of partition upheaval. The novel aims to illustrate the internal turmoil faced by several characters who were uprooted, exploring their inner conflicts, identity crisis, and the existential challenges posed by the loss of sense of belonging. Additionally, it seeks to highlight the resilience of individuals in adapting to new circumstances, showing the ways they attempt to redefine their identities and establish connections in a world where their sense of rootlessness has been disrupted by historical events like the partition of India.

CHAPTER:2

Illustrating the theme of rootlessness and hardships through characters in novel *Ice Candy Man*.

Sidhwa's examine the theme of rootlessness through her reflection on the inner conflicts evoking a sense of nostalgia for lost homeland, and the instability that creates a kind of distress in the lives of people who were uprooted. Bapsi Sidhwa's narrative presents the harsh realities and the long-lasting impact on the lives of refugees, portraying their ill-luck, they have ever experienced before and the lack of flexibility causing a threatening and violent situation. While trying to settle themselves in the newly born borders, the novel highlights the trauma, loss, and difficulties refugees encounter often facing discrimination, uncertainty, and loss of identity. The condition of Refugees after the partition of India is portrayed with raw authenticity. The refugees endure profound suffering, grappling with the aftermath of displacement, loss, and communal violence. The novel vividly depicts their struggles for survival, their shattered lives, and the emotional trauma they face. Amidst the chaos, refugees confront challenges in rebuilding their, dealing with the loss of homes, loved ones, and a sense of belonging. Additionally, the book delves into the societal and psychological impacts of the partition on these individuals, painting a poignant picture of the harsh realities faced by the refugees in the aftermath of such a monumental event. The novel illuminates the struggle for survival, the makeshift existence in refugee camps, and the emotional toll on individuals trying to find a sense of normalcy amidst the chaos. It also explores the ruptured social fabric, strained relationships, and the psychological trauma haunting those who have witnessed and survived the horrors of partition. "The narrowing and shoring up of community diminish the vitality and complexity of social relations in the community. Ayah and the others reconfigure them

self-presentation when they sense their interests are in danger of being marginalized – or conversely, elevated to a privileged position – within the shifting relations of power pervading the country. (Didur 1998: 60)

In *Ice Candy Man* the characters' portrayal of rootlessness is depicted through their fractured identities, shattered sense of belonging, and the struggle to find a place in a rapid changing world. The experiences of multiple characters Lenny witnesses around her and the struggle to find stability during the partition. The theme of rootlessness throughout the novel is very much prevalent as embodied by various characters who suffered the hardships of displacement, loss and anguish due to the fragility of borders. Through these characters, Sidhwa underscores the profound impact of historical events on individual lives, highlighting the enduring legacy of rootlessness in the wake of political upheaval. When we come across several characters from the novel whose condition was too miserable due to these communal conflicts, they even forgot the brotherhood and turned violent among themselves began to kill each other brutally in the land which was once a land of love and compassion.

A major character, Ayah who was torn out from her home, faces the loss of her rooted identity and attempts to establish a sense of belonging in unfamiliar surroundings. She was dragged out brutally and was taken away and raped, just because she was a Hindu in the newly formed nation in Pakistan. Her mixed heritage, and displacement due to partition contribute to her sense of not fully belonging to one place or community. This lack of a sense of identity leaves her emotionally adrift, searching for a place where she can feel a true sense of belonging amidst the chaos and violence of the partition. Ayah being a Muslim woman who was working in a

family of Parsi, finds herself alienated and torn out between her Muslim Heritage, and her loyalty towards her job being there in a Hindu family, ultimately leading to her displacement and tragic end. Ayah being a woman suffered the most, who was not only departed from her loved ones but also, she was sexually abused.

“They drag Ayah out. They drag her by her arms stretched tau, and her bare feet – that want to move backwards – are forced forward instead. Her lips are drawn away from her teeth, and the resisting curve of her throat opens her mouth like the dead child’s scream less 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)

This line shows clearly how Ayah has to face the consequences and struggles regarding her religion and community and besides this the obstacles she over goes especially by being a woman. Through her character we can relate to every woman at the time of partition as how the gender violence led to victimization of the female survivors who were brutally being harassed and tortured which gives them a quest about their identity which made them feel more insecure and safer because being a woman was a big burden for every woman to be safe in the society. By elaborating through this character, we see that rape and abduction and rescuing was the much common which led to rootlessness of thousands of women like Ayah who were departed from their community, religion, families and their loved ones.

Another major character from the novel, Ice Candy Man is a complicated character who acquire countless personalities, identities and besides all this a person with dedication, loyalty and

commitment towards his community and country. He multiple sufferings and struggles to find his identity and existence is depicted in the novel. The ferocity, bloodshed, brutality and chaos of partition force Ice Candy Man to dislocate from his home in Lahore, forcing him to abandon and leave behind his familiar environment and community. Besides all this he even gets deprived of his cultural roots. As he gets departed from his community and forced to live in refugee camps, he experiences a loss of his home, his community, and his sense of self, leading to a deep sense of rootlessness. He is never again associated and connected to the customs and traditions that once addresses his recognition or identity. The result of the partition affected Ice Candy Man in such a way which made him psychologically and mentally weak and isolated. His experiences and observances of the turmoil and bloodshed of his community turned him violent, harsh, brutal and even aggressive which finally resulted in sacrificing his lover, Shanta. The novel clearly conveys his cruel thinking as he says, 'I lose my senses 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'd known all my life! I hated their guts...I want to kill someone for each of the breasts they cut off the Muslim women...The penises!'(Sidhwa.156). A person whose nature was once a nature of pure soul, innocence and compassion no longer prevails in him instead this worse experience of partition caused him trauma, guilt, and a sense of helplessness, which all contribute to his overall feeling of being uprooted from his former self. While revolving around the novel, *Ice Candy Man* seeks for forgiveness for his violent action and their consequences. His quest for redemption reflects the broader exploration and search for meaning and motive in the midst of rootlessness, indicating a universal human experience of repentance, seeking forgiveness and reconciliation.

We also come across a character a childlike Ranna from the village Pir Pindo. Ranna was also herded into refugee camp at Badami Baug for two months. He is the sole witness of the brutal torment and inhuman nature of his neighboring community, who also observes killing of his family members during the time of partition. The description of his family by Iqbal *chacha* who tells that, 'It is hard to grasp that the events they describe took place only a couple of months ago...that, like Ranna, Pir Pindo is brutally altered...that his family as I knew it, has ceased to exist...' (Sidhwa.195). This terrifying circumstance affects him physically, mentally and emotionally and shapes his understanding of the world around him. The novel describes the horrifying experience through Ranna's eyes, focusing on the impact of brutality and violence and the severe loss on individuals, especially children who were the victims of observance at this very young age and the mental trauma they went through, at the time of this communal riots. 'A small boy, so painfully thin that his knees and elbows appear swollen, is squatting a few feet away concentrating on striking a marble lying in a notch in the dust. He is wearing ragged, draw-string shorts of thin cotton and the dirty cord trying them in gathers round his waist trails in the mud.' (Sidhwa.194). Ranna's witnessing of his family's torture put on a layer of emotional depth to his character and marks upon the disastrous effects of the partition on families and communities. Ranna's character portrays a different kind of uprootedness. His uprootedness is primarily emotional and psychological, as he struggles with the agony and deprivation that surround him. Throughout the novel, Ranna seeks stability and comfort amidst the chaos of partition. He develops a deep connection with Hamida, the family's maid, who gives him all the love he seeks for and becomes a motherly figure to him and provides him with a sense of security in times of his trouble during the partition. 'Hamida sits with us for short periods, and when she pulls Ranna to her lap and her presses against her, her disorderly hands grow tranquil.' (Sidhwa.194). He also experiences a profound sense of

loss as he witnesses the destruction of his home, the displacement of his family, and the breakup of familiar social structures. The loss of his closest and loved one deeply affects him and this contributes to his feeling of uprootedness and displacement.

In this novel, Manseur is another complex character, who is the victim of sense of rootlessness and torment because of which he is deeply intermixed with his personal history and socio-political context of the novel. Manseur, was a masseur by profession, and a member of the marginalized Mochi community, the sense of belonging to a marginalized community adds to his feeling of isolation, alienation and displacement. His rootlessness is evident in his inability to find a stable sense of identity and belonging. He is trapped between various distinctive identities- a member belonging from a marginalized community, and once a servant in the households of other characters from the novel, and also a man with unreturned love for Ayah, the protagonist. His unrequited love for Ayah becomes the reason of misery, pain, anguish and torment for him, further causing his sense of rootlessness. Manseur's experiences and emotions serve as a representative of the larger societal disruption and the loss of roots of their identity, belongings, that many characters went through in the aftermath of partition. At the end he even had to sacrifice his life as he was brutally murdered.

Apart from those other minor characters like Hari the gardener, Daulatrams, the Shankars, Sher Singh all were uprooted in some or the other way. Hari was a born Hindu, and was forced to leave his religion and convert to Muslim community in order to save his life during partition, because there was no other way to get rid of this brutal violence and massacres. 'Hari has had his *bodhi* shaved. He has become a Muslim.'(Sidhwa.161). He even had to change his name

unwillingly from Hari to Himat Ali. “Hari has adapted his name to his new faith: he wants us to call him Himat Ali. He has also changed his dhoti for the substantial gathers of the draw-string shalwar.” (Sidhwa.162). Even after his conversion, he is still caught up by a wild group of men who, powered by religious animosity, castrate him as a brutal act of violence and revenge. The mutilation of Hari serves as a powerful symbol of the dehumanizing impact of communal hatred and violence. This horrifying event serves as a grim illustration of the horrors experienced by individuals that reflects the brutality and violence of during the Partition, where religious identity was often a matter of life and death.

Sher Singh too left Lahore, leaving their abandoned belongings stored by mother in empty servants’ quarters. “Lahore is suddenly emptied of yet another hoary dimensions: there are no Brahmans with caste-marks_ or Hindus in Dhotis with bodhis. Only hordes of refugees.” (Sidhwa.175)

CHAPTER: 3

Rootless Identity of the Parsi community in novel *Ice Candy Man*

Bapsi Sidhwa was a renowned Pakistani novelist who belong to a Parsi Community. She has thus written this novel, *Ice Candy Man*, based on her personal experience and explores the theme of rootlessness, identity crisis, in the Parsi community through the perspective of Lenny a young narrator. Sidhwa herself was the victim of rootlessness who had to face many challenges both in her life and as a writer, being a Parsi woman, that can be seen through her several novel's. She had to suffer with the problem of cultural and societal pressures. Thus, she being a writer from a minority community have developed a special place in the field of writing, who emerged as a successful and influential writer, through using her voice to shed light on the existential experiences of Parsi community.

Throughout the time period of partition in 1947 and even after that, the Parsi community had to face many challenges, turmoil and existential issues. At that time and even today the Parsis were considered and shown as a minority and marginalized community and have settled themselves in some places including the countries like Pakistan, India and places in India such as Gujarat, Bombay and other parts of western India. "So, we have prospered! But we are the smallest minority in India...Only one hundred and twenty thousand in the whole world." (Sidhwa.16). As the partition unfolded and India was divided into two separate nations, India and Pakistan, the Parsis were the community, who did not have their particular place to which they primarily belong to or which they can call it as their own region, in fact they were geographically disassembled. This dissemination shows that they did not have any specific area to call their own and belong to, dissimilar to some other communities who owned more defined geographic recognition.

The Parsis, basically were well-known for their assistances of numerous fields in India. They are mostly engaged in trade and business, education, humanitarianism and generosity, had to negotiate the challenges of the partition. Given their relatively small numbers, the communities togetherness and the way they were sticking together and their identity were not remarkably making any difference by the effect of partition, but individuals and families had to make decisions about their upcoming future based on the changing political landscape. Some Parsis faced the difficulty and dilemma of taking decision of whether to remain back in the newly formed Pakistan or to relocate and move to India. They were confused about their settlement because they have no special position in the community. As the character Freddy expresses the speech of Bobby who was alienated Parsi saying: "But where will we go? What will happen to us? (*The Crow Eaters* 283). Overall, as we see the background history of partition even though, Parsi community were not the victim to face the same scale of turmoil, displacement and political violence in comparison to some other communities during the partition, they did experience a sense of rootlessness and uncertainty as they adjusted to two different newly formed India and Pakistan as everything seems problematic and alternative.

The novel explores the impact of partition on individual Parsi characters. Parsi community, represented by characters like Lenny's family, and their friends and neighbors, faces a sense of displacement and uprootedness as they experience the unforgettable events of partition. These characters suffer with feelings of fear, uncertainty, and loss as they witness the violence and upheaval of partition. The sense of being adrift is exemplified by characters like Lenny's family, who are forced to confront their identity and place in the world as the violence of partition unfolds around them. The isolation is heightened during the partition, as they struggle

to find their place in a country that is being divided along religious lines. The Parsis, already a minority community in India, often feel disconnected from both the Hindu and Muslim communities around them. They even don't know about their future, neither they can imagine their permanent existence. A feeling that is expressed by a character Inspector Masalavala regarding the future of Parsi community in *Family Matters*, he says that: "We were chatting about the future of the Parsi community... Vultures and crematoriums both will be redundant, if there no Parsis to feed them... We have been small community right from the beginning. But we have survived and prospered... Those were different times, different world, said Inspector Masalavala, not in a mood to tolerate the optimism. The experts are confident that fifty years hence, there will be no Parsis left." (*Family Matters* 412) The sense of rootlessness is heightened by the violent partition, which disrupts their sense of belonging and stability. The Parsis are somewhat shown to be isolated and detached from the larger Hindu and Muslim communities. The sense of detachment is partly due to their small numbers and distinct cultural and religious practices. They are afraid to taking the side of both the larger communities as they thought that since they are less in population they will be kicked out. As Colonel Bharucha President of the Parsi community says to his communities that, 'Hindus, Muslims and even the Sikhs are going to jockey for power: and if you jokers jump into the middle you'll be mangled into chutney!'. (Sidhwa.36) However, the partition forces them to confront their identity and place in a country that is being torn apart along religious lines. The novel also explores how the partition affects the Parsi community's relationships with their neighbors and friends from other communities. As violence escalate, the Parsis find themselves increasingly isolated and vulnerable. The Parsis struggle to maintain their identify and heritage in the midst of turmoil serves as a poignant reminder of the enduring impact of historical events on individual lives.

The novel flashes upon the extreme sufferings and struggles for survival, the temporary existence in refugee camps, and the psychological torture and toll on individuals being tough for them to understand their permanent existence and a sensation of normalcy and peace amidst the chaos. In this chapter basically the portrayal of Parsi community is explored through the novel and their struggle to find a place in a rapidly changing world, as the situation was going worse day by day. Lenny, despite her young age, grapples with a sense of displacement as she witnesses the upheaval around her. Lenny is a Parsi girl who has described about her community and their struggle for existence. Parsi being a community has cultivated an impartial and nonaligned neutral position refusing to get involved in any communal conflict during the time of partition. At the meeting of Parsi community in Warris Road, Colonel Bharucha says, "We must hunt with the hounds and run with the hare." (Sidhwa. 16) However, this neutral position was not as simple as they thought and resulted in a kind of alienation and sense of belonging for the community.

The Parsi community's identity is portrayed as complex and multifaceted, often reflecting a sense of rootlessness. The Parsi characters in the novel, illustrate this theme through their struggle to reconcile their Indian and Persian heritage with their status as a minority community in Pakistan after the partition. In the novel, this history is a crucial part of their identity, highlighting a sense of displacement and rootlessness. The community's distinctive culture, language and religion set them apart, contributing to their feelings of isolation and alienation. Furthermore, the Parsis in the novel, "*Ice Candy Man*" are depicted as being caught in the midst of larger political and social upheavals. The Partition of India in 1947 and the subsequent creation of Pakistan further destabilized their sense of belonging. They are neither fully Indian

nor Pakistani, leading to a profound sense of rootlessness and dislocation. For some Parsis in the novel, the rootlessness caused by partition leads to a spiritual crisis. They question their faith and beliefs in the face of such widespread suffering and violence, further complicating their sense of identity and belonging. Lenny's family, representative of the larger Parsi community, finds itself navigating a new, fractured landscape, highlighting the pervasive sense of rootlessness and the enduring scars of historical trauma.

CHAPTER: 4

The conclusion

Bapsi Sidhwa's novel *Ice Candy Man* reflects upon several problems caused due to rootlessness. The upheaval and displacement caused by the partition often result in economic instability for the characters. Loss of property, livelihoods, and economic resources are the problems they faced, as they struggle to rebuild their lives from such tragic situations. Many people lost their job, land, businesses, and agricultural lands, which leads to economic hardships. Partition separated families, often permanently, causing long-lasting emotional and psychological distress. Many refugees faced problem related to citizenship, legal rights, social rights. This has led to marginalization and social exclusion in some communities. This partition laid the groundwork for ongoing conflict between India and Pakistan, including wars and border skirmishes, which continue to impact regional stability and development. The partition created a lifelong rivalry and conflict between India and Pakistan which is still going on, the ongoing conflict between India and Pakistan, resulting in several wars and continuing tensions. The disputed territory of Kashmir remains a flashpoint for conflict, with both countries claiming in its entirety. The region has since been divided into Indian-administered and Pakistan-administered areas, with both countries claiming the entire territory. The region has witnessed an armed insurgency with various militant groups fighting against Indian rule. The conflict has led to severe human rights violations and a high civilian toll.

In this novel, rootlessness emerges as a prevailing theme, showcasing the displacement, loss of identity, and struggle for belonging, experienced by characters amidst the partition of India.

The novels also show the peasants deep connections and attachment with their land. They had an emotional bond and spiritual connection with their land because for them land was their primary source of income. Villagers and the ordinary people were fully dependent on farming and cultivation which had been passed down through generations and the land was also a sign of their legacy. The land proves their personal identity and it was also a part of family history to be preserved and cherished. The land which was strongest evidence that proves their permanent resident, was shattered and divided by the newly drawn borders, leading people to forcefully abandon and sacrifice their ancestral land. People had to abandon their property which is not legally belonged to them after the division because, the new borders cut through the villages and fields made people to sacrifice their land forcefully.

There is a depiction of rich symbolism in the novel, as Sidhwa has introduced to bring out the theme of rootlessness. The repeated portrayal of the trains, make a reference to represent both physical dislocation and emotional journey of the characters. Trains which were overflowed with thousands of refugees, shows impassion loss, death, and unreliability, reinforcing the sense of being uprooted. The novel also examines the comprehensive socio-political conflicts, clarifying how the fragility of newly drawn borders cause breakage of two nations India and Pakistan, leading to mass displacement and rootlessness of people and to redefine their identities, and loyalties. "The summer of 1947 was not like other Indian summers...Hundreds of thousands of Hindus and Sikhs who had lived for centuries on the Northeast Frontier...fled towards the protection of predominantly Sikhs and Hindu communities in the east...Along the way...they collided with panicky swarms of Muslims fleeing to safety in the west. The riots had become a rout... almost a million of them were dead, and all of northern India was in arms, in terror, or in hiding. (Singh, 2009:1-2). The struggles of every character as Lenny witness reflects upon the huge description of both the countries battling physically and psychologically

with their fractured identity and the problems that were aroused due to the imposed of newly drawn national boundaries. The novel also pays special attention to the gendered experiences of rootlessness. Women were the victimized characters who were tortured with their honor and respect, such as Ayah and other abducted women, who suffered not only from rootlessness, physically but also from exploitation and violence. Their experiences show a double pressure of displacement, loss of home and liberty. Sidhwa sheds light on the specific vulnerabilities of women during partition, adding a critical layer to the theme of rootlessness.

Displacement during the time of partition, often lead to destroy the children's education and also destroyed the healthcare centre creating a problem for people to cure themselves from any sickness or injury which was common during that time. There was no proper access to healthcare. Lots of schools, colleges, universities or any training institute and hospitals were totally destroyed, abandoned or either left behind, which resulted in a significant gap in basic services for the displaced community. This dislocation left them orphaned, some were adopted by strangers and some had to force themselves to be the part of overcrowded refugees. And the refugee camps living condition was a worse experience of people, there was no proper medical care, no sanitation, lack of sufficient food and several other issues making the daily life survival a tough one. Also, some children had to take up the responsibilities at a premature age forcefully. Especially, the children who were departed from the family and integrated into new communities had to face the challenges of homeless, no proper shelter, lacking love from their close ones, which went on till many generations. Apart from the violence, many children even died due to hunger, thirst and exhaustion as they had to walk long distance in search of the place to settle down. This loss deprived future generations children had to face several

challenges in terms of emotional support, of important historical and cultural landmarks, further deepening the sense of cultural dislocation. Thus, this psychological trauma affected their ability to focus and continue their education. The culture and languages is different in different regions, so as they move toward other region they had to face challenges and problems in adapting to new curricula. Due to such problems, many children missed their education and schooling which for some lasted till several years.

The partition also resulted in severe impact on medical facilities and destruction hospitals. Hospitals were overcrowded with patients with the common disease like malnutrition, and injuries. There was shortage of medical facilities in hospitals and health care center because there were only limited hospitals left. Even many medical staff, doctors were also killed, murdered during this violence. Many religious historical monuments and heritage sites were vanished and also destroyed due to the partition. Women on the other hand faced unique challenges during the partition. Many suffered from gender-based violence, abductions, and forced conversions. The disruption of social norms and protective community structures left women particularly vulnerable.

Also moving to the new regions or countries Language barrier was also a problem for the refugee who have migrated to areas where they find difficulties to communicate since they were habituated with their native languages. Language is basically an important part of our lives which identify our community. During the time of Partition languages like Hindi, Urdu were mostly prevailing. But the division created problem for the migrants to confirm their linguistic identities. Inability to communicate often lead to the struggles to access education, job opportunities creating a sense of rootlessness due to economic instability among linguistic

minorities. The psychological impact of the violence and displacement continues to affect survivors and their descendants because those who do not speak the dominant language often had to face the problem of poverty and job opportunities. They lost connection with their familial language and culture.

The sudden movement of people also led to the destruction of natural resources, deforestation, water scarcity, increased pollution, soil erosion and loss of biodiversity. Massive migration of people destroyed the greeneries, because many refugee camps were built up by cutting down trees, destroying the forest land. The deforestation of forest affected wildlife habitats, species, and also destroy the soil which cause soil erosion. Unplanned rapid, urbanization led to increase population, as the city was not prepared to handle the huge crowd of migrated people which caused the problem of sanitation, waste management. This further caused environmental degradation, the drinking water was polluted, the rivers were polluted.

Sidhwa's narrative concludes on the expansion record of the pathetic and miserable phase, to represent the complexity of human emotions, hardships and the struggle to find hope amidst violence. People longed for a return of peace and normalcy, but their hopes were shaped by a mix of fear. The novel serves multiple perspectives and experiences, with a profound understanding of social issues, personal struggles, fears and the complexities of identity, belonging and loss during the thunderous periods of partition in South Asian history. The novel *Ice Candy Man* by Bapsi Sidhwa offers a simplest narratives and encourages the readers to promote and understand the dark themes and diverse cultural and religious social fabric and also the sudden irreversible changes. The novel's ending is marked by a sense of disillusionment and despair as characters struggles and battle with the harsh outcomes of the

violent upheaval. The once-vibrant city of Lahore is depicted as a shadow of its former self, divided along communal lines and plagued by distrust and fear. Lenny, the young narrator, is forced to confront the harsh realities of the world around her as she witnesses the disintegration of her childhood innocence.

Here, Sidhwa also describes the problems faced by the Parsi community who cultivated a neutral position not willing to get involved to any of the other majority community, fearing that supporting any of the community or getting involved to it may take away their lives. This neutrality was partly due to their small numbers. Although the neutral position did not affect them with physical torture or violence, it caused problem in their settlement after the partition. Because other communities had their particular place or country to settle down, for example, Hindus and Sikhs moved to India, while Muslims moved to Pakistan and Bengalis moved to Bangladesh and so on accordingly. But Parsis had no particular assigned communities which they can call it as their own, further leading them to a sense of rootlessness and alienation not able to identify their original root.

Through this work we may reflect back to know about the profound loss of home, identity, community and understand the value of life, and homeland and their importance. The theme of rootlessness is a powerful historical event which encapsulates the physical, emotional, and psychological displacement experienced by millions of refugees and migrants as they get settled down to a new destination which caused several problems for them. Literature serves as a crucial medium for expressing and exploring these themes, providing a voice to the otherwise inexpressible pain of rootlessness. Through narratives that delve into the lives of those who were the victim of this traumatic event, writers have conveyed the value of

homeland. The theme remains relevant, reminding us the human cost of political and territorial divisions. The novel's depiction of rootlessness underscores the profound impact of political decisions on individuals lives. It serves as a critique of the arbitrary drawing of borders and the human cost of such actions. The novel contributes to the understanding of how historical trauma continues to shape identities and community dynamics. "*Ice Candy Man*" offers a multifaceted exploration of rootlessness within the context of Partition. By interweaving personal narratives with historical events, Bapsi Sidhwa presents a poignant depiction of dislocation, trauma, and resilience that characterized this period, contributing to a deeper understanding of the human dimension of Partition studie. At its core, the conclusion of *Ice Candy Man* underscores the futility of hatred and division, portraying the profound impact of political decisions on ordinary lives. Through its poignant portrayal of loss and longing, the novel leaves a lasting impression on readers, urging them to reflect on the enduring

Thus, Bapsi Sidhwa has vividly illustrated the theme of rootlessness against the backdrop of the partition in India in 1947. Through these characters, Sidhwa explores the inner sufferings, mental trauma and emotional toll of partition. The search for identity and belonging mirrors the quest of individuals trying to make sense of their shattered world. The novel also reflects upon the physical violence and chaos of partition, further emphasizing the theme of rootlessness. Overall, *Ice Candy Man* offers a poignant and powerful portrayal of rootlessness in the context of partition, showcasing how historical events can shape individual lives in profound and lasting ways. Through its rich narrative and compelling characters, the novel invites readers to reflect on the universal themes of identity, belonging, and the resilience of the human spirit in the face of adversity. The novel intricately portrays the impact of this

historical event on individual lives, highlighting the deep sense of displacement, alienation, and identity crisis experienced by many.

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