

## **Partition Narratives: A Comparative Study of India-Pakistan and South Korea-North Korea Partitions**

Joshya Mudaliar, Khooshi Jajoo, Luna Kim, and Parinaaz Bains

Christ University

DOI: 10.46609/IJSSER.2025.v10i12.042 URL: <https://doi.org/10.46609/IJSSER.2025.v10i12.042>

Received: 24 November 2025 / Accepted: 18 December 2025 / Published: 30 December 2025

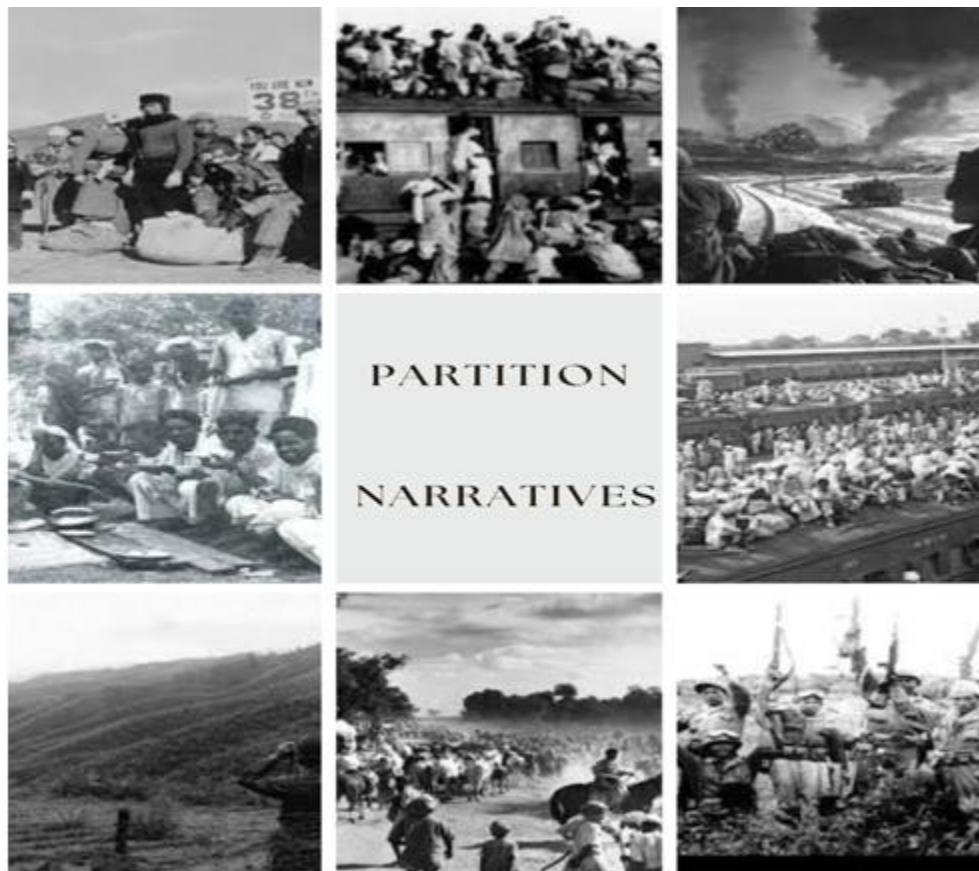
### **ABSTRACT**

*The psychological and socio-political impacts of the India-Pakistan Partition (1947) and the South Korea-North Korea Partition (1945) through the lens of intergenerational trauma and societal tension. How these partitions have shaped collective memory, cultural identity, and national consciousness. Findings from the study reveal that 75% of respondents in the India-Pakistan context report indirect psychological impacts, primarily through family narratives and societal tensions, while 45% in the Korean context experience indirect effects, including military service and family separation. The analysis highlights the persistence of structural violence (Galtung, 1969) and cultural divisions (Huntington, 1996), demonstrating that partition-induced trauma is not confined to direct survivors but continues to affect subsequent generations. By engaging with frustration-aggression theory (Dutton, 1995) and international relations frameworks (Wright, 1942), this paper argues that both partitions have fostered lasting emotional and psychological consequences, contributing to ongoing national tensions and identity crises. The study calls for a more nuanced understanding of how historical events of partition perpetuate negative peace.*

### **INTRODUCTION**

The partitions of India-Pakistan in 1947 and Korea in 1945 stand as two of the most significant geopolitical events of the 20th century, separating the families of the beloved. Even though each had different reasons for the separation, it was mostly rooted in political and religious fights. However, the impact of these divisions extended far beyond territorial realignments. The partition of India, which is the division of British India into independent countries of India and Pakistan on July 18th, 1947, involved violence due to religious clashes (Britannica). The Korean division involved the Soviet Union, the United States of America, Japan, and China primarily, which led to the division due to political conflicts. The ideological differences were the key reasons for the region's separation. This study examines the psychological and socio-political

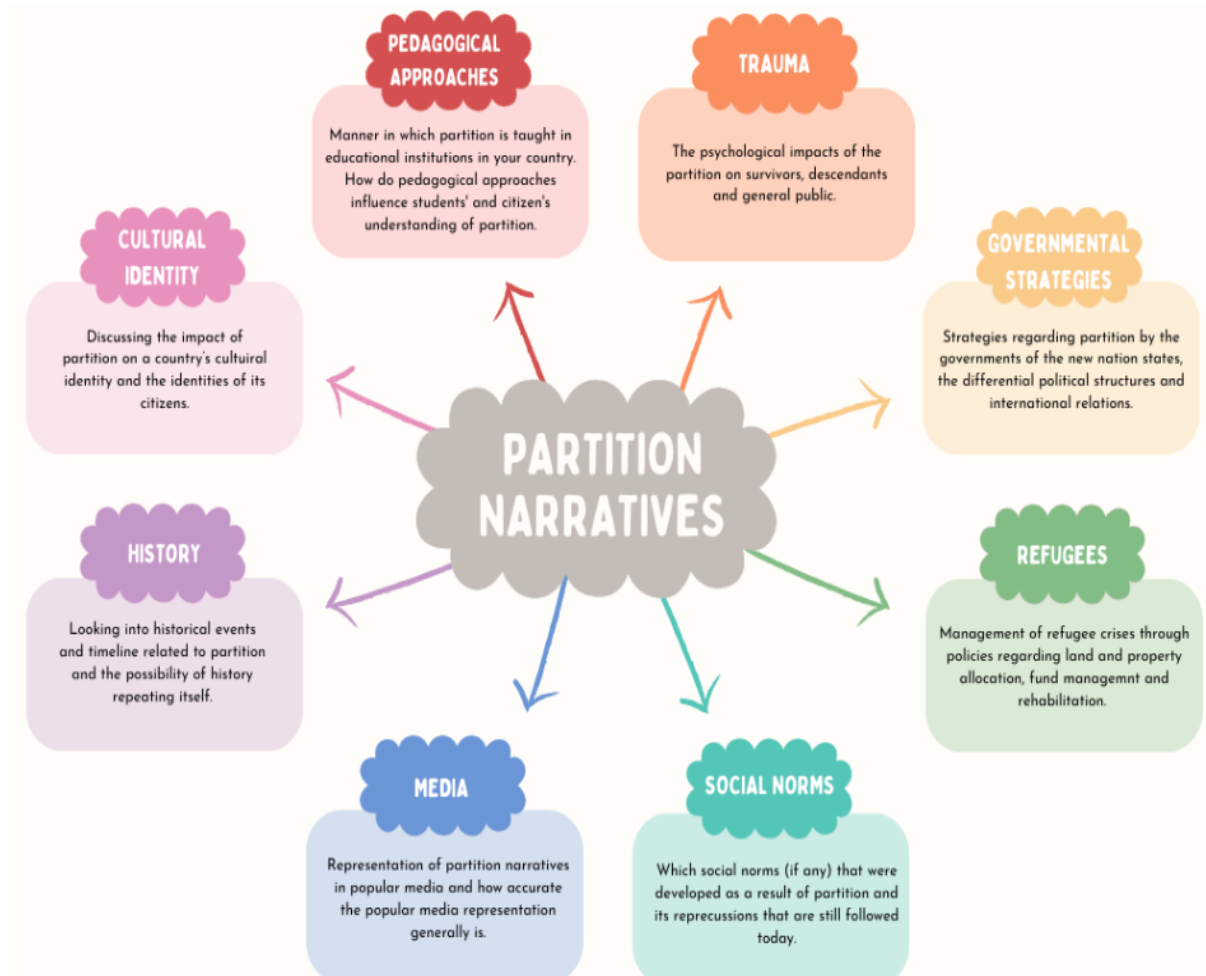
impacts of both partitions through the framework of intergenerational trauma and societal tension. Utilizing theoretical insights related to systemic harm, cultural conflicts, and aggression responses, the complexities surrounding partition and its enduring consequences, this analysis investigates how the legacies of partition continue to shape collective memory and national identity in India, Pakistan, North Korea, and South Korea. It questions whether further peace can be promoted and how it can be promoted.



## **OBJECTIVES**

1. To compare the social, cultural, and psychological impacts of the partitions of India-Pakistan and North Korea-South Korea on the affected populations.
2. To analyze how these experiences are depicted in media, including films, literature, and other forms of cultural expression.
3. To explore the similarities and differences in the representation and histories of these partitions in both nation-states.

4. To assess the role of media, education, and oral histories in shaping collective memory and historical narratives related to the partitions.



## METHODOLOGY

### Sample:

The Sample is people from India and South Korea who know about the partition either as they are descendants of survivors or from literature. There are a total of 33 participants.

### Primary Data:

The data used is primary data. Primary data is original data that is collected directly from a source for a specific research purpose. The type of primary data used here is a Semi-Structured Questionnaire.

**Secondary data:**

Secondary data has also been utilized, which refers to information gathered by sources other than the primary user. The secondary data employed in this context includes books authored by philosophers on topics such as international conflict, war and peace, and partition narratives, among others.

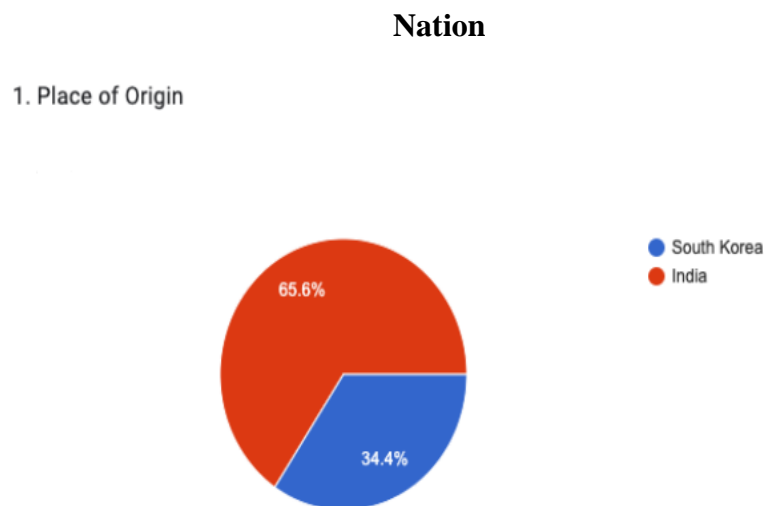
**Semi-structured Questionnaire:**

1. Demographic Information: Questions on age and nationality.
2. Historical Knowledge: Questions to assess participants' knowledge about the historical events surrounding the partitions.
3. Attitudes Toward Reconciliation: Questions on attitudes toward reconciliation and current relations between the two countries.
4. Perceptions of Impact: Questions exploring participants' views on how the partitions have affected their respective countries and regions, including social, economic, and political impacts.

**Comparative Analysis and Cross-sectional Survey:**

This adopts a cross-sectional survey approach, capturing primary data from both Korean and Indian participants at a single point in time. It explores the contemporary perspectives of Korean and Indian respondents regarding the historical partitions of Korea and India.

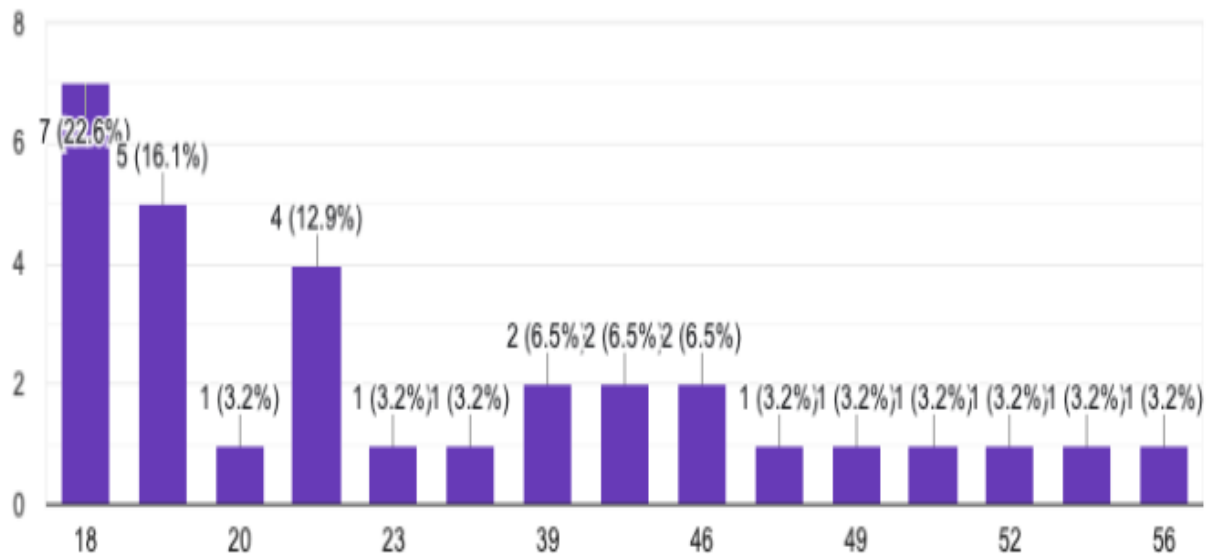
**VARIABLES**



While the number of responses from India is greater than that from South Korea, this disparity does not affect the validity of the analysis. The data for each country is analyzed independently, with percentages calculated separately for each group. This ensures that the results reflect trends and patterns within each country, without one set of responses overshadowing or biasing the other. By treating the datasets individually, we maintain accuracy and fairness in comparing the findings from both regions.

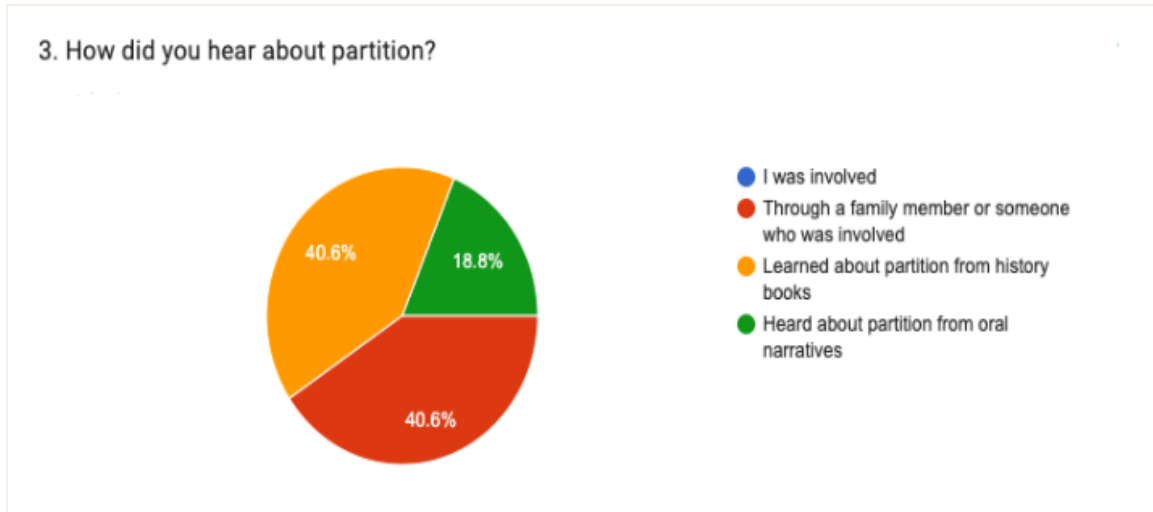
### Age

#### 2. Age



As illustrated in the graph above, the data includes participants from a wide range of age groups. However, the responses remain consistent across these age groups, indicating that age does not significantly influence the perspectives shared. This consistency suggests that despite the diversity in age, our analysis of partition narratives for each country remains unaffected. The findings can, therefore, be considered representative across various age demographics, ensuring that age does not introduce any bias into the interpretation of the data.

### Sources of Information



The majority of participants reported learning about the partition primarily through academic history books. However, these texts often present a singular perspective and neglect the humanistic angle, resulting in a limited and incomplete understanding of the event, as reflected in their responses. A significant number of participants also mentioned receiving information from family members or relatives who were directly involved in the partition. This includes descendants of survivors, although this perspective does not represent the entirety of the nation's population, as our focus group specifically targeted testimonies from these descendants. The remaining participants learned about the partition through oral narratives, but only a minority of them had direct connections to individuals who experienced the event.

### HISTORY

The India-Pakistan Partition of 1947 and the Korea Partition of 1945 are landmark events that redefined national borders and transformed political landscapes, but at immense human cost. As discussed previously, the partition of India and Pakistan in 1947 marked the end of British colonial rule over the Indian subcontinent and the birth of two independent nations—India, predominantly Hindu, and Pakistan, predominantly Muslim. This rapid division led to mass migration, with an estimated 15 million people—Hindus, Sikhs, and Muslims—crossing borders with a death toll of 2 million. The immenseness of the event still impacts the identity of the current Indian population. The partition followed rising tensions between Hindus and Muslims, particularly after World War II, when demands for independence grew. The Muslim League, led by Mohammed Ali Jinnah, pushed for a separate Muslim state, culminating in the Lahore Resolution of 1940. Viceroy Louis Mountbatten oversaw the partition plan, but the hastily drawn borders by Cyril Radcliffe, especially in Punjab and Bengal, left no party satisfied. Communal

violence erupted as people fled to areas based on their religious identity, and entire communities, especially Sikhs, suffered heavy losses. The consequences of partition, including territorial disputes like Kashmir and the creation of Bangladesh in 1971, continue to affect the region today (Kulik). The partition marked the largest migration, where it was followed by violence and death, and families were separated.

The partition of Korea into North and South Korea in 1945 was different compared to the India-Pakistan partition, as it was driven by religious and nationalistic movements, and the division of Korea was the byproduct of Cold War geopolitics. It started with the Cairo Declaration of December 1, 1943, which was issued by the United States, Great Britain, and China, pledging independence for Korea "in due course." This ambiguous statement led the leaders of the Korean provisional government to seek clarification from the U.S., but they received no response. The conflicts between the countries led to hatred against each other. Here, the ideological differences made their mark. In the south, political confusion followed the end of Japanese rule. Leftists, rightists, and centrists all sought self-government, but the U.S. military government refused to recognize the People's Republic of Korea established by Korean leftists. Instead, U.S. policy aimed to establish a trusteeship. However, this plan was met with strong opposition from Koreans, who wanted immediate independence. The situation in the north was different, with the Soviet Union installing a communist government led by Kim Il-Sung, solidifying their control without the need for direct military governance (Lew).

Efforts to unify Korea under a single government failed due to the inability of the U.S. and the Soviet Union to agree on trusteeship and Korean political representation. This led the United States to refer the issue to the United Nations, which called for elections in Korea. While the north refused to participate, the south held elections in May 1948, leading to the establishment of the Republic of Korea on August 15. In response, the Democratic People's Republic of Korea was declared in the north on September 9, 1948, creating two separate Korean states. Tensions escalated, eventually leading to the outbreak of the Korean War in 1950, when North Korean forces, equipped and trained by the Soviet Union and China, invaded the South. The United Nations, led by the U.S., intervened in support of South Korea, marking the beginning of a brutal conflict that would last until 1953.

## **ANALYSIS**

*Were you directly or indirectly affected by the partition? If yes, how?*

### **India-Pakistan partition:**

The India-Pakistan Partition of 1947 deeply impacted South Asia, with 75% of respondents indicating indirect effects, primarily through family stories, migration, and societal tensions. This

reflects Galtung's (1969) theory of structural violence, where trauma from displacement, loss, and violence persists across generations through social inequality and exclusion. Huntington's (1996) clash of civilizations theory explains how cultural and religious divides, solidified by partition, continue to shape communal identities and perpetuate historical grievances. Family narratives further transmit the trauma, influencing how later generations perceive ethnic relations (Khan, 2007). Conversely, 25% of respondents were not significantly affected, supporting Wright's (1942) assertion that some populations remain insulated from political upheavals due to geography or socio-economic status.

### **North Korea-South Korea partition:**

Similarly, the Korean partition in 1945 had lasting psychological effects, with 45% of respondents indirectly impacted by family separation, military service, and political tensions. Galtung's concept of negative peace describes how the absence of war does not eliminate psychological unease, as ongoing militarization perpetuates a latent threat. Huntington's theory is relevant to the ideological divide between North and South Korea, where contrasting systems continue to shape public consciousness. Nine percent of respondents expressed a duty to prepare for war, reflecting the heightened existential threat posed by North Korea, which keeps the psychological burden more immediate than in the Indian context. Meanwhile, 36% of respondents reported no significant impact, aligning with Wright's theory of geographic and socio-economic insulation.

While both partitions show intergenerational trauma and persistent societal tensions, the militarization of Korea sets it apart, with direct military threats shaping its psychological impacts more than in the India-Pakistan case, which is characterized by societal and familial strains.

### ***How does it affect the nations and you personally today?***

#### **India-Pakistan partition:**

The India-Pakistan Partition of 1947 has had a lasting impact on both nations, with 90% of respondents in this study reporting a sense of growing discontent and violence. This aligns with Samuel Huntington's (1996) clash of civilizations theory, which suggests that ethnic and religious divides foster ongoing conflict, particularly between groups with deep historical tensions. The partition not only created political boundaries but also reinforced cultural and religious divisions between Hindus and Muslims, contributing to long-standing animosity in political and social spheres (Khan, 2007).

Moreover, 40% of respondents said the partition significantly shaped their cultural identity, family history, and access to heritage sites. This reflects Galtung's (1969) theory of structural

violence, which argues that even without physical violence, societal structures can perpetuate inequality, exclusion, and cultural loss. The disruption of family networks, loss of ancestral lands, and restricted access to cultural sites continue to shape the identities of partition survivors' descendants (Jain & Sarin, 2017). Meanwhile, 9% of respondents reported little personal effect, viewing the partition as a distant issue, which supports Wright's (1942) argument that certain individuals or communities may be insulated from major geopolitical events due to factors such as geography or socioeconomic status.

### **North Korea-South Korea partition:**

The division of Korea in 1945 also has far-reaching consequences, particularly regarding national defense. Sixty percent of respondents noted significant resources are spent on military service due to the partition, reflecting Galtung's (1969) concept of negative peace, where the absence of open conflict does not eliminate militarization and psychological tension. The ongoing tension between North and South Korea fosters an ever-present threat of war, diverting substantial resources toward defense (Wright, 1942).

Additionally, 30% of respondents identified ongoing tensions and misconceptions about North Korea as key issues. This reflects Huntington's (1996) clash of civilizations theory, which posits that ideological divides—such as communism in North Korea and democracy in South Korea—create enduring conflict and misunderstanding. Media portrayals further deepen these divides, fostering mistrust and fear between the populations (Dutton, 1995). However, 30% of respondents reported minimal impact from the partition, consistent with Wright's (1942) theory that some populations, due to geographic distance or detachment from national politics, may feel relatively unaffected.

Finally, 20% of respondents reported cultural challenges, including the loss of land and heritage, reflecting Galtung's (1969) theory that political divisions create long-term cultural and psychological repercussions, leading to identity struggles (Jain & Sarin, 2017).

Both partitions resulted in heightened tensions—90% of India-Pakistan and 60% of South Korea-North Korea respondents noted significant national defense concerns. However, the personal impact varies, with 40% of India-Pakistan respondents and 20% of South Korea-North Korea respondents struggling with identity loss. Meanwhile, a minority in both cases reported little personal impact, aligning with Wright's (1942) view that geopolitical events do not affect all individuals equally.

*Critique the manner in which partition is taught in educational institutions in your country. How do pedagogical approaches influence students' and citizens' understanding of partition?*

The study reveals that 50% of respondents feel that partition teachings in Indian schools are superficial, emphasizing political narratives while neglecting human suffering and displacement. This aligns with Jain and Sarin's (2017) view that curricula prioritize political histories, sidelining the personal trauma of the 15 million displaced and hundreds of thousands killed (Khan, 2007). This superficial approach risks desensitizing students, failing to cultivate empathy and understanding of partition's complex narratives. Galtung's (1969) concept of structural violence explains how the omission of human experiences perpetuates a limited, shallow narrative, which fails to acknowledge the ongoing emotional and psychological impacts on families and communities.

Additionally, 10% of respondents believe the partition is taught from a British-favored perspective, reflecting the lingering influence of colonialism. This aligns with postcolonial critiques, where dominant powers shape historical narratives, marginalizing local voices and distorting Indian and Pakistani identities (Wright, 1942). Only 5% feel the curriculum accurately represents the partition, highlighting broader flaws in historical education. The lack of focus on generational trauma and psychological impacts further alienates students from their cultural heritage.

In South Korea, 54% of respondents view partition education as biased, omitting North Korean perspectives. This ideological framing reflects Huntington's (1996) clash of civilizations theory, which suggests that focusing on perceived threats from the North entrenches stereotypes and perpetuates Cold War mentalities. Similarly, 36% argue that education is overly ideological, making it difficult for students to grasp the true meaning of the partition. A more nuanced curriculum is needed to encourage critical thinking and empathy, helping students understand the socio-political complexities of the North-South divide (Dutton, 1995).

Alarmingly, 9% of respondents had not studied the topic, and another 9% believe the younger generation is disengaged. This lack of engagement risks fostering ignorance of a critical part of national history, undermining the potential for an informed citizenry capable of navigating contemporary issues (Jain & Sarin, 2017).

The lack of depth and sensitivity in both South Asian and Korean educational approaches to partition perpetuates misunderstanding, divisions, and disengagement. This is particularly concerning in the context of peacebuilding, as education plays a crucial role in shaping collective memory and identity. An educational framework that fails to address the human experiences of partition can lead to entrenched animosities and a lack of understanding among future generations. Research indicates that inclusive education can significantly contribute to peacebuilding efforts by fostering empathy and promoting dialogue (Bar-Tal, 2000). For example, curricula that integrate multiple perspectives and personal narratives can help students

appreciate the complexities of historical events and recognize the shared humanity of those affected by partition. Such approaches can counteract the effects of structural violence by addressing the emotional and psychological needs of individuals and communities.

***What were the psychological impacts of the partition on you, your family, or people in general in the past, and how has it been passed down over time?***

### **India-Pakistan Partition:**

The India-Pakistan Partition of 1947 left deep psychological scars on those affected. Around 40% of respondents report that their families still experience trauma, fear, and mixed emotions of hostility and nostalgia. The partition, which displaced millions and resulted in mass violence, led to lasting emotional wounds that have been passed down through generations. Survivors transmit their experiences of loss and displacement to their descendants, resulting in intergenerational trauma (Jain & Sarin, 2017). Galtung's (1969) concept of structural violence also helps explain this emotional legacy, as lingering communal tensions continue to cause psychological harm. Families affected by the partition often feel torn between nostalgic memories of pre-partition life and painful recollections of violence. Ongoing political tensions between India and Pakistan keep this trauma fresh (Khan, 2007).

About 35% of respondents emphasize that communalism and hatred have fostered a pervasive sense of victimization. These feelings are sustained by societal narratives that reinforce divisions between Hindus and Muslims, further entrenching communal hostility. The partition set the stage for continued enmity, with both nations framing the other as the aggressor in their cultural and political discourse, perpetuating a cycle of blame (Huntington, 1996). However, 25% of respondents noted that their families were not directly affected by the partition due to geographic distance or lack of personal connection. This aligns with Wright's (1942) theory that large-scale geopolitical events can have uneven impacts, leaving some groups relatively insulated from their consequences.

### **North Korea-South Korea partition:**

Similarly, the South Korea-North Korea Partition of 1945 has had profound psychological impacts, though they manifest differently. About 36% of respondents report mixed feelings toward North Korea; while they initially saw North Koreans as part of the same nation, political tensions have made them view the North as a separate entity. This reflects the emotional complexity of a divided country, where cultural and familial ties are overshadowed by political estrangement (Huntington, 1996). Approximately 27% of respondents, particularly from older generations, experience significant psychological effects such as anxiety and sadness, especially

in relation to family separations. Rare family reunions carry immense emotional weight, deepening the sense of loss and longing for reunification (Galtung, 1969).

Another 27% report that increased tensions have led their families to prepare for emergencies, highlighting the constant threat of conflict between the North and South. This persistent militarization, combined with media portrayals of North Korea as a threat, heightens feelings of insecurity (Dutton, 1995). Meanwhile, 18% of respondents are more focused on daily life or military service, rarely discussing the partition, suggesting how normalized the division has become in South Korean society. Finally, 9% report no significant impact from the partition, indicating that for some, the division remains a distant historical event with little personal relevance (Wright, 1942).

***What is your opinion on government strategies regarding partition-affected citizens and refugees?***

In the context of the South Korea-North Korea partition, 45% of respondents feel that the government overly focuses on fostering friendliness with North Korea or misallocates resources, such as taxes. This reflects frustration with inter-Korean relations, where policies like the Sunshine Policy of the early 2000s alternated with more hardline responses to North Korean provocations. Galtung's (1969) theory of negative peace applies here, suggesting that although there is no open conflict, peacebuilding strategies may be ineffective. Many South Koreans believe that diplomatic efforts have failed to provide tangible benefits, especially when economic resources are seen as misused (Wright, 1942).

Additionally, 18% of respondents are indifferent or uninformed about the government's partition-related actions. This disengagement suggests that younger generations may have normalized the division, treating militarization and diplomacy as background noise. This points to flaws in governmental communication strategies, where policies fail to resonate with a population increasingly disconnected from the historical trauma of partition (Huntington, 1996).

Another 18% of respondents criticize the government's management of family reunions and support for North Korean defectors, calling for better resource allocation. Family reunions are emotionally significant, especially for older generations, as they represent attempts to reconcile the division's historical trauma. However, bureaucratic obstacles often leave families dissatisfied. Similarly, North Korean defectors face challenges with social and economic integration, and many feel the government's efforts are inadequate (Galtung, 1969).

Finally, 18% believe politicians exploit partition-related strategies for personal gain rather than genuinely supporting affected citizens. This criticism highlights the politicization of partition, where unresolved historical tensions are leveraged for electoral support. Wright (1942) notes that

post-conflict societies often see opportunistic leaders exploiting grievances for political purposes. In South Korea, this manifests in militaristic rhetoric or symbolic peace-building initiatives that rarely deliver meaningful change for partition-afflicted citizens.

Both the South Korea-North Korea and India-Pakistan partitions reveal successes and failures in government strategies. Comparatively, the India-Pakistan partition also showcases both successes and shortcomings in government strategies. While efforts in land allocation and the establishment of refugee camps were effective, the emotional and psychological needs of displaced populations were largely overlooked. Galtung's (1969) theory of structural violence offers valuable insight here, suggesting that neglecting mental health and community cohesion can exacerbate suffering. The trauma of partition remains a profound element of collective memory, passed down through generations (Jain & Sarin, 2017).

The contrasting experiences of both nations emphasize the importance of addressing not only the logistical needs of partition-affected citizens but also their emotional and psychological well-being. Governments must recognize that true reconciliation requires more than mere policy implementation; it necessitates a deep understanding of historical trauma and its enduring impacts.

Similarly, in South Korea, misallocated resources and politicization hinder progress in addressing the needs of those affected by the partition. Although inter-Korean diplomacy is symbolically important, it has not translated into substantial benefits for citizens affected by family separation or defectors. The emotional impacts of partition remain under-addressed, with many believing the government prioritizes political gain over genuine reconciliation and support (Wright, 1942).

Government strategies regarding partition-afflicted citizens in both South Korea and India showcase a complex interplay of successes and failures. While there are tangible efforts to address the logistical needs of affected populations, the emotional and psychological dimensions remain significantly neglected. Effective peacebuilding requires not only addressing the immediate needs of these communities but also fostering an inclusive dialogue that acknowledges and validates their experiences.

***Are there any cultural or social norms that were developed as a result of partition and are still followed today?***

**India-Pakistan partition:**

In the case of India-Pakistan, 50% of respondents express a sense of connection to the shared cultural heritage between regions now separated by the Radcliffe Line. This nostalgia for

traditions, festivals, and languages from the time before the partition reflects Galtung's idea of positive peace—the enduring relationships and cultural ties that survived the violent divide.

Another 30% of respondents believe the partition significantly shaped social and cultural norms, emphasizing the creation of distinct national and religious identities. Galtung's concept of structural violence is evident here, as the partition imposed new social hierarchies and inequalities, embedding ethnic and religious divisions into the fabric of both India and Pakistan. This disruption continues to affect cultural practices and societal structures today. Conversely, 20% of respondents feel the partition had minimal impact on contemporary norms, suggesting that new national identities have taken root, and the scars of the partition have faded for some. Galtung's negative peace is relevant here, where direct conflict may have ended, but the underlying cultural tensions persist, albeit normalized for many.

#### **South Korea-North Korea partition:**

In South Korea and North Korea, the partition similarly created deep divisions. 36% of respondents are unsure or lack sufficient knowledge to comment on how it affected contemporary norms, highlighting the role of cultural violence—where state-controlled narratives can foster detachment and indifference toward the ongoing conflict. For 18%, the mandatory military enlistment norm is seen as a direct consequence of the partition. This reflects structural violence, where the ongoing threat of conflict institutionalizes certain practices, like conscription, creating a militarized culture under the guise of security. Another 18% point to the dual perceptions of North Korea, which shape South Korean political ideologies and democracy. The structural violence here lies in how the division continues to influence governance and political divisions, keeping the sense of conflict alive.

In both cases, Galtung's theories show how partition not only divided land but also embedded deep-rooted cultural, social, and political tensions into the affected societies, shaping their identities for generations.

***What representation of partition narratives in popular media imprinted on you? How accurate do you think popular media representations of partition generally are?***

#### **India-Pakistan partition:**

For the India-Pakistan partition, 30% of respondents recognize literary works like *Tamas*, *Train to Pakistan*, and Manto's stories as authentic depictions of the complexities of the partition. These works align with realism, offering a truthful portrayal of the trauma and displacement experienced during the event. Marshall McLuhan would view these works as extensions of memory, preserving history for future generations. On the other hand, 35% of respondents

criticize the media for dramatizing or oversimplifying events, reflecting Baudrillard's hyperreality, where emotional amplification distorts the historical truth.

15% praise the emotional impact of partition stories, aligning with affective media theory, which emphasizes emotional engagement in connecting audiences to historical events. However, 15% point out the bias in partition portrayals, where one side is often presented as heroic and the other as villainous, illustrating agenda-setting theory. These biased depictions promote hegemonic narratives that reinforce divisions. Additionally, 5% of respondents highlight exaggerated or manipulated interpretations on social media, reflecting Baudrillard's post-truth media, where the truth is overshadowed by emotionally charged, distorted narratives.

### **South Korea-North Korea partition:**

In the case of the South Korea-North Korea partition, 30% of respondents believe K-Dramas and films exaggerate emotional and political tensions, aligning with Baudrillard's simulation theory, where fictional depictions fuel stereotypes and political narratives. 20% feel that while some portrayals are accurate, they often exaggerate for dramatic effect, consistent with Debord's media spectacle theory, which highlights the media's tendency to prioritize drama over nuance.

Another 20% note that the media romanticizes or trivializes the partition, reflecting Gramsci's cultural hegemony, where the media reinforces dominant values. 15% mention that portrayals are influenced by political agendas, aligning with framing theory, while another 15% call for balanced depictions, echoing Habermas' public sphere theory, which advocates for media as a space for dialogue and truth.

***If a partition were to happen in the contemporary world, how do you think the countries, their citizens (or you personally) would be affected? What would you do if history were to repeat itself?***

### **India-Pakistan partition:**

For the India-Pakistan partition, 35% of respondents believe that partition caused severe economic disruption, as the division of resources, industries, and infrastructure left both nations struggling to reorganize. India had to cope with a refugee crisis, while Pakistan inherited a fraction of the financial reserves and industrial base.

On the positive side, 30% of respondents focus on peace efforts and economic cooperation, aiming to prevent the recurrence of such disasters. This reflects Galtung's notion of positive peace, where healing comes through economic and social justice initiatives, such as cross-border trade and cultural exchanges. However, 15% are more concerned with personal survival during

the partition, representing negative peace, where the cessation of violence doesn't address underlying economic inequalities. 10% worry that future conflicts could have global economic repercussions, as seen through international arms sales and geopolitical alliances. Another 10% highlight activism to prevent further economic stagnation through collaboration and diplomacy, a reflection of peace-building efforts to address economic root causes.

### **South Korea-North Korea partition:**

In the case of South Korea-North Korea, 40% of respondents believe reunification would result in severe political, economic, and social consequences due to the stark developmental gap. South Korea's advanced economy contrasts sharply with North Korea's stagnation, leading to concerns about instability during reunification. This economic imbalance mirrors Galtung's structural violence, where inequalities must be addressed through restructuring and investment.

Another 40% prioritize individual safety, emphasizing human security during such turbulent events, while 20% recognize that reunification would challenge cultural identities and economic systems, potentially resulting in cultural violence. Lastly, 20% call for preventive economic diplomacy, reflecting Galtung's positive peace theory by promoting economic cooperation and avoiding the mistakes of the past.

In both contexts, economic consequences of partition remain a challenge, yet respondents see potential for healing through shared prosperity and cooperation, guided by Galtung's frameworks of structural and positive peace.

*Discuss the impact of partition on your country's cultural identity and your own.*

### **India-Pakistan partition:**

In the India-Pakistan partition, 45% of respondents felt that partition deepened religious tensions, forcing individuals to adopt rigid religious identities—Hindu, Muslim, Sikh—that defined their place in a divided society. This shift is a form of identity violence, where once-fluid identities became narrowly defined by religion. Galtung's notion of negative peace applies, as the violence ended, but underlying tensions remained, continuing to shape religious and cultural divisions. 35% of respondents highlighted the resilience and hybrid identities that have emerged, shaped by both pre- and post-partition cultures, while dealing with the trauma of dislocation. This reflects structural violence, where displaced individuals face continued social and economic marginalization, yet demonstrate resilience by embracing diversity. 10% felt disconnected from the partition's impact, possibly due to generational distance, which Galtung might describe as cultural silence, where trauma is unaddressed, leaving a gap in identity formation.

### **South Korea- North Korea partition:**

Similarly, the Korean partition disrupted national identities. 25% of respondents expressed that the partition forced Koreans to reconcile their shared heritage with the divided political realities of North and South Korea. The result was identity violence, where Koreans' unified identity was fractured by ideological forces beyond their control. 50% highlighted a sense of loss of cultural heritage, as decades of separation have created divergent identities in both regions, aligning with Galtung's idea of structural violence, where inequalities persist across the divided peninsula. Meanwhile, 25% of respondents noted minimal personal impact, perhaps reflecting a desire to move beyond historical conflict toward reconciliation, an aspiration captured by Galtung's theory of positive peace.

In both cases, partition reshaped identities through forced religious, cultural, and political realignment. Yet, Galtung's concept of positive peace offers hope for future generations to transcend these rigid divisions, fostering dialogue and inclusivity to build new identities based on shared heritage and mutual understanding.

### **DISCUSSION**

In his classic work *The Psychology of Crowds* (1895), Gustave Le Bon explored the behavior of revolutionary mobs during the French Revolution, introducing the concept of the "group mind." He argued that this collective unconscious exists among all individuals, even those considered civilized. Le Bon suggested that when people come together in crowds or "psychological groups" with a shared objective, their behavior regresses to a more primitive state. He stated, "By the very fact that he forms part of an organized group, a man descends several rungs down the ladder of civilization. Isolated, he may be a cultivated individual; in a crowd, he becomes a barbarian—acting on instinct." Moreover, the (pain-blood-death) PBD complex functioned as a crucial signal for primitive humans, indicating impending satiation and access to mates, as well as the death of animals, which was vital for their survival. Since early humans were both hunters and the hunted, these signals were essential. Along with cues of secure attachment, the PBD complex acted as a fundamental indicator of survival, tapping into one of the strongest human motives.

Violence, therefore, is the reactionary mechanism for humans, especially in conflict situations, whether over territory, resources, or ethnicity. And in the case of the partitions of India-Pakistan and South Korea-North Korea, all of these factors overlapped and interacted. These factors heavily influenced the histories and identities of the survivors and their descendants. How the generations of the contemporary world view and how they are affected by the dynamics of this sanguinary historical event are explored in our report. In India, 75% of respondents reported indirect effects through familial narratives and societal tensions, revealing intergenerational

trauma shaped by structural violence and cultural divisions. The partition continues to influence cultural identity, with 90% expressing ongoing discontent and violence linked to historical grievances. Similarly, in Korea, 45% noted psychological effects stemming from family separation and military tensions, highlighting the ongoing threat of conflict. Educational approaches in both countries are critiqued for being superficial and biased, often neglecting the human experiences and trauma associated with partition. Ultimately, these partitions have embedded deep-rooted tensions and shaped identities. The heuristics that govern the present generations and help them navigate a conflict imbued contemporary world are shaped by these perceptions, and therefore, it becomes essential to explore these themes too foster a better understanding and take steps towards peacebuilding on micro and macro levels explored in a nested model of conflict (Dugan, 1996).

## **CONCLUSION**

The partitions of India-Pakistan in 1947 and North-South Korea in 1945 have deeply shaped cultural identities and societal dynamics, with significant implications for peacebuilding and multiculturalism in contemporary contexts. Both partitions created entrenched divisions and intergenerational trauma, leading to ongoing violence-inducing mechanisms that scholars like Galtung (1969) elaborated upon, where societal structures perpetuate inequality and conflict.

In India, the partition intensified religious tensions, forcing individuals into rigid identities that reflect Galtung's concept of identity violence. This has manifested in a persistent atmosphere of discontent, with 90% of respondents indicating ongoing grievances related to historical injustices (Khan, 2007). The interplay of historical narratives and communal identities underscores the importance of multiculturalism in peacebuilding efforts. By promoting inclusive education that acknowledges diverse perspectives, India can foster understanding and reconciliation among its various communities. Similarly, the Korean peninsula's division has resulted in a cultural and ideological chasm, with 45% of respondents noting psychological impacts from family separations and militarization (Dutton, 1995). This highlights the need for peacebuilding initiatives that emphasize dialogue and cooperation across cultural lines, aligning with Huntington's (1996) theory, which posits that cultural and ideological differences can perpetuate conflict. A multicultural approach in South Korea could facilitate the reintegration of shared heritage and promote human security, addressing the existential threats posed by ongoing tensions.

In both contexts, the representation of partition narratives in popular media often exacerbates divisions, as seen in the exaggeration of historical grievances (Baudrillard, 1994). To combat these effects, it is crucial to develop educational frameworks that prioritize empathy and critical engagement with history, as suggested by Habermas' (1991) public sphere theory. By fostering

dialogue and understanding, societies can move towards Galtung's positive peace, which emphasizes social justice and reconciliation. The histories of India-Pakistan and Korea underscore the vital role of multiculturalism in shaping international relations and peacebuilding efforts today. Addressing the psychological and cultural legacies of partition through inclusive narratives and educational strategies can help mitigate violence and build more cohesive societies, paving the way for sustainable peace or perpetual peace (Kant, 1795).

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