



## Systematic Review on Trauma of Partition Reflected in The Novels

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### Abstract

The atrocities committed during India's partition are unpleasant thoughts for everybody. The event was momentous for the entire globe since no nation had ever been so religiously divided before. The second important aspect was mass migration. The level of extreme violence, including murders, rapes, and more, skyrocketed after partition. The violence of Partition which included killings, rapes, kidnappings, looting, and banditry remains a psychological scar on the South Asian people. The Indian Partition was the most massive and terrible mass migration that the twentieth century has ever seen. The religious intolerance that Partition sowed is still very much present in our own country. The spread of religiously motivated terrorist attacks has only served to inflame tensions further. The world can't afford to deal with disasters like this one, therefore let's not forget what happened and how it affected the subcontinent's politics, society, economy, and religion. In this article, systematic review on trauma of partition reflected in the novels has been discussed.

**Keywords: Trauma, Partition, Novels.**

### INTRODUCTION:

The idea of partition in 1947 was not novel to India since they had already seen the split of Bengal in 1905. The world witnessed the partition of Korea and Germany, but none noticed the equally awful tragedies that happened in India. Since no country had ever been divided in two over religious disputes before, the world witnessed an once-in-a-lifetime occurrence with the partition of India.

The British eventually withdrew their colonial authority in 1947, after nearly two centuries of rule. On June 3, 1947, Lord Mountbatten made the historic proclamation that two nations, Pakistan and India, would be formed; undoubtedly, this was a proud occasion for the continent. The British cast the Indian subcontinent into a pitiful light when they announced the country's partition into Pakistan and India. The partition was a prime example of the Indian tendency to downplay the tremendous suffering that follows apparently minor historical events. Unlike most countries, India does not like to dwell on its turbulent past. Among the most dreadful and consequential problems that this split sparked was the need to relocate people.

### SYSTEMATIC REVIEW OF LITERATURE:

Regmi, D.R. (2023). This paper examines the heartrending narrative of displacement in Intizar Husain's *Basti* (1979) through the concept of trauma of partition. Husain's novel appears as a souvenir of the partition in front of readers. In the novel, Muslim narrator Zakir observes Pakistan's birth as a new nation in 1947. His migration to Pakistan from India after this political change represents the memory of the victims. Bangladesh emerged as a new nation in 1971 during his stay in Pakistan. These strange political upheavals create fear, disillusionment, and suspicion in the narrator's mind. Therefore, this paper scrutinizes the reverberation of trauma in partition literature through Zakir's narrative of displacement in Husain's novel. As a qualitative applied research, the paper draws on ideas of trauma from Cathy Caruth and Jeffrey C. Alexander to analyze Zakir's story of displacement from India. Horrendous events and the period of their reverberation depend upon the intensity of the traumatic experience. The scene of Rupnagar represents Zakir's memory of pre-partition but it triggers much when he experiences violence and war in Pakistan. The narrator's dreadful experience survives in his diary, letters, and memoirs. By the way, this study aims to keep the memory of the victims alive to convey a message to the world. Partition is not only the division of geography, it is also the division of beautiful hearts. The division of a nation in the name of any banner obstructs political stability and the prosperity of humanity.

Mishra, A., Sthitaprajna (2023). Partitions became a major topic in South Asian cultural and revisionist history in the 1990s. Partition narratives are stories and accounts of British India's



partition in 1947, which resulted in the formation of the independent countries of India and Pakistan. These stories represent a variety of perspectives and experiences, including refugees, victims of community violence, and political leaders. The partition of India was a traumatic event that led to widespread violence, displacement, and loss of life. Sectoral narratives often highlight the human cost of the event and the experiences of those directly affected. It sheds light on the ongoing tensions between Pakistan and India. The narratives of the partition generally serve as a reminder of the human cost of political decisions and the importance of understanding the historical context in which they were made. The paper aims to critically analyze the sociopolitical consequences, sufferings, and trauma faced by the people during the different partitions of India through Bapsi Sidhwa's *Ice Candy Man* and Shuvashree Chowdhury's *Across Borders*. It focuses on the comparison of the partition narratives of Pakistan and Bangladesh with those of India and Pakistan. This paper will further try to understand the social, cultural, and political changes that these nations underwent because of the partition. The study has undertaken a close textual analysis of the novels *Ice Candy Man* and *Across Borders* which are yet to receive critical attention as partition narratives.

Jokinen, T., Assadullah, S. (2022). "Toba Tek Singh," depicts the post-partition exchange of mental asylum inmates across India and Pakistan. His mental ailment, that included drunkenness and a possible depressive disorder, inspired Manto's work. This essay attempts in using "Toba Tek Singh" as a lens by which to shine an integrative light on the role of mental illness in Manto's work & life by defining his personal experiences, themes of mental illness in the storey, & implications of his writers in the chronological context of conflict South Asia. Bishan Singh, the main character, is representative of the millions of partition refugees who have been forced to flee their homes. Although the storey is hypothetical, a real exchange of psychiatric patients took place in 1950 between mental hospitals in Lahore and Amritsar (Jain and Sarin 2012). Despite comprehensive studies of Manto's life and work, and also a few papers on his psychology and mental health, there have been few attempts to combine the two aspects. "Toba Tek Singh" serves as a good lens through which to examine Manto more widely and investigate the impact of mental illness in his life and work, as well as on the Indian subcontinent as a whole during the partition period. This essay tries to shed an integrative light on aspects of Manto's work and mental illness by discussing Manto's own experience with mental illness, themes in "Toba Tek Singh," and their consequences in a specific historical context.

Zubair, H.B. et al. (2021). Through the lens of post memory, the study examines the individual, intergenerational, and trans generational transmission of experiences in Jhumpa Lahiri's *Interpreter of Maladies*. It examines "When Mr Prizzada came to Dine", "Miss. Sen", "A Real Durwan" and "The Third and Final Continent" from the short storey collection *Interpreter of Maladies*. These tales look at the history of the Indian Subcontinent's division in 1947, as well as the suffering of the diaspora in the host country. Furthermore, chosen stories depict current-day historical events. Incorporating the Post memory into a literary piece aids in the integration of historical events into the current dialogue. It opens up new ways of thinking about historical events and their aftermath. This study contends that Lahiri depicts the world of her lived and inherited experiences, which are occupied by the transmission of knowledge through previous generations, and aids in the analysis of how those incidents continue to affect the second generation, which has witnessed the suffering of a previous generation. This study adds to the growing body of knowledge about the impact of partition and its aftermath on diaspora life, which has been passed down down the generations. The four stories chosen from Jhumpa Lahiri's *Interpreter of Maladies* are examined through the perspective of post memory to examine individual & second-generation diaspora experiences. The perceptions and experiences of first and second-generation diasporas who came to the United States & United Kingdom from the Indian Subcontinent are explored in this text. It also looks at how second-generation diasporas observe and understand the pain and separation of previous generations. The issue here is that the writer, as a member of the second generation of diasporas, portrays



the experiences of horrific events and suffering of a previous generation of diasporas as they are. And, while not having gone through the horrors of partition, the author investigates them. The researcher contends that second-generation diaspora, Jhumpa Lahiri, who has not lived through partition or traumatic experiences, reflects them in her short tales, albeit she does so through observation and information gleaned from transmitted knowledge or post-memories. In doing so, the portrayal of memory (her lived experiences) and Post memory becomes more complicated.

Askri, A.H., Haya, M.U., Zulfiqar, T. (2021). The purpose of this article is to explore women's history through stories written around the period of India's partition. Two short stories are used in the paper to illustrate several schools of thought throughout partition literature. Both Jamila Hashmi's *Ban Baas* (Banishment) and Khadija Mastoor's *A Farewell to The Bride* were initially written in Urdu. The report claims that the pain of kidnappings, suicides, rape, and forced conversions has been expunged from partition history. Elite politics dominate nationalist interpretations of history in both India and Pakistan. However, there is enough in fiction from those times, particularly short pieces, about women's predicament. These stories serve as testimonies from the women who have been victims of domestic violence. This paper further contends that the trauma of partition was intensely felt by women, and that the widespread amnesia concerning gendered violence from nationalist histories must now be reconsidered, drawing on Cathy Caruth's definition of 'trauma' and Ranajit Guha's idea of sub alterity. As indicated in the section on conceptual framework, the dialectic interplay between memory and history guides into the larger process of history writing. In the aftermath of partition, the ladies in these stories are victims of communalized identities. Cultural amnesia (Davis and Starn, 1989) that defines history writing is to blame for their exclusion from the common memory of the new nation states. The separation of history and memory is one of the symptoms of cultural amnesia. Gyanendra Pandey believes that the division's history should be viewed as a prelude to a larger process than the partition itself. The work of Saadat Hasan Manto is at the heart of the partition literature. His stories have gotten way too much attention from critics. Many books, papers, and conferences have been produced about Manto's treatment of partition since his centennial celebration in 2010. His popularity can also be gauged by the fact that two films on his life have been filmed in India and Pakistan, with a particular focus on his handling of partition and bloodshed. All of this has come at the expense of storytellers who have treated the subject with similar humanity. As a result, this article has picked short stories that are less well-known. Second, female short storey writers have received less recognition. Jarein (*Roots*), a storey by Ismat Chughtai, and an essay on Partition and Literature by Ismat Chughtai are all too familiar.

Ghatak, I.S. et al. (2020). The Indian Partition ushered in one of the most significant migrations in human history, as millions of people were forced to change their ethnic identities. The terrible legacy of Indian Partition ushered in one of the most historically significant migrations in human history, in which millions of Hindus, Muslims, and Sikhs were forced to abandon their ancestral affiliations in favor of something unknown and unknown. The creation of two nation-states (India and Pakistan) from a single cultural geography and the drawing of boundaries (Radcliffe line) did not completely disrupt the emotional bond with the homeland; rather, it highlighted the ambiguity between border and boundary, nation and homeland, nostalgia and trauma. The development of a modern international barrier, which the locals neither requested nor established, uprooted residents from their ancestral place, dislocated individuals from their familial domain, and rendered them powerless. This event resulted in the emergence of two nation-states (India and East Pakistan) from a single cultural geography, and the establishment of borders (Radcliffe line) damaged the people's emotional, cultural, and geographical ties to their homelands. Selected short stories from *Bengal Partition Stories* by Bashabi Fraser and memoirs from Adhir Biswas' *Border: Bangla Bhager Dewal* captures the diverse experiences of the dislocated from 1946 to 1955, who were sabotaged by fellow Bengalis based on their gender, community (bangal-ghoti), or religion. This paper examines a



few samples from the aforementioned collections and compares them to the history of the time period. It begs the question, "of what kind of 'human' is the posthuman a 'post'?" (Ferrando, p. 9; Ferrando, p. 9) Border crossing had resulted to fluid identities (refugees/migrants/infiltrators) as persons had been deterritorialized and reterritorialized, as the narratives from the Bengal partition capture. The migratory bodies represent an anthropogeography entity that has been horribly exploited, while the refugees serve as a cultural metaphor for the devastated and ambivalent state of post national human beings.

Mili, U.R. (2019). In the setting of partition novels, nationalism and the partition of a country are inextricably linked. Both of these concepts are abstract. While nationalism denotes a strong or excessive love for one's own country, partition denotes national split as a result of nationalism. Both of the partition books, *The Shadow Line* (1988) and *Train to Pakistan* (1956), show two writers' attitudes toward nationalism and partition from opposing perspectives. Despite the fact that they both attempted to demonstrate the final effect of partition and nationalism, they were unable to provide a satisfactory conclusion to the novel. The tide of nationalism eventually paved the ground for partition, leading the character to a tragic conclusion. The purpose of this study is to look into Amitav Ghosh's and Khushwant Singh's views on nationalism and division in their novels *The Shadow Lines* (1988) and *Train to Pakistan* (2001). (1956). Both authors have expressed a nearly same viewpoint on nationalism and partition, but they have done it through the characters in their stories. Amitav Ghosh has dealt with the issue of partition and nationalism in *The Shadow Lines* by explaining the characters' feelings as well as depicting the aftermath of split. In *Train to Pakistan*, we see Khushwant Singh's point of view through depictions of current events that are closely tied to partition. In my study, I look at how the two novelists dealt with the benefits and downsides of partition and nationalism in their two partition novels.

Hassan, H. (2018). The relationship between fiction and testimony is examined in this work. Even though fiction is a creative medium, it can bear witness to the trauma of historical events. Using Derrida's theory of testimony as a starting point, this essay uncovers parallels between Manto's division stories & Partition disaster. Partition refers to the tragic period in the history of the South Asian subcontinent when India was partitioned in order to create an independent Pakistan. Manto is one of those writers who bears witness to the anguish experienced by the general populace and presents to us a neutral perspective of an ordinary person, rather than an Indian or Pakistani one. Manto's biographical references are provided in the document to show the validity of his testimony and to attest to the legitimacy of his expertise. As a result, this study examines the relationship between literature and witness, as well as the significance of fiction in preserving "unexperienced experience." When reading Partition literature, one frequently encounters statements like: India's Partition on August 15, 1947 resulted in a holocaust. The term "holocaust" is the topic of this article; it is thought that every second analyzer chose this word to represent Partition on purpose. Holocaust literally translates to "whole burned" and "catastrophe," but it is most commonly connected with the Nazi dictatorship of World War II, during which millions of people were killed, burned, and exterminated under Adolf Hitler's hegemony. This calamity occurred between 1939 and 1942, according to the historical calendar. The Indian subcontinent was liberated from British domination in the same decade, leading in the formation of two rival states, India & Pakistan. In the same way that the trauma of the twentieth century reminds Europeans of extermination plans, murder, and ghettos, it also reminds South Asians of the horrors, atrocities, and rampage of the 1947 partition.

Hussian, S.S. et al. (2018). The idea of "woman as a victim" has been employed as a major tactic in the representation of violence in Partition literature. The purpose of this article is to investigate the predicament of women during partition, particularly their perplexity and trauma. The feminine psyche and experiences are the topic of this study. The tragedy of the division disproportionately affected women. The Partition was a result of colonization, and women were harmed as a result of it. A nation's ladies are icons of the motherland. They also signify the



nation's fundamental link because they are reproductive agents. During communal riots in India, both before and after the 1947 Partition, one community's authority over the other could not be fully demonstrated unless the women of the community were overtaken and reduced to abuse objects. The uniqueness of a woman was eradicated; their identities as mothers were prioritised, and they were regarded as objects in order to shatter the motherland successfully. The tragedy of the division disproportionately affected women. The major targets of inflicting violence/humiliation on the other community were women, who were considered the honour of their community or nation. More than 75,000 women were abducted and subjected to sexual cruelty during the Holocaust, in addition to the thousands of women who were slain. These ladies survived, but they were sexually abused by men from the opposite group, as well as men from their own. Some were compelled to marry, while others were stripped and exhibited. Others were handed from person to person and sold openly. Some women were scarred and mutilated. Women's limbs, such as their breasts, were either branded with triumphal slogans or amputated. Some women's wombs were ripped apart, and their fetuses were slaughtered. For the sake of survival, women were subjected to inhumane treatment. In most cases, the government's Scheme for the Recovery of Abducted Women proved to be their second dislocation. The abducted women had become accustomed to their destiny and circumstances. And the forcible recovery shattered their lives once more. Many of the women who were rescued were rejected by their families. Women like these were sent to camps and ashrams. Some of them had young children, while others were expecting a child. For them, life had always been a source of suffering. Women who had male relations such as dads, spouses, siblings, sons, and so on were able to gradually re-establish their lives with the passing of time. Women who had lost close male relatives, on the other hand, became prostitutes. The youngsters who lost their parents/guardians in the catastrophe became orphans almost quickly and suffered greatly. The infants born as a result of kidnappings and rapes posed a significant concern. It was extremely difficult to determine which nationality they would belong to. Only male youngsters were sought to be adopted. Adoption of female children was done with the goal of obtaining maids for domestic duties. Such children suffered significantly after losing their parents/guardians and their love and care.

Soukai, S. (2018). The partition of the Indian subcontinent in 1947 led in the establishment of purportedly homogeneous Indian & Pakistani national identities and the split of the subcontinent along religious lines. Such clear-cut national imaginings, on the other hand, have been questioned for a long time, especially in English-language Indian fiction. By incorporating motifs and patterns from traditional Indian literatures into their novels, Amitav Ghosh and Kamila Shamsie provide the genre a hybrid texture, which impacts their multicultural idea of national identity. Though Kamran Ali claims to enjoy Latin, his broken Urdu – "there was Kamran Ali chatting to a server in his broken, English-accented Urdu" (69) – and his alcoholic imitation of the Caesarean motto, "Vini, vidi, vino" (65), convert his ostensibly Latin knowledge into pure British parody. Surprisingly, the Western-educated Indian elite appears to accept the colonial ideology that, through this image, retains the colonised subjects in a subordinate position (on mimicry & ambivalence of colonial discourse, see Bhabha 121-31). *Burnt Shadows* also rehabilitates Urdu language and literature by employing a number of Urdu terms, such as *ghum-khaur*/"grief eaters" (77) and *uljhan* (332), to whom the closest English equivalent is "melancholy," as well as commenting on the nuanced meanings of these words, which render them nearly untranslatable into English. "In the tales of history, two of Sajjad's favourite figures were the Rani of Jhansi, Razia of the Mamluk Dynasty: powerful women who led forces or sat in council with men," the storey says at times (52). It also includes multiple references to a chapter in the Koran about the Prophet eluding his pursuers on his way to Medina with the help of a spider, which explains why the bug is respected in Islam. *Burnt Shadows*, by Kamila Shamsie, also uses private recollections to revisit the subcontinent's past, as the lives of three generations of families from different parts of the world meet throughout the plot. The national calamities that bring the protagonists



together are altered by personal trajectories. The storey begins in Japan just before the bombing of Nagasaki, and follows irradiated survivor Hiroko Tanaka as she journeys to Delhi shortly before Partition. Hiroko and her Indian husband are forced to live in Karachi refugee camps as muhadjirs (a derogatory word for Muslim immigrants from India) in 1948, and she eventually makes her way to New York, where she witnesses the 9/11 terrorist attacks. Though the storey is predominantly recounted from Hiroko's perspective, the plot also examines the lives of 2nd immigrants, like Hiroko & Sajjad's son, Raza, who was born in Pakistan becoming a de facto Pakistani citizen, but never felt at home in either his nation or the muhadjir community due to the horrific experiences he inherited from his parents, Nagasaki & Partition survivors.

Kumar, K.J.H. (2017). "No one survived the holocaust parse," Ruth Linden wrote in a book about the European Holocaust. Ghettos, deportations, and concentration camps were all part of their lives." Despite the contrasts in the surroundings of these two violent occurrences in twentieth-century history, a similar argument may be made for the division. In the sense that Linden has it, there have been no survivors among the participant authors discussed here. "It was a catastrophic movement in our life and a landmark event in South Asian history," Bapsi Sidhwa says, echoing the sentiments of many who lived through the division. It reshaped the world's map. Its consequences are still being felt; it isn't over." Memories of the division are more widely circulated today than ever before, not just because of its ongoing community manifestation, but also for the literature influenced by the partition. The partition's growing visibility has been aided by the novel, short storey, drama, poems, film, oral story, memories, & formal history. Partition is still an issue of debate in the United States today. The focus has been on books on the partition written and published in English by authors who had firsthand experience with the division and who have since employed appropriate fictional techniques to openly thermalize the division in their works. Based on these criteria, Khushwant Singh's *Train to Pakistan* (1956) & Bapsi Sidhwa's *Ice Candy Man* (1988) deal passionately and creatively with the historical event of division. The narrative has been the focus of the assessment of the chosen novels. In addition to the focus on thematic analysis, equal attention has been made to the authors' literary devices & narrative tactics for bridging the gap between fact and fiction. The objective of this page is to clarify the different angles from which the horrible event of partition has been dramatized. The study is largely descriptive and analytical as a result of the system. The research switches to critical judgments of the works under investigation because descriptions & analysis are evaluating in nature.

Dey, A. (2016). This research focuses on the problem of violence against women during communal riots that preceded India's partition in 1947. The gender-specific reading of the partitioning genocide enables for the examination of diverse forms of violence against women as well as the symbolic ramifications of these crimes. The study also looks into the concept of the nation as "mother" and its ideological ramifications for women. The research will look into the issue of kidnapped women, the state's recovery & rehabilitation programmes, and the government's overall working philosophy. The research as a whole provides a more nuanced picture of how patriarchal civilizations limited or abused women's bodies & sexuality in the name of religious/national pride. Women demonstrate the purity and honor of an immigrant community or nation-notion state. Women are transformed to mute objects with no control over their bodies or lives as a consequence. The purported objective of such violence was to denigrate the men of the opposing faith, which the women were members of. A second sort of violence against women was abuse done on women by their own family members. This could include anything from honour killings to male relatives forcing their mothers, daughters, or wives to commit suicide in order to keep the community pure and chaste. Both types of violence serve to strengthen the concept that women are seen as symbols of communal & national pride rather than human beings. The key sources for my work are the women-centered studies undertaken by Indian feminist socio-historians like Kamla Basin, Ritu Menon, and Urvashi Butalia, who have worked extensively on partition violence. According to Basin, Menon, & Butalia (along with other scholars), the basic reason for violence against women was



familial, national, & religious honour. In using this feminist approach to the Indian partition, my purpose is to uncover and analyse the operational ideology that underpins gendered violence during the religious tragedies that preceded partition.

Leila, E. (2015). This essay investigates the metaphorical possibilities of Anita Desai's *Clear Light of Day* (1980) & Irina Liebmann's *Die freien Frauen* (2004), two family narratives set in the contexts of Indian/Pakistani and East/West German divisions, respectively. By employing Frederic Jameson's problematic concept of the 'national allegory' as a tool that is relevant beyond his restricted perspective of its exclusive relevance to 'Third World Literature,' I argue that both the Indian and German texts muddle a clear distinction of private and public realms. The breakdown of communication, the importance placed on place, and the interaction of personal and group memory – three themes that run through both works – reveal the deeply political underpinnings of two narratives that have traditionally been viewed as subjective, gender specific examinations of familial past. In this systematic comparison, *Clear Light of Day* and *Die freien Frauen* both emphasize the ways in which each piece defies a generalizing, official narrative of history & establish their relevancy inside the partition literature conversation.

Patil, V.V. (2013). It is undeniable that the world's attention has been drawn to Pakistan in the last ten years, beginning with 9/11 and continuing through the decade with the War on Terror, as well as ongoing tensions between India and Pakistan, the Muslim world and the Western world, and Pakistan's own internal religious, social, & political conflicts. Though the political relations between India and Pakistan are under stress, as a student of literature it is very necessary to study Pakistani literature. This study has a lot of significance in exploring how society and literature interact and intersect in their social, political, economic and cultural context. The present paper is an attempt to study South Asian English Literature and Pakistani English Literature in brief and to analyze the novels of Pakistani women novelists in the light of war and politics. It is assumed that Sorraya Khan, Uzma Aslam Khan and Kamila Shamsie are sensitive to the suffering and pains of the people and the issues of war and politics are reflected in their novels. Literature is studied in terms of gender, race, social class and nationality and it reflects contemporary social condition of the age as well as class and caste struggles. It is a reflection of an author's own class or his interpretation of class relations. Thus, literature is a social institution and has a specific ideological function, based on background and ideology of the author. Novel is one of the major forms of literature, which is extended work of fiction written in prose. It is distinguished from the short story and the novelette, which has greater variety of characters, greater complicated plot and more sustained exploration of characters and motives. There are different types of novels, such as social novel, political novel, realistic novel, and novel of social realism.

## CONCLUSION:

Since delving into fictional depictions of separation trauma is the main objective. It may be examine the writings of authors on both sides of the division in an attempt to comprehend the concept and issue of partition better. Before moving on, it is essential to study the background of partition and the various theories surrounding it. Partition, its method, and the political and historical circumstances surrounding it must be thoroughly investigated.

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