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Memories of Trauma: First Person Narratives from the Partition of India 1947

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Abstract: The watershed event that dramatically changed the political, social and cultural life in South Asia was the Partition of India in 1947 and this created Pakistan. It restructured geopolitics and brought new qualitative socio-political processes, which led to one of the greatest migrations in history. This was then followed by mass displacement, inter-group violence and mass human misery, as the British India was arbitrarily partitioned to form independent India and Pakistan. Division of this kind resulted in the biggest humanitarian crisis of its time that separated communities and families and displaced millions of people. The divide and rule policy by the colonial British created a bloody carnage, which had far reaching effects on identities and lives (Laxmiprasad). The decisions of the top-down politics ruined the commoners and left them with trauma which needed personal reflection. A state-centered approach is becoming more and more criticized by historians who are demanding more elaborate accounts that incorporate personal experience. The recent scholarship has seen a tectonic reassessment of Partition, moving beyond a strictly national history, to a group of provincial local and regional histories, which draw our attention to the many-sided and many-minuted impacts on individuals and localities (Khan). This paradigm shift highlights the human price, displacement, permanent loss, and traumatized life that transformed geographic politics of South Asia and its culture. Although political intrigue and geopolitical implications have always dominated the story, we need to know more about the life people live who witnessed the disaster. In particular, the incident caused enormous suffering on the part of Sikhs, Sindhis, Hindus, Punjabis and Bengalis and entailed not only political greed but also the abdication of power that contributed to a plethora of male and female suffering throughout the split and afterwards. The psychological effect of Partition was widespread, not only did it impact the refugees, but also eye witnesses, the perpetrators and aid workers, many of whom suffered permanent psychological health problems, including guilt and frozen emotions. The further complexification of the post-Partition society has been brought about by the intergenerational flow of this trauma, proving that the events of this scale still impact the further generations. It is on this long lasting influence that the revisiting of the

Partition in non fictional writings and oral documents becomes very important in having a holistic view of the Partition aftermath particularly since collective memory and storytelling helps in coping and passing of the history to the forthcoming generation as a part of holistic comprehension. This is a reevaluation especially at a time when the population of those who firsthand experienced Partition is on the decline, and their first-hand narrative is thus very important in completeness of the historical event. These narratives are indispensable knowledge of the intricacies of displacement, identity formation and the power of human soul during the hardest time of its life. They add emotional importance and personal interest to writing of history. This paper is aimed at discussing how the reconsideration of Partition on the basis of non-fictional documentaries and oral history helps to make the historical narrative more detailed and more humanized. These are accounts providing an anti-hegemonic view, which tends to dismantle the mainstream nationalistic accounts by preempting subaltern discourses and realities of those who are most victimised. Through heightening the personal accounts, this study will fill in the gap between the macro-perspective of Partition and micro-experience of people who experienced this, which will help give a clearer picture of the long-term impacts of Partition. The methodology also sheds light on gendered nature of trauma of Partition that is often neglected and on complicated identities of the following generations being put back together. Further, the paper will also show how autobiographical first-person narratives are a vital historical and emotional source, which provides insights into the complex interaction between memory, trauma, and narrative. It will reveal how people cope with profound pain by producing coherent narratives, thus making important contributions to the research on memory and trauma by restoring the voices of oppressed communities and focusing on oral history in historical-making.

Keywords: Migrations frozen macro-perspective gendered oppressed.

Personal narratives are an essential part of ensuring the memory of the new generations remains alive by carefully documenting and ensuring that the immense impact of Partition is still felt. This approach to thinking in a holistic manner, anticipating the multiplicity of non-fictional histories and oral histories, can assist us to comprehend the complexity of collective memory and its active formation, particularly in the digital age. This strategy allows a more active and democratic archival practice around Partition stories, which proactively include voices of the marginalised and add to existing historical understanding beyond the usual state-centred versions. This academic effort therefore plays a major role in comprehending that personal testimonies do matter including those of women, as essential historical and emotional storehouses. This kind of strategy, especially by taking eyewitness

testimonies, becomes essential to show the violent and horrifying character of the disturbances that occurred, in providing a more immediate and palpable perspective than conventional historical narratives. The digital revolution and online resources such as the Citizens Archive of Pakistan and the 1947 Partition Archive have played a major role in making available in large quantities the oral history interviews which are a vital source of information by making certain that these valuable testimonies are archived as the generation of those who experienced the event dies away. As indicated by Khan :

The number of oral history interviews with people affected by Partition has increased exponentially, partly facilitated by social media and the digital revolution. In particular, the Citizens Archive of Pakistan and the US- based 1947 Partition Archive have collected thousands of interviews which can be easily accessed on a mobile phone or laptop. The rush to collect these testimonies from Partition survivors is also reflective of the sense of standing on a threshold, as we lose the generation that experienced Partition and the ability to hear their memories at first hand. People in South Asia still talk of lost homes and ancestral villages. Conversations unfold where in the past there may have been only silence and denial, and this creates many opportunities for catharsis and further dialogue. It also helps to inform a more holistic understanding of what took place, with all its multiple differences and individual subjectivities” (Khan)

The digital democratization of memory provides an opportunity of a diversified, participatory process of archiving, as the legacy of Partition continues to exist via a globalised net of stories. The stream of oral histories provides us with the invaluable chance to get acquainted with the personal experience of the Partition, on the other side of all the political and financial aspects, and to understand the human perspective of this historical phenomenon. The advantages of these platforms are that in addition to expanding the accessibility of these testimonies, they allow researchers to interpret the construction of narratives and, possibly, their impact on the collective and national consciousness in the long term. Furthermore, the combination of these various sources of narratives creates a more comprehensive perspective of what has happened and of the innumerable number of individual subjectivities and the views that have been suppressed.

Historical Background and Rationale

This section will outline the historical preconditions that resulted in the Partition of India in 1947 highlighting the disastrous human cost, characterised by the sheer displacement, permanent loss, and the trauma that ensued, that fundamentally transformed the political and cultural landscape of South Asia. The Partition not

only caused the displacement of about twelve million people and the deaths of up to two million people, but also established a precedence to the continued effects of historical trauma on the next generations, which continues to do so today. The intricate history of Partition has led to a reinterpretation that treats the personal narratives on the same rank as the traditional ones. We learn more about the past by putting as much emphasis on personal experiences as possible (Ali et al.)

The 1947 Partition: A Historical Overview

British India was divided into independent states, which formed the modern countries of India and Pakistan, in 1947, and it was a pivotal moment due to complex political manoeuvring and inter-communal violence. This sparked one of the greatest migrations in history accompanied by violence and huge displacement of life. Having left behind an estimated twelve million displaced and hundreds of thousands dead, the incident had far reaching social, cultural and political consequences throughout the subcontinent. The acts of heinous atrocities in the course of communal violence also created an indelible mark in the collective memory and generated bitterness and divisions to this day. This disastrous event gave rise to the formation of two distinct countries, India and Pakistan, a huge flow of people, a lot of violence, and traumatic personal experience.

These epistemic state-building experiences in India and Pakistan were soon after succeeded by attempts to make national histories that tended to forget the experiences of the common people and concentrated on a simple teleology of national success. But these officially sponsored histories tended to be selective in their coverage of the multi-faceted suffering and personal experience and so gave a clean image of the past that silenced the voices of the people who bore the brunt of the Partition. This lack of institution gives the necessity to revisit the history of Partition with the help of non-fictional accounts and oral testimonies which provide a more subtle and human-focused approach to the great social transformation. The political fix of geographical partitioning, meant to diffuse communal tensions between a non-Muslim dominated state, and a new Muslim dominated state, actually resulted in the release of a level of violence and anarchy never seen before, especially in the Punjab and Bengal regions. The fragmentation of the nation-states created by geopolitics, on the one hand, led to the unresolved cross-border conflicts and internal conflicts as the consequences, on the other hand, to the further complication of the post-colonial situation. This is the historical context within which the multiplexity of human experiences that contributed to this transformative era becomes extremely important, as the consequences of this event on the affected population were disastrous and an unexpected mass movement of about twelve million individuals across the newly

defined boundaries occurred. This mass movement came with bitter pain that encompassed a lot of violence, property destruction and community disintegration that created a scar in the community consciousness of South Asia. The haphazard division of borders, which was frequently made without sufficient knowledge of local population or prevailing social organization, contributed to retaliatory bloodshed and displaced millions of people who at once were minorities in their own homelands:

The partition of India and Pakistan was violent and traumatic. While Spate did not experience the pain of partition, he certainly grasped the profoundly divisive effects of drawing lines on maps, and his involvement in the partition process might be treated as a metaphor for the janus-faced entanglement of geography and empire after World War II. There was no well-defined boundary between a geography, or a cartographic gaze, that was once complicit in empire and one that easily lent itself to the aspirations of independence in situations of decolonisation. (Fitzpatrick)

Such a reorganization of geopolitics thereby formed fluid identities because people were deterritorialized and reterritorialized, that is, an anthropogeographic being was acutely exploited by the refiguration of borders (Ghatak).

Human Cost and Sociopolitical Impact

Human price of this disruption, which goes beyond the direct loss of life to include a long-lasting psychological trauma and intergenerational loss, has been a feature of Partition literature, although, in most cases, it has been given little attention. As a result, the 1947 Partition has not only become a historical experience by itself but also an ongoing phenomenon that has spilled over into modern geopolitical affairs and socio-cultural identities in the Indian subcontinent. The displacement experiences of the time were not single instances or moments but long-term bargains of access and belonging to the nation in new material landscapes. The tragic experience of the 1947 division of India, which affected the health of people with the mass displacement and many victims, was a human-made disastrous experience that did not receive much attention in the scientific world of that period. This negligence points to an essential deficiency in historical rapportage (Khan). The psychological effect, especially, was in the form of the widespread trauma, anxiety, and depression, as part of an overall mental health crisis that crossed individual lives and communities. It was further worsened by the fact that there were no proper psychological or psychoanalysis models in the 1940s and 1950s, so that the collective trauma that affected millions of people was not systematically comprehended and acknowledged (Khan). This omission led to the fact that the

psychological consequences of Partition, which deeply and fundamentally touched not only refugees but also eyewitnesses, perpetrators, and the aid workers, have remained largely unspoken and even unrecognized over decades. The extensive and long-lasting impacts of this historical trauma still affect the health and well-being of the South Asian diaspora today in that they are reflected in disproportionately increased rates of cardiometabolic and mental health issues. Moreover, the social capital shortages experienced in the areas receiving more of the Partition migrants, are still experienced as long-term results of this forced displacement. This points to the necessity of future studies on the issue of intergenerational transmission of trauma and its socio-economic aftermath especially in the context of the diaspora community, where such studies can be a valuable way to understand the true context of the lives of individuals who witnessed the effects of Partition both directly and indirectly. The personal accounts seal the gap between the macro-historical narratives and the lived experience and assist us to conceptualise the way people lived with the devastating change. They venture into the emotional and mental worlds of survivors and show the intense trauma that had saturated daily existence. These stories shed light on coping mechanisms that were employed by the community and individuals and how novel identities were formed in the context of displacement and loss. They also show the process of intergenerational transmission of traumas and how pain experienced by one generation forms the character and emotions of the other. It is in autobiographies that we witness the strength and adjustability of human beings who were able to recover their lives out of the debris. Additionally, such accounts provide subtle insights that oppose or add to official histories.

As a result, the stories help to better understand the complicated interaction of individual memory and a collective history, as well as they provide their own distinct ideas on how the historical occurrences are internalized and then retold in the form of personal narratives. These first hand testimonies also emphasise how the lack of normal social organisms caused persistence of communal violence and violent crime in affected areas which is still observable decades after the Partition. This long-term effect requires a new look at Partition based on non-fictional and oral sources providing a deeper and more humanistic perspective on the multifaceted legacy. These studies are becoming scantier since the generation that directly witnessed Partition is now few and the fact that their testimonies remain intact is becoming a growing necessity towards gaining a comprehensive picture of this historical event of the hour. In fact, the growing one electronic library and projects such as the 1947 Partition Archive, which gathers thousands of interviews, underscores a modern pressure to document these eyewitness testimonies before the population of eyewitnesses dies, and thus add to the historical record of their own

experiences in their own words. Such a concerted attempt of documenting the oral histories is essential in order to go beyond the political interpretations as well as humanizing the Partition story in that personal stories of grief, perseverance and re-building should not be erased by the homogenizing power of the national memory. This urgency is further enhanced by the growing concern about studying the ripple effects of Partition, as many oral history interviews are currently available online digital platforms. Such attempts are crucial, as oral stories, especially in marginalized and tribal societies, are frequently the most important of all sources of historical preservation, cultural identity, and memory within the society (Sharma and Magar). These testimonies offer an invaluable counter-history to official histories, frequently giving focus to the subjective experience and the intimacy of the consequences of political choices. Through the careful recording of these lived experiences, scholars can shed light on the aspects of trauma, displacement, and the following identity reworking that characterized the Partition period that were usually overlooked. These stories often reveal the deep psychological and physical violence of the women survivors, which in most cases reflects family honor. Thus their stories are vital in a detailed analysis of the event.

Revisiting Partition: The Urgency of Oral Histories

Such a critical necessity to review Partition via oral and non-fictional narratives is based on the enormous gaps in traditional historical discourse whereby the focus on the narratives of states, rather than on the life stories of the individual human being has been prioritized as a scholarly imperative. Outside of the books of state histories, and shallowly realistic fictional literature, is stored the rich hoard of personal truths, some of them secret, some of them on the verge of being forgotten forever. The close memories of the survivors can provide a unique perspective through the endurance and pain of the human soul, as it has no statistical measure to illustrate the idea. The voices of the people who experienced Partition are our most valuable archives as we seek to understand the full scale of Partition and Urvashi Butalia has put it so well:

In the year 2000, fifty-two years after Partition and fifty-four years after he had left, Bir Bahadur Singh, a Sikh survivor of Partition, returned to his home village of Saintha in Rawalpindi district, Pakistan. I accompanied him on this visit. In this article, I tell the story of Bir Bahadur's journey home, and what it meant to him. I believe that this journey--and other such journeys--allow us a way of looking at the experience of Partition, at how it is remembered, and how it is filtered through the memories of those who lived through that time. (Bhutalia.147)

It is the personal histories that are so valuable since they fill in the distance between the grand historical accounts and the more personal, usually traumatic histories of individuals. They give a more sympathetic and richer account of our past. They also shed light on how Partition is still influencing the identity of South Asia and its geopolitics, and how collective memory continues to affect the relations between regions and national discourse. These stories are frequently very personal in nature, and they function as a vessel of memory, providing a physical connection to homes lost, and bringing about intergenerational discourses of inherited trauma. On the one hand, these material traces seem to be neutral, but, at the same time, they are full of emotional and symbolic implications, bridging the divide between a fractured past and a constantly shifting present. These "remnants" are not, as Anchal Malothra points out, just objects of nostalgia, but important indications that make us comprehend the interaction between material culture and the production of memory, allowing us to experience the past precisely, and thus closing the gap between time, nevertheless;

‘For instance, a simple kitchen utensil might evoke memories of a family kitchen, the aroma of traditional cooking, and the warmth of a home left behind. These objects are more than just inanimate remnants; they are imbued with emotional and symbolic meaning, representing continuity amidst rupture. Their material presence bridges the gap between the lost past and the ongoing present.’

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Such a reorganisation of geopolitics thereby formed fluid identities because people were deterritorialized and reterritorialized, that is, an anthropogeographic being that was acutely exploited by the refiguration of borders (Ghatak).

The Psychological Effect

The psychological effect, especially, was in the form of the widespread trauma, anxiety, and depression, as part of an overall mental health crisis that crossed individual lives and communities. It was further worsened by the fact that there were no proper psychological or psychoanalysis models in the 1940s and 1950s, so that the collective trauma that affected millions of people was not systematically comprehended and acknowledged (Khan). This omission led to the fact that the psychological consequences of Partition, which deeply and fundamentally touched not only refugees but also eyewitnesses, perpetrators, and the aid workers, have remained largely unspoken and even unrecognized over decades. The extensive and long-lasting impacts of this historical trauma still affect the health and well-being of the South Asian diaspora today in that they are reflected in disproportionately increased rates of cardiometabolic and mental health issues. Moreover, the social capital shortages experienced in the areas receiving more of the Partition migrants, are still experienced as long-term results of this forced displacement. This points to the necessity of future studies on the issue of intergenerational transmission of trauma and its socio-economic aftermath especially in the context of the diaspora community, where such studies can be a valuable way to understand the true context of the lives of individuals who witnessed the effects of Partition both directly and indirectly. The personal accounts seal the gap between the macro-historical narratives and the lived experience and assist us to conceptualise the way people lived with the devastating change. They venture into the emotional and mental worlds of survivors and show the intense trauma that had saturated daily existence. These stories shed light on coping mechanisms that were employed by the community and individuals and how novel identities were formed in the context of displacement and loss. They also show the process of intergenerational transmission of traumas and how pain experienced by one generation forms the character and emotions of the other. It is in autobiographies that we witness the strength and adjustability of human beings who were able to recover their lives out of the debris. Additionally, such accounts provide subtle insights that oppose or add to official histories.



As a result, the stories help to better understand the complicated interaction of individual memory and a collective history, as well as they provide their own distinct ideas on how the historical occurrences are internalized and then retold in the form of personal narratives. These first hand testimonies also emphasise how the lack of normal social organisms caused persistence of communal violence and violent crime in affected areas which is still observable decades after the Partition. This long-term effect requires a new look at Partition based on non-fictional and oral sources providing a deeper and more humanistic perspective on the multifaceted legacy. These studies are becoming angrier since the generation that directly witnessed Partition is now few and the fact that their testimonies remain intact is becoming a growing necessity towards gaining a comprehensive picture of this historical event of the hour. In fact, the growing one electronic library and projects such as the 1947 Partition Archive, which gathers thousands of interviews, underscores a modern pressure to document these eyewitness testimonies before the population of eyewitnesses dies, and thus add to the historical record of their own experiences in their own words. Such a concerted attempt of documenting the oral histories is essential in order to go beyond the political interpretations as well as humanizing the Partition story in that personal stories of grief, perseverance and rebuilding should not be erased by the homogenizing power of the national memory. This urgency is further enhanced by the growing concern about studying the ripple effects of Partition, as many oral history interviews are currently available online digital platforms. Such attempts are crucial, as oral stories, especially in marginalized and tribal societies, are frequently the most important of all sources of historical preservation, cultural identity, and memory within the society (Sharma and Magar). These testimonies offer an invaluable counter-history to official histories, frequently giving focus to the subjective experience and the intimacy of the consequences of political choices. Through the careful recording of these lived experiences, scholars can shed light on the aspects of trauma, displacement, and the following identity reworking that characterized the Partition period that were usually overlooked. These stories often reveal the deep psychological and physical violence of the women survivors, which in most cases reflects family honor thus their stories are vital in a detailed analysis of the event.

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them on the verge of being forgotten forever. The close memories of the survivors can provide a unique perspective through the endurance and pain of the human soul, as it has no statistical measure to illustrate the idea. The voices of the people who experienced Partition are our most valuable archives as we seek to understand the full scale of Partition and Urvashi Butalia has put it so well:

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For instance, a simple kitchen utensil might evoke memories of a family kitchen, the aroma of traditional cooking, and the warmth of a home left behind. These objects are more than just inanimate remnants; they are imbued with emotional and symbolic meaning, representing continuity amidst rupture. Their material presence bridges the gap between the lost past and the ongoing present, allowing survivors and their descendants to maintain a connection to their heritage and history. (Malhotra 8)

These intimate relations offer the comfort and means of going through intricacies of inherited memory. The personal grief may be transformed into a collective narrative of existence and identity, as Malhotra describes. This

process aids in rewriting history and gaining a better idea of how societies work through the collective trauma (on a large scale), and ultimately integrating it into their cultural memory. This view is especially significant as it emphasizes the role of material culture as being core to the development of memory and identity, which creates a tangible sense of connection point to the Partition experience that goes hand in hand with and adds to the oral accounts. Interpreting artifacts in terms of oral histories will provide a lot of insight into the performative features of the recollection, how individuals create their life narratives and how they display resilience to displacement. Material culture and oral narratives together can be regarded as a multidimensional instrument for understanding Partition. It provides a wider yet more human perspective to this event and is more detailed and compassionate. The approach further underscores the ongoing negotiation of belonging and identity in material landscapes shaped by displacement, showing that the effects of Partition are not limited to the initial crossing of borders.

This experience of displacement was not an accident and it was a protracted negotiation of access and national belonging, and it continues to form a complex identity crisis that spans geographical lines and even generations. In *Home, Uprooted*, Devika Chawla discusses how this idea of home would mean a lot to these people, as it would be an imaginary reflection of the conceptual interface of home, traveling, and identity when applied to cross-generational oral histories of refugees. She emphasizes that material and emotional loss of home leads to the necessity of struggle to recover a sense of self transforming home into a condition of becoming and unbecoming. The conflict of identity is closely connected with the course of un/home since refugees constantly move between their home and new countries and try to restore the old selves and create new ones. This continual negotiation highlights the perennial effects of the forced resettlement where the trauma of being displaced produces a profound effect on personal and group identity over generations and the belonging process becomes a life long endeavor to most people. This endless liminality of continual negotiation of the past and present identities echoes through different regional experience of the Partition, including those from North-east India, which often diverge significantly from narratives in western India or West Bengal.

The direct shock and displacement, the very displacement triggered a deep and continuing identity crisis in millions of people. Being forced to abandon their usual homes and conventional lifestyles, dozens of forced migrants turned out to be strangers in the lands of their own fathers, struggling with the problem of acute identity crisis due to the loss of space, population, time, money and culture. The process of redefining and recreating identities was a challenging undertaking, and frequently entailed a dramatic deconstruction and re-construction of

self (Hack-Polay et al.). This great feeling of displacement was not a one-time event, it was a long-term bargaining process of entry and membership in a country. Its reverberation shook through the generations, inheriting not only the tales but the psychological and cultural impact of displacement. One such instance is the second generation South Asian diaspora who often have different and complex problems relating to reconciling their own identities and striking a balance between their traditional culture and the society around them. These adverse life occurrences have extensive consequences on identity construction, which may result in identity diffusion and intergenerational development due to trauma and acculturation.

Since individuals are trying to establish and reestablish identities in new social cultural arenas, which are frequently characterized by the dramatic deconstruction and reconstruction of the self (Hack-Polay et al.), the psychological and cultural legacies of uprooting become generational trauma. This attempt to live life in torn identities amidst new socio-political spaces suggests that the process of seeking a sense of home is endless re-working. Dislocation has a tendency to replicate itself (Miltiadis; Rommes and Chaer; Bunn et al.). However, individual past and shared memory are critical coping strategies, healing interventions, and methods of preserving the past, and of making sense of profound pain into rationalized accounts of overcoming and identity constructions. Storytelling and active memory ensure that there is a permanent connection with the past. This is what safeguards continuity of complex human nature of displacement as a driving force to our future knowledge about ourselves, our location and the dynamic interplay of individual memory and world history. These stories are worth a special attention, not only in terms of them being documented as a part of historical record, but as an active participant in the ongoing intergenerational conversation concerning identity and belonging.

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and striking a balance between their traditional culture and the society around them. These adverse life occurrences have extensive consequences on identity construction, which may result in identity diffusion and intergenerational development due to trauma and acculturation.

Since individuals are trying to establish and reestablish identities in new social cultural arenas, which are frequently characterized by the dramatic deconstruction and reconstruction of the self (Hack-Polay et al.), the psychological and cultural legacies of uprooting become generational trauma. This attempt to live life in torn identities amidst new socio-political spaces suggests that the process of seeking a sense of home is endless re-working. Dislocation has a tendency to replicate itself (Miltiadis; Rommes and Chaer; Bunn et al.). However, individual past and shared memory are critical coping strategies, healing interventions, and methods of preserving the past, and of making sense of profound pain into rationalized accounts of overcoming and identity constructions. Storytelling and active memory ensure that there is a permanent connection with the past. This is what safeguards continuity of complex human nature of displacement as a driving force to our future knowledge about ourselves, our location and the dynamic interplay of individual memory and world history.

Through this we have a better understanding of how the communities handle the far-reaching effects of displacement and how they keep re-rooting themselves on other grounds. These interlaced storeys and material remnants help us realise the psychological and social effects of forced migration to go beyond the usual histories of politics to discover the individual truth of fragmentation and survival (Marschall). As Devika Chawla remarks; "To enter the oral histories of the displaced is to inevitably enter the material loss of house and home, because the displaced 'view home with a more urgent longing' than the secure." (Chawla10)

Moreover, oral histories also provide a special insight into the performative nature of the recollection, showing how the narrators actively form their life stories and refugee identities in the process of sharing their experiences. This interaction with oral testimonies also helps one see how the individual and the collective recollection relate so much to each other and how personal stories add to the bigger picture of historical events such as Partition. This active memory making can take place and in many cases includes the creation of a collective memory through the intersection of art and history to give events a new meaning as they go beyond documentation and into creating identity and reconciliation. These articles go beyond mere facts and demonstrate the fuller image of how individuals and groups find their way in the memory and oblivion space and bring out the emotional and symbolic depth of their storeys. They play a major role in understanding the long-term impact of displacement in

identity development and cultural history of the next generations. This direction transcends the constraints of the conventional archival studies since it includes personal narratives and the emotional terrain thus adds a layer of voices to the historical narrative, which can be considered marginalized in the official versions.

Additionally, the intergenerational trauma transmission and memory, frequently supported by these narratives, show the long-term impact of Partition on the further generations, forcing to reconsider its socio-cultural effects in long term. This reconsideration requires the consideration of how post-memory, which is the memory of the events lived by the earlier generations, determines the identities of the individuals who did not live through the events of the Partition especially the third generation. This is particularly relevant to the areas like North-east India where the narratives of displacement and settlement are quite different than those of the western India or the West Bengal, so a comparative study of these two quite different experiences are required. The long-term point of view accepts the regional peculiarities and the diverse impact of Partition. It does not take a monolithic account but rather a fragmented multi-faceted elucidation of its legacy, which allows a more effective grasp of how Partition still influences contemporary identities and social -political relationships on the subcontinent.

Usha Bhatia, a Sindhi storyteller of Partition, is the third generation in her family to tell stories. She recounts the events that occurred in the lives of her mother and grandmother. She had a tough time maintaining her composure throughout her childhood because of the traumatic experiences that her mother surrounded herself with. Her statement is that she has always adhered to an early curfew. In no circumstance was she permitted to leave the house after the sun had set. She was able to articulate her feelings in a straightforward manner when she approached her mother about the terror that she was experiencing. During the tumultuous period, she had been exposed to accounts of women being kidnapped and subjected to physical abuse. These accounts had left her with a profound sense of dread, which she passed on to her daughter even after she had passed it on to her; “Some say the sense of a homeland left behind forever remains a powerful memory of loss, handed down from generation to generation” (Panjabi 51).

However, the feeling of terror was also passed along in this instance. Both of them lived their lives according to the dread of losing a member of their family. Even while one of them was aware of the fundamental cause, the other was not. At the same time that Usha spent her adolescent years in the shadows, the mother suffered with it for the rest of her life.

Her grandparents and parents came in Jaisalmer at the same time. Within that location, they stayed at a refugee camp. Her description of the brief period of time that they were there provides evidence that supports the claims made in the literature about the Partition. They arrived as migrants, although they did not have a specific destination in mind when they arrived. The camp was in a state of extreme immaturity with regard to cleanliness. The availability of first assistance was nonexistent. As a result of the lack of food and water, people engaged in violent conflict. One may argue that the conditions in the camp contributed to the agony that they were experiencing.

Milkha Singh, acknowledged as one of the most renowned athletes from India, was born in the year 1929 in Gobindpura, which is now located in Punjab, Pakistan (Ahluwalia 139). His entire village, including his family, was slaughtered in the massacre. "Dogs and vultures were eating the dead" (Ahluwalia 142). He managed to escape without incident "in a convoy arranged by the army" (Ahluwalia 143). At the beginning of his journey in a refugee camp in Delhi, he registered himself on the list of survivors. This was done so that he would be able to be located during the daily announcements of the list of killed and alive people that were made at the Delhi railway station. "The hunger was overwhelming, with nothing to eat... ,One body was lying here, another...there, and people were sleeping in between" (Ahluwalia.143-144). It became a breeding ground for cholera.

Gulzar, born in "1936" in "Jhelum District" (Ahluwalia 61), Pakistan, is a renowned writer in India. He remembers the "unbearable stench" (Ahluwalia 63) that filled the air from the "half-burnt dead bodies" (Ahluwalia 62) of his childhood friends. He witnessed the most venomous aspects of society. He observed a man drag a young Muslim boy "behind Roshanara Bagh to kill him" (Ahluwalia 63). "These experiences...scarred Gulzar immensely" (Ahluwalia 63-64).

An abundance of accounts of harrowing experiences with reality emerged as a result of the rediscovering of a lived past, the reliving of a memory, and the re-acquisition of the feelings associated with a tragic personal history respectively. No one was spared by the cruel circumstances that prevailed. Every member of that generation has suffered the loss of a loved one or item. None of them had a free life. Every single one of them was surrounded by barbarism. On the platforms, reports circulated that the food and drink had been tainted with poison. Trains carrying passengers were slaughtered. Individuals such as Milkha Singh slept in close proximity to deceased bodies when he was staying at a camp. All of the people that were interviewed discussed their experiences with hunger. Every single one of them was able to avoid being killed by either concealing themselves beneath the trucks or by offering the police officer a bribe of gold. Because of the unearthing of these narratives, they are now accessible

to a large number of people, who may read them and acknowledge them as significant and intricately knit pieces of Indian history.

Oral accounts are righting the balance through which state-centred histories fail; oral histories offer important information about the lived life of those who faced Partition. They provide a subjective touch that could not have been reflected in statistics and official records, and it forms part of the deeper insight into historical phenomena. These tales render the Partition narratives more human and plural, with no attempts to divide them into a political or statistic one. They also offer a channel through which the personal memories can be discussed as overlapping and at times contradicting the larger national discourses particularly among the older generation who can remember Partition. The need to document such oral histories has evolved because eyewitnesses of 1947 are dying and their memories are invaluable in ensuring that people of the next generation understand the event.

The subjectivity of the narratives, which frequently describe the emotional and physical displacement and debilitating trauma, offer priceless information about the stamina of individuals facing monumental change, and usually going far beyond the capabilities of classic archival studies. They also assist us in knowing the impact of the legacy of Partition on the other generations as inherited memories and the intergenerational trauma continue to influence the collective memory. Such personal stories, unlike the general historical narratives, assist in closing the gap between the academic interpretation and an entirely personal experience of Partition. Therefore, life stories become indispensable in understanding the human cost and intricate social processes that are normally left out in official histories.

The latest boom in oral history interviews, facilitated by online sources, is an indicator of the appreciation of the value of such methods internationally, especially now that the generation directly impacted by Partition is passing away. This concerted bid to record oral histories is critical towards saving lives and an opportunity to give Partition a multi-layered legacy a holistic review. Eyewitness testimonies enable a profound understanding of the emotional environment and personal tensions of the bigger picture, and can add value and challenge to official accounts. Such projects as the 1947 Partition Archive and the Citizens Archive of Pakistan have actively collected thousands of interviews, and they offer readily available first-hand accounts. These and other web archives indicate the purpose of technology in democratizing historical accounts and putting voices that were once on the fringes into the limelight.

The accumulating mass of oral testifications provides a wholesome insight on Partition beyond historically oppressed voices, catharsis, discourse, and chances of family healing and reconciliation. This proliferation of sources is a guarantee that the next generation will have a chance to witness the anthropological sides of Partition and will have a more refined understanding of its effects over the long run. These emotional, affectionate descriptions give priceless information about the past in the prism of non-hegemonic narrations which makes a valuable contribution to the study of memory and trauma in the provision of objective material that sheds light on the social and psychological impacts of forced migration and displacement.

This particularly concerns the fact that oral history traditionally has focused on the voices of marginalized groups, which essentially leads to their presence.

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