

INHERITED WOUNDS AND WOMEN'S RESILIENCE IN HUSAIN'S BROKEN THREADS

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Abstract

This research explores the interplay of pain and resilience within the fragmented familial narratives in Mishal Husain's Broken Threads: My Family from Empire to Independence. Through the theoretical framework of post-memory and trauma, the study examines how intergenerational memory and inherited trauma shape identity, belonging, and historical consciousness. Husain's reconstruction of her family's experiences spanning British colonial rule, the violent rupture of the 1947 Partition, and eventual diaspora reveals the deep scars of historical trauma on individual and collective psyche. Broken Threads illustrates how inherited wounds, carried across generations, shape women's identities and compel them to negotiate resilience within fractured histories. The novel delves into the fragmented narratives of a family's past, exposing the silences and secrets that perpetuate cycles of pain. Through a nuanced exploration of the protagonist's experiences, Husain eliminates the far-reaching consequences of colonialism, partition and migration on individual and collective psyche. This study examines how Broken Threads presents the intersection of personal and collective memory, revealing the haunting legacy of trauma that permeates generations.

Keywords: *Inherited trauma, Partition narratives, Postmemory, Women Resilience*

Introduction

Wars do not end with ceasefires; their reverberations echo through the memories of survivors and the identities of generations yet unborn. For women, the consequences of conflict extend beyond physical displacement and loss, embedding themselves in the intimate fabric of personal and inherited memory. Mishal Husain's *Broken Threads* captures this lingering presence of the past, portraying female characters whose identities are shaped as much by their own experiences as by the silent, inherited wounds of their foremothers. Memory here becomes both a burden and a source of strength, a repository of trauma that simultaneously fuels resilience.

Mishal Husain's *Broken Threads* relies heavily on oral history, which enriches the novel's portrayal of memory, trauma, identity, and cultural heritage. Oral history explains family stories and traditions, communicates traumatic experiences and memories, builds identity and cultural heritage, questions official narratives, and develops a sense of belonging. The story emphasizes the importance of oral traditions in Pakistani society, using folklore and mythology to interpret historical events. "Broken Threads" explores intergenerational memory and trauma, cultural heritage, family histories, migration, and gender. The novel's use of oral history demonstrates its impact on narrative structure, character development, and the representation of women's voices and experiences.

In this context, the concepts of postmemory as articulated by Marianne Hirsch and trauma theory as developed by Cathy Caruth provide vital interpretative frameworks. Hirsch's postmemory explains how descendants of trauma survivors inherit memories so vividly that they feel as if they were personally experienced, while Caruth's trauma theory reveals how certain experiences resist complete assimilation into narrative yet continue to shape identity

through their repeated return in memory. Together, these frameworks illuminate the interplay between personal and inherited trauma, memory, and identity in *Broken Threads*.

More than seven decades after India's Partition, survivors (and their generations) have grown into a family of post-memorial survivors of trauma. The study investigates such a community of post-partition trauma survivors of India through purposive oral narratives from the archive of the 1947 Partition. The 1947 Partition online archive places the stories of those victims who endured the postmortem agony of Indian Partition in a historical context. These oral testimonies support a recurring theme in Partition testimonies from 1947 to the present: the marginalization of the common man, homesickness for the lost homeland, and a state of constant fear. This study will inquire into the significant role played by memory in redefining the community of traumatic survivors and their subsequent generations, and creating a multiplicity of identities, in the backdrop of the Indian partition.

Despite growing scholarly interest in South Asian war literature, limited critical attention has been paid to the representation of women's resilience in Husain's work through the lens of postmemory and trauma. This article addresses that gap by examining how *Broken Threads* depicts women's negotiation of inherited wounds and their construction of selfhood amidst the shadow of historical violence. By tracing the intersections of memory, identity, and resilience, this study aims to show that inherited trauma, though deeply wounding, can also be a catalyst for strength and agency. The discussion will proceed through an overview of relevant literature, a methodological outline, a detailed textual analysis, and a presentation of key findings and conclusions.

Literature Review

Memory Studies

Memory studies is a vibrant, interdisciplinary field that investigates how cultures remember, comprehend, and transmit past experiences. It examines the collective memory of societies, focusing on how historical events are commemorated, recalled, and sometimes contested. By examining memory from various angles, memory studies reveal the complex processes of remembering and forgetting that influence our perception of the world. Memory studies is an interdisciplinary field that integrates ideas from anthropology, education, literature, history, philosophy, psychology, and sociology. Studies of mediated memory are closely related to Holocaust studies, and the majority of them concentrate on how the elite news media report severe events like wars, political revolutions, assassinations, etc. Memory studies is a multidisciplinary field that started with individual memory and expanded to focus on broader dimensions of social memory and the politics of public remembering, especially those channeled through communications media. Memory research is closely linked to many issues at the forefront of contemporary political debate, particularly the political effects of past hurts in the present. Our memories are located in the in-between of the present and the past.

A major shift from communicative memory to what Marianne Hirsch has aptly dubbed "Postmemory" occurs with the loss of first-hand witnesses. Generational distance separates post-memory from memory, while a strong personal connection separates it from history. Post-memory is a powerful and very particular form of memory precisely because its connection to its object or source is mediated not through recollection but through an imaginative investment and creation. Post-memory captures the after-life of Holocaust memories in our contemporary world: in the words of James E. Young, it refers to 'history's after images', that is 'the composite record of events and these events' transmission to the next generation'. Unlike memory, which establishes a direct connection to the remembered past, post-memory is thus extremely self-conscious, hyper-mediated

A useful lens for comprehending how the Partition continues to influence both individual and community identities is memory studies. Broken Threads by Mishal Husain ensures that the experiences of those impacted are not forgotten by contributing to the continuous memorialization process (Huyssen, 2003). The stories are a potent reminder of both the value of maintaining historical memory and the human cost of political unrest. Husain emphasizes the long-lasting effects of trauma and the continued importance of memory in forming both individual and collective identities by using this narrative technique.

Trauma Studies

The challenge of understanding the wide range of contemporary conceptualizations of trauma, from PTSD to cultural trauma, is inherent in any attempt to define and analyze "trauma." The historiography of psychiatry is a jungle of complexity that presents additional difficulties for any attempt to write a history of trauma. Over the past few decades, the study of trauma has gained relevance in literary and cultural studies, having previously been confined to the fields of medical and psychiatry. In fact, trauma studies has become a new area of study within the humanities since trauma has become a prevalent theme in both fiction and life writing. Numerous studies on trauma in fiction, non-fiction, film, and culture quickly followed seminal works on the topic from the 1990s, including Cathy Caruth's monograph *Unclaimed Experience* (1996) and her essay collection *Trauma: Explorations in Memory* (1995). As Laurie Vickroy highlights, the increasing awareness of trauma in general and media discourses is intimately linked to the expanding emphasis given to it in academic discourses. Memory and trauma have both become important cultural concepts and issues. In modern networks of knowledge, trauma is described by Roger Luckhurst as a "exemplary conceptual knot" (Trauma Question 14), while Anne Whitehead describes a "memory boom," diagnosing pervasive "cultural obsessions" with individual and collective memory (Memory 1-2).

Trauma and memory obsessions feed off one another; a memory frenzy is most likely to occur at times of crisis, when memory is perceived as vulnerable and in danger, which is a common consequence of trauma. As a result of the idea of trauma moving outside its initial disciplinary bounds and spanning multiple fields and discourses, it has become infamously complex and elusive. Dolores Herrero and Sonia Baelo-Allué, like many trauma critics, believe that trauma is fundamentally "open and undecidable," arguing that it should never be viewed as a "stable and immobile notion" ("Between the Urge" 12-13).

The danger of speech, of incorporation into the story of memory, may lay not in what it cannot understand, but in that it understands too much, according to Caruth, who believes that cultural representations are essential to preserving the full intensity of trauma, particularly its incomprehensibility. Caruth contends that trauma necessitates a style of representation that textually performs trauma and its incomprehensibility through sequences of linguistic breakdowns, comprehension collapses, and gaps and silences ("Recapturing" 153-55; *Unclaimed* 115").

Empirical Studies

Burnt Shadow is a poignant exploration of trauma, lost homeland, resilience, and the intergenerational impact of war. Srivastava and Singh (2023) examined intergenerational trauma and memory in kamila Shamsie's novel "Burnt Shadows". *Burnt Shadow* is a poignant exploration of trauma, lost homeland, resilience, and the intergenerational impact of war. The novel spans fifty-seven years, weaving through historical milestones like the atomic bombing of Nagasaki, the Partition of the subcontinent, the Cold War, the Soviet invasion of Afghanistan, and the aftermath of 9/11. The narrative captures the devastation of communal violence during Partition, where mass atrocities fractured societal harmony and uprooted lives, leaving many without their homes or identities. Trauma is intricately portrayed, reflecting both

the physical scars of war and the emotional resilience required to rebuild in the face of loss. Across global conflicts, the novel critiques the pervasive violence, fundamentalism, and political upheaval that shape human lives, while emphasizing the possibility of cross-cultural connections and new beginnings amidst the chaos.

Psru (2015) The research examines the intricacies of memory and the crisis of displacement in the historical context of the subcontinent's Partition in 1947 in Sadat Hassan Manto's short story *Toba Tek Singh*. It investigates the ways in which Manto's short story is a representation of trauma, love for homeland and existential displacement with the establishment of two countries on a regime of political and epistemic violence and recartography. The research focuses on a convergence of traumatic memory and madness and the prominent concerns of the two countries' formation, loss, displacement, and alienation. This research examines the memory and trauma of the 1947 Partition as a emotional and existential crisis that often demonstrated itself in madness and amnesia, the study examines the human situation in which they face shock and loss by engaging with trauma theory, phenomenology and psychological research on memory that belongs to past events, unreliable narration and cognition. It examines how this short story is significant and in particular able to represent the cognitive and phenomenological processes involved in memory, narrativity and consciousness, specifically under their perturbed states of existence within a politically violent setting. This research depicts a suavely arranged transfer of madmen across the borders of the two newly independent states of India and Pakistan and the farce in the systematized political processes underlying citizenship, nationality and identity. It investigates how madness becomes an existential as well as an epistemic inwardness that resists political categorization with its subversive articulation of agency and emotionality. Manto's short story *Toba Tek Singh* overall can be seen as a nuanced exploration of trauma, memory and crisis of displacement and existential identity.

Huda (2024) discussed Trauma and postmemory in the novel *The Namesake*. This study addresses the advent of memory theory in the context of the Holocaust, the analysis of memory and affect has become increasingly important in the critical study of intergenerationality. This study fills this important lacuna in Lahiri studies and explores two of the author's novels, *The Namesake* and *The Lowland*. This research suggests that the migratory nature of memory and the affect attached to it trigger intergenerational tensions in a diasporic context, and ultimately affect second-generation diasporic identity formation in particular. Based on this research, migratory quality of memory and the affect attached to it trigger intergenerational tensions in a diasporic context, which in turn hamper the development of second-generation diasporic identity in particular. In first-generation diaspora members' consciously repressed memories of migration, the "absent-presence" of affect that leads to the second generation, and finally the effects of such affect as it appears in all forms of struggle for the second generation. Ultimately, this study contributes to an understanding of Lahiri's representations of the malleability of diasporic identity because it is directly tied to the passing of feeling and memory between generations.

Theoretical Framework

Psychological trauma refers to the issue of a person's mental health as a result of a traumatic experience and terrible memories throughout their life. An individual's likelihood of developing post-traumatic stress disorder depends on several internal and environmental factors, including hopelessness, fear, guilt, and the significance of friends and family in their lives. The study of trauma challenges accepted ideas about memory, narrative, and consciousness by exploring the significant effects of traumatic events on the human mind. The study of post-memory explores the deep effects of traumatic experiences on the coming

generation. The groundbreaking work of Cathy Caruth and Marianne Hirsch is at the forefront of trauma theory and post-memory theory; their perspectives have revolutionized our knowledge of how people deal with the fallout from traumatic experiences.

Postmemory

Hirsch illustrates post-memory as the relationship that the 'generation after' has to the personal, collective, and cultural trauma of those who came before the older generation transfers their narratives to the next generation. The Holocaust is the most disturbing experience for her; "generation after" is used to describe both the survivors of the war, like children and the coming second generation who are part of historical memory, who listen to war memories from their parents and ancestors, children of survivors. Post-memory is unlike memory; what one possesses as postmemory is not what one has experienced directly. But the narratives and deeds to which survivor children were subjected have the emotional weight of memories. Post memory is unlike memory, much as Freud's distinction between psychical and material reality, or our experience administered by unconscious and conscious forces.

The person who transfers history may not be physically apparent, but their impacts are equally palpable. According to Hirsch post post-memory's connection to the past is mediated not by recall but by imaginative investment, projection, and creation and that projection and creation is carried out by the next generation. Therefore, the "post" in post memory alludes to a significant experience in and of itself, best viewed as an addition to the so-called original, much like a post-it note is layered on top of paper, rather than merely a faint imitation that comes after the real thing. Post-memory, according to Marianne Hirsch, is the transmission of trauma from one generation to the next, with a focus on the connection between second- or third-generation descendants of traumatic historical events that took place before to their birth.

Trauma

Cathy Caruth's seminal work in trauma studies pivots on the central notion that psychological trauma is not a simple historical wound or an event easily narrated. Instead, trauma exists as a "wound inflicted not upon the body, but upon the mind" (Caruth 1996), residing in latency and disrupting the ability to fully grasp, assimilate, or articulate the experience when it occurs.

A key aspect of Caruth's theory is a paradox: trauma is both real and yet, at its moment, not consciously known or understood. Drawing on Freud's notion of *Nachträglichkeit* (deferred action), she argues that trauma overwhelms the mind to such an extent that understanding or integration only occurs belatedly through intrusive memories, nightmares, or repetitive behaviors that return the event to consciousness in fragmented forms. This latency and belatedness make trauma fundamentally resistant to direct representation. It lies between what is remembered and what remains unclaimed thus the title *Unclaimed Experience*.

Caruth introduces the concept of the "double wound". The first wound is the traumatic event itself something overwhelming, often violently sudden. The second wound is the return of that trauma in the form of haunting symptoms or unbidden memories. This return is not mere memory, but an event in itself and one that continues to wound anew. Trauma, Caruth argues, destabilizes language and narrative. It fractures experience so profoundly that direct representation fails. Instead, trauma points to an event through absence or disruption, creating "interrupted referentiality" where the narrative can only gesture toward the trauma, not encapsulate it fully. Thus, narrative and particularly literature becomes a vital space to listen to what cannot be directly told, to bear witness to latent trauma through metaphor, fragmentation, and structural discontinuities.

TEXTUAL ANALYSIS

Mishal Husain's *Broken Threads: My Family from Empire to Independence* is a multi-layered intergenerational narrative that engages with the legacies of Partition, exile, and diasporic displacement. Using the frameworks of postmemory and trauma theory, the text demonstrates how traumatic events are transmitted across generations and how women, in particular, embody resilience in the face of historical ruptures. Husain's narrative combines the memories of her grandparents with her own reflections as a second-generation witness, revealing how inherited wounds shape identity, belonging, and cultural continuity.

Postmemory and Identity

For Husain, the sense of "having no history of my own" at boarding school in England encapsulates Hirsch's idea of postmemory mediated yet powerful link to the trauma of her ancestors. Unlike her English peers, deeply rooted in local traditions and families, Husain felt alienated, belonging to an expatriate household suspended between homelands. This estrangement reflects the displacement of Partition survivors, whose children inherit fragmented memories rather than stable roots.

At boarding school in the UK I became conscious of the deep roots all my English friends seemed to have, embedded into a network of similar families and closely attached to places and homes that went back generations. I had no such connection to the fabric of the land: I came and went from England, to parents who were themselves part of an expatriate community, almost as if I had no history of my own (Husain, 2024, p. 3)

The gap between her peers' strong ties to history and her own rootlessness produces an identity crisis that resonates with trauma theory. Partition survivors' memories whether conveyed through stories, silences, or photographs, become embedded in family consciousness, shaping younger generations. Husain's sense of alienation mirrors Hirsch's argument that postmemory is not direct recollection but an affective inheritance that binds descendants to traumatic histories they did not live through. Homi Bhabha's notion of the "in-between space" Mishal Husain and others like her, who occupy the hybrid space between inherited South Asian pasts and lived British presents. Identity, therefore, emerges as fractured but dynamic, forged in the tension between cultures, memories, and silences.

You never saw what we left behind' she told me on more than one occasion, and I knew she meant left behind in India. Shahid, though, was stoic. 'Guria, he would say gently, using her nickname, which meant doll. 'No regrets'. (Husain, 2024, p. 4)

Women's Wartime Resilience

Broken Threads is the testimony of Husain's grandmothers, Tahirah and Mary whose life as an army officer's wives during the Second World War sheds light on the often-overlooked experiences of women in wartime. While dominant narratives focus on male heroism, Tahirah's voice foregrounds the invisible endurance of women sustaining families, coping with uncertainty, and maintaining dignity in the face of loss. Her statement, "As a young army officer's wife I went through the Second World War", is deceptively simple but deeply revealing. It positions her as an active survivor who bore the emotional, domestic, and psychological burden of war.

As a young army officer's wife I went through the Second World War, she said. 'We had seen the emergence of Hitler, and it was nothing short of a miracle to witness his fall. The emergence of a personality like Gorbachev, endeavouring to put an end to Russian expansionism, is yet another miracle which may bring endless peace to

mankind. And so one lives in the hope that to every action there is a reaction. (Husain, 2024, p. 8)

Tahirah's resilience lies in her ability to transform trauma into hope. Her reflection that "to every action there is a reaction" demonstrates a philosophy of endurance, a belief in renewal even amidst devastation. Rather than succumbing to bitterness, she reframes suffering into strength. This is a crucial counter-narrative: where trauma is often associated with paralysis, Tahirah models how memory can be rechanneled into survival strategies for herself and her descendants. In Hirsch's terms, she becomes a postmemory subject not only transmitting trauma but also offering her heirs an example of resilience and constructive endurance.

Ameerunissa who is sister of Tahirah her daughters were enthusiastic readers of Urdu literature that highlighted the struggles of women in society. The stories of girls being forced into marriages or mistreated by their in-laws resonated deeply with them. However, their father disapproved of their reading material, worrying about its influence on his daughters. He would often ask their mother to keep the books to herself, believing that such literature was not appropriate for young girls. Despite his disapproval, Tahirah, one of the daughters, saw the value in these stories. She believed that they raised awareness about women's rights and capabilities, and they will be able to do things on their self, which was essential for societal progress.

Muslim families didn't really wake up until, sadly, the partition of India took place, she said, remembering the instability of 1947 and the vulnerability of those still living under variations of Purdah. It was so difficult for women to get out and be able to fend for themselves (Husain, 2024, p. 83).

Inherited Trauma and Displacement

The Partition of 1947 left indelible scars on Husain's family. Testimonies from her grandparents, Shahid, Tahirah, and Mary, highlight how trauma was carried forward. Shahid's words "Now I go to Pakistan, to begin life as a Pakistani" express both hope and helplessness, underscoring the loss of home, family, and identity. Trauma, in this sense, is not confined to individual memory but becomes a collective inheritance, transmitted across generations through silence, longing, and fragmented recollections.

Women's voices provide especially poignant illustrations of this inheritance. Tahirah remembered leaving her home with dignity, telling her children that displacement could still be endured with faith and hope. Aziza, on the other hand, vividly recalled burying guns in the garden before fleeing across the border, memories so powerful that decades later they surfaced in her retelling with widened eyes and trembling voice. These testimonies embody what trauma theorists call "flashbulb memories," images and sensations so intense they are imprinted not only on the survivor but on those who inherit the memory. For Mishal Husain, listening to these accounts became an act of secondary witnessing, binding her to traumas she never directly experienced.

Women as Custodians of Memory

The intergenerational transmission of memories and experiences is a crucial aspect of Tahirah's narrative. As a grandmother, her stories and reflections have shaped the understanding of her family members, including Mishal Husain. The partition of India and its aftermath have become a part of their family's history, influencing their identity and worldview. Tahirah's memories serve as an attestation to the enduring impact of traumatic events and traumatic memories on families and different communities.

Some of this she went on to elaborate, such as her college days in Delhi, her war experience during which Shahid was fighting in Burma and her fears after 1947 about the aging parents who stayed behind in India and the cross-border friendships that were not possible.

People of my generation were incomplete for a long time in some respects,' she declared, We were accustomed to a way of life, friends we had formed and retained in spite of prejudices of life, such as religion. But such things do not count; human values do (Husain, 2024, p. 274).

Throughout *Broken Threads*, women emerge as the custodians of memory and resilience. Their stories are not only testimonies of suffering but also deliberate acts of preservation. Tahirah's influence continues through everyday gestures, laying a table, tying a sari, tending a garden that becomes a living memorial of her presence. Even as her memory faded in her final years, her legacy endured through the practices and values she passed on.

Tahirah's memory faded in her final years, but her influence is there in the way I lay a table, or look at a garden, or tie a sari, although my fingers will never scissor through fabric and flick it to create swift, sharp folds the way hers did. Maybe I'll try and recapture our life, the fabulous happy life that we had, five decades of it, she said on tape, after she was widowed, though she shied away from the idea of writing history.

Partition was a sad, sad era, she concluded. 'I will not hesitate to say it here even though this is not meant to be a political book - but it need not have happened, had the majority in India accepted ordinary demands from a minority. But it happened, and the way it happened was tragic. And to the eternal shame of the people of India and Pakistan, that big tragedy has been followed by others (Husain, 2024, p. 276).

Mishal Hussain used narratives of her grandparents to illustrate the heavy burden of the people who left their roots behind at the time of partition. Like Tahirah, she had a vague memory of her grandmother through letters and tapes. Mishal says i heard my grandmother's voice for the first time. She used to speak in English predominantly, with bursts of Urdu thrown in here and there, particularly when she narrated stories about her days in the university town of Aligarh. I think that before the establishment of Pakistan, we had complete lives, she commented

I feel that before Pakistan came into being we had a complete life, she said. 'Countries have their problems, whether they're ruled by others or by people that actually belong, and nothing is perfect. All I know is that the life I had before the partition of India was as beautiful and as rich as it was afterwards (Husain, 2024, p. 9).

These words of Tahirah encapsulate the enduring pain and unresolved grief associated with Partition. Tahirah's acknowledgment of the tragedy and its aftermath aligns with Caruth's notion that trauma is not confined to the initial event but continues to resonate through time, affecting subsequent generations

Similarly, Mary's retelling of Partition ensured that traumatic events were not lost to silence but integrated into family history. By narrating their ordeals, these women resisted erasure and redefined survival. Their testimonies illustrate that resilience is not merely survival of the body but survival of memory, dignity, and cultural identity. Women, often marginalized in grand historical accounts, here reclaim a central role as both victims and narrators, ensuring that inherited wounds become legacies of endurance.

Conclusion

Through the interwoven testimonies of her family, Mishal Husain creates a literary archive of trauma and resilience. Using postmemory and trauma theory, her work demonstrates how displacement, silence, and loss travel across generations, shaping fractured identities. Yet within this inheritance of wounds lies women's resilience the ability to transform pain into wisdom, silence into testimony, and trauma into strength. Tahirah's faith in the cyclical nature of history and Aziza's act of remembering exemplify how women sustain not only their families but also cultural memory itself. In *Broken Threads*, inherited wounds are inseparable from

inherited resilience, making women the custodians of survival and continuity in the aftermath of Partition.

The study of Mishal Husain's *Broken Threads* brings forward the profound ways in which trauma is not only experienced but also inherited across generations. Through the lens of Cathy Caruth's trauma theory and Marianne Hirsch's concept of postmemory, it becomes evident that the violent rupture of Partition continues to haunt the lives of its survivors and their descendants. The novel demonstrates that women, more than any other group, carry the burden of silenced histories and fragmented identities. The character of Tahirah emerges as a symbol of resilience, reflecting how women negotiate their suffering with silence, strength, and survival. Her story makes visible the invisible wounds of Partition and underscores that memory whether lived or inherited, is a central force in shaping identity and resilience. *Broken Threads* not only recalls the pain of Partition but also affirms women's ability to transform inherited wounds into strategies of endurance.

FINDINGS

The findings of this research suggest that Partition literature, especially Husain's novel, testifies to the enduring reality of transgenerational trauma. The silence that surrounds women's memories of Partition is revealed as both a burden and a shield, reflecting the complex role women play in preserving family honor while enduring unacknowledged suffering. At the same time, the narrative highlights the remarkable resilience of women, who reconstruct meaning and identity in the aftermath of displacement. This shows that women's voices, even when muted, remain central to the memory of Partition, and their experiences offer an indispensable framework for understanding the intersections of trauma, memory, and identity in South Asian history.

RECOMMENDATIONS

The study recommends that further exploration should expand its focus to other Partition narratives that foreground women's trauma and resilience. The scope of memory studies and enriches our understanding of how inherited trauma shapes women's lives in different cultural and historical contexts. Moreover, the interdisciplinary application of trauma and memory studies combining literature with psychology, gender studies, and history, would provide deeper insights into the lasting consequences of Partition. The novel holds relevance beyond academic circles, urging South Asian societies to acknowledge women's historical suffering, preserve oral testimonies, and promote intergenerational dialogue as pathways toward collective healing.

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