



Research Paper

The treatment of psychological trauma in the partition narratives.

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ABSTRACT: The research article delineates the theme of trauma theory in partition novels. Trauma takes place due to broken unsteady psyche. The paper recounts trauma as a theory seeks to examining the partition novels from the theory of traumatic perspective. The researcher will analyse the cause of trauma and its effect upon the victims of the partition holocaust.

KEYWORDS: Partition novel, trauma theory, holocaust, independence.

Received 07 July, 2021; Revised: 19 July, 2021; Accepted 21 July, 2021 © The author(s) 2021.

Published with open access at www.questjournals.org

I. INTRODUCTION

Partition literature is the combination of agony, pangs and bloodshed. It does not pause with ablating an interface of literature and history; it also interfaces prophetically with our future as a nation and urgently demanding to be civilized. The expectant dimensions of partition are war, massacres, holocaust and the natural calamities urge the authors to create magnificent works of art in literature and other forms of art. Without any doubt the partition of India is considered as a very great historical event and communally exalted tragedy of an eminent magnitude.

History of partition is the history of consturpation and trauma. The inadequate aspect in writing the history of trauma is that society granted cardinal forces rather than asserting the victimhood of the victims. Several number of people where is estimated to have been assaulted, numerous numbers violated and transmuted, uncountable numbers uprooted and converted into refugees in the Indian partition event of 1947.

II. OBJECTIVE

The aim of the research is to discover the concept of trauma underlined in the partition novels.

III. REVIEW OF LITERATURE

The independence of India in 1947 was followed by the partition of the subcontinent on religious background. The partition led to the formation of two independent nations India and Pakistan. Everyone were eagerly expected the independence of the country but it extended as a painful birth of two nations which constituted one of the most grievous boundaries of the world.

The separation of India saw vehemence of an unexampled dimension. The public were enceinte of the happiness of independence but were unexpectedly captured in cruller of communalism. For many it was a period to pray for the welfare of their family and friends and also pray for the restoration harmony while others enamoured in the fury of communal retaliation.

All of a sudden public induced to cognized their religious faith and of the hostility towards the other religious group. Almost the partition violence was plotted and unionized which was intertwined with political issues. The main political intention was to dispelling the people of other community and to demand territory. It is significant to perceive the pre-partition attitudes of one community towards the other and the manner of life in the undivided nation. Cathy Caruth considers that in order to apprehend trauma which is of extreme prominence to realize the context of experience which is essential to understand the urge behind the partition violence. It would be unfeasible to realise the cause and deductions of the hostility and the vehemence the partition holocaust witnessed without actualizing the religious importance of that period.

Freud opinions that dreams, unwrap our profound thoughts, are the upright mode for dissecting human thoughts. To Freud, " Now dreams occurring in traumatic neurosis have the characteristic of repeatedly bringing the patient back into the situation of the accident a situation from which he wakes up in another fright".(Freud, "Beyond" 7)

The separation of the nation twisted to be not only the partition of the country but also the partition of countless families. The chief agenda of the culprits of violence was the abduction of women. Innumerable women were violated in the turbulence of the partition. During the time of partition the uncivilized kind of physical humiliation was traumatizing. The victims of the rape were ostracized by their family or the society. The real life fact behind the situation is the society shapes a woman to be subdued, passive and dependent. If she is molested ; she is damned for not giving an oppose.

Self -denial and integrity of woman are inquired by the society. The trauma of rape is not adequate, the treatment towards the survivors imparts to their distress. The idea of impurity implanted in the mind of women that they concurred to death being a meliorate choice.

Cathy Caruth remarks that trauma is a reiterated agony of the occurrence. Disasterous events get recured for those who have gone through them." She specifies, "... the experience of trauma repeats itself exactly and unremittingly, through the unknowing acts of the survivor and against his very will" (Caruth, "Unclaimed" 2). She shows that the traumatic experience is not actually that the moment of event. The consciousness is not capable to intermingled the experience in the conventional retention of a person. The psychological trauma is incomprehensive so the victims are not able to perceive it in its completely. In the mode of flashbacks the traumatic occurrences re-experienced by the survivor.

Partition event has absolutely testified to be a trauma from which the Indian subcontinent has not ever entirely recuperated. Genuine traumatic experiences not reverberate in its history writing, an event that is deplored by many. Most apparently, for a distinguished people the consequence was traumatic in the original sense of the Greek word trauma: a wound inflicted on the body. The catastrophe of partition incorporated both physical and psychological injuring, with the physical pain can confined with prospects of bodily distinguished cultural individuality. The description of traumatic violence seems more powerful in literature than historiography.

IV. METHODOLOGY

It will be a qualitative analysis including close reading, elucidating, comparing and contrasting the primary sources selected for the study. Critical essays on trauma theory books on partition narratives will also be incorporated to do the research.

V. CONCLUSION

The partition holocaust was finally persists beyond the capacities of narrative to refill which is more difficult to negotiate with the transient remoteness from the event. Today partition literature can be extended to actuate individual procedures of reminiscence, introspection and lamentation. By instituting the account of partition violence, the writer proposes a chance to the people of future generations to acquire a lesson from the aftermath of such dreadful holocaust.

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