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The Study of Affect in Partition- A Study of Where the River Parts by Radhika Swarup and The Book of Everlasting Things by Aanchal Malhotra .

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Abstract

The 1947 Partition of India ranks among the most devastating episodes in South Asian historical record due to its forcible forced relocations of twelve million people together with the loss of more than one million lives. The emotional aftermath of Partition which caused displacement and homesickness and individual loss receives insufficient attention in studies even though political and historical evaluations lead most discussions. Through this research the researcher responds to this knowledge gap by analyzing real-life love narratives alongside fictional stories as they establish emotional centers and passive means of resisting communal violence and historical turmoil.

The Theory of Affect is a social science theory that studies feelings, or affects, and their relationship to emotions, embodiment, and power. One of the important aspects of The Theory of Affect is the Emotional responses under which the Affect theory examines how people respond emotionally to real-world events and structures. Independence in 1947 as witnessed in the Partition of India was a very shocking moment as the subcontinent was divided into two pieces, India and Pakistan. When British decided to leave India, they had done it so quickly and unmethodically that it caused one of the biggest population shuffles in history with around 15 million people being forced from their homes. The consequences were brutal, witnessed by new borders and commencing communal riots that killed innocent souls whether they were a man, woman or a child. Millions of people died in the violence as many families were separated and the bitterness remains felt up to date. Partition is an ever-present memory in the socio-political framework of South Asia forcing a forgiveness of twenty first century peace and the destruction of communal violence.

There was bloodshed and violence of the partition but it would be remiss not to notice the qualities of love and strength that unfolded at the time. In the instances of kind interaction, love burned like a feeble light of a candle in the vast abyss of suffering. It would be very interesting to analyze works of authors of that epoch conveying feelings of desire and despair while struggling with one's own existence, the ability of a character to love, which remains the driving force of life. In that lies the strength of purpose, of hope, and above all love – that the worst and the bleakest landscape is capable of sprouting love and nurturing it. They especially point to the hope which exists in love as an immortal virtue because the human heart is forever whole.

Where the River Parts by Radhika Swarup published in paperback on 18th February by Sandstone Press and The Book of Everlasting Things by Aanchal

Malhotra which was published on December 27, 2022 by Flatiron Books. My Dissertation aims to bring out the deeply personal and emotional perspective to a historical event which is often discussed in terms of political and social upheaval. The stories explore the themes of loss, separation, and resilience. The characters' struggles to maintain their relationships amidst chaos highlight the emotional toll of the Partition. My goal is to theorize the fictional experiences of the characters in the novels by analyzing them in terms of affect, or 'love' and

'compassion'. Furthermore, my dissertation aims at investigating the narratives of survivors and their stories of love and compassion after the violent incident of Partition.

Keywords: *Partition, Affect Theory, Crisis, Love, Real-Life Narratives, Emotional Geography, Displacement.*

*Jinke bichrey they apney, aur tute they kayi sapne
Woh ab tak soye nahi*

Idhar bhi, udhar bhi

.....

Kheench li kuch gururmando ne ek laqeer Insaniyat

bikhar gayi

Idhar bhi Udhar bhi

-Laqeer by Naushad Lightwala (Lightwala, Khayal, 2017)

Introduction

The Partition of India became the end result of British imperial power in the Indian subcontinent. British Parliament approved the Indian Independence Act of 1947 to establish independent India and Pakistan on August 15 1947 (Jalal, 1994). Religious statistics determined the basis for partition as Pakistan formed into a Muslim-majority country while India established itself as a Hindu-dominant secular nation (Gilmartin, 1998, pp. 1068-1095). The concept of Pakistan emerged because the *Two-Nation Theory* postulated that Hindus and Muslims required distinct independent nations (Singh, 2009, pp. 59-65). This religious-based geopolitical split triggered vast destructive violence from which people migrated massively and produced permanent socio-political outcomes. Contrary to political leaders' pragmatic vision of Partition as a tension reducer it became the source of devastating human suffering. More than 12 million people were forced to migrate and over one million people died during the communal conflicts and organized mass killings while Hindus and Muslims and Sikhs were separated from their birthplaces. Scholars estimate that the killings through massacres along with forced conversions along with abductions resulted in the death of 200,000 to over one million people (Butalia, 1998).

Partition like an earthquake surpassed its function to remake borders because it feigned apart social connections between families and cultures leading to permanent scars in historical memories of the region. The experience of Partition removed itself from political dimensions to become a deeply personal ordeal for the surviving members of that time. The resulting trauma displaced individuals while tearing apart social connections leading to a scarred terrain populated by emotional wounds instead of physical barriers. As Jennifer Yusin aptly describes, "*Partition ushered in 'a geography of trauma' and became synonymous with an unprecedented explosion of communal violence and migration among communities of Hindus, Muslims, and Sikhs*". (Yusin, 2009, pp. 453-468)

Many people struggled to understand unfamiliar territorial boundaries when political leaders far from home drew new borders yet their primary experience involved violence along with fear and profound losses. The deep rift between Partition's ideological presentation and its actual human losses which produced extensive physical and psychological feelings of dislocation in those who experienced it. Complimentary history existed alongside divisive narratives in the way people who tried to merge their

past shared narratives struggled to accept the new imaginary bifurcation in the post-Partition era.

This framework makes affect theory an incredibly useful tool to analyze emotional terrain because affect theory assumes embodiment exists as our basic perceptual mode. Works such as Silvan Tomkins's *Affect, Imagery, Consciousness*, which foreground the affects as primary motivators of human behavior, or Eve Kosofsky Sedgwick's extension of this framework to explore the relationship between affect, identity, and culture have defined the field. The primal nature of affect emerges as the core subject matter in Brian Massumi's book *Parables for the Virtual: Movement, Affect, Sensation* where he studies affect relations and instant reactions. Digitizing foundational texts serves as the basis for my dissertation research because it uncovers the emotional power of love and loss which Swarup and Malhotra depict in their works *Where the Rivers Part* by Radhika Swarup and *The Book of Everlasting Things*, offering insight into the Partition survivors' actual experiences of such trauma and its impact. During the era of political unrest interest narratives strengthened survival and hope as individual and human interests appeared to resist the prevailing atmosphere of political hate that surrounded this period. *The Study of Affect: A Comparative Analysis of Where the Rivers Part by Radhika Swarup, The Book of Everlasting Things by Aanchal Malhotra, and Real-Life Narratives of Partition Survivors* is the title of my dissertation which investigates this gap. Through the exploration of fictional representations of love and testimonials of the survivors of the Partition, this research opens up how 'affect', the impact and the impacted, underwrites the embodied and socio-cultural memories of violent division and affective longing in a time of crisis.

Love stories emerged as fragile yet impactful examples of human connection throughout the bloody Partition of India because they represented a limited form of resistance against social disorder. The onset of religious violence compelled communities to use romantic love connections that put people at personal risk to cross cultural boundaries. During the Partition of India established literary records documented how actual and fictive relationships formed emotional bonds between individuals who otherwise lived through national disorder. People in these testimonies faced emotional internal conflicts against social obligations and continued fighting to protect their humanity from being dissolved with spreading hate and division. Through oral and literary testimonies Partition-era love stands as a significant sign which links yearning with historical destruction along with the continued belief that this brief love experience would endure despite societal suppression.

Partition delivered emotional understanding through its examination of literary and authentic historical stories at a comparative level. This paper analyzes the fictional portrayals of two novels' characters while comparing them with authentic Partition survivor experiences through Radhika Swarup's *Where the River Parts* and Aanchal Malhotra's *The Book of Everlasting Things*. The central research inquiry investigates the degree in which literary works and survivor testimonies address trauma management together with emotional survival potential facing this historical disaster. The research implements Affect theory as an analysis framework to evaluate emotional tones in these narratives to study how subjects dealt with grief and homelessness and their desire for place attachment. The chosen books function as colorful mass-market post-partition stories which unite political development with emotional storytelling about love along with loss and survival accounts. The novels present characters who experienced physical and sexual abuse during Partition after the communal riots affected them. The novels coexist with verbatim survivor accounts that share authentic survivor perspectives. People who witnessed partition experience its effects through various perspectives that become visible through these stories.

During the 1947 Partition of India both land and human relationships parted ways although friendship goals remained incompatible with aspirations. Several unfulfilled tragic relationships stemmed from the Partition violence because the new borderlines split India and Pakistan apart. The stories presented more than romance as they recounted people defending their peaceful relationships until the links were destroyed by rising communal animosity and the weight of global affairs. The developing romantic relationships between people during this moment faced inevitable demise instead of true failure due to the world's unwillingness to enable love's victory over its struggles with fear and disputes

and the use of force against them. Youths of different faiths pursued their passionate relationships inside temples and mosques as well as libraries and peaceful garden neighborhoods that lay outside their family and societal boundaries. The duration of united India enhanced the growth of interfaith friendships because the shared cultural background created ample space for romantic possibilities. This communal violence destroyed the previously peaceful existence in India as soon as the Partition occurred. Before everything became unknown all had once felt familiar. Friends turned into enemies. Over many years of coexistence between different communities began to explode violently through outbreaks which then maintained a cycle of payback. Before Partition there was a

dangerous setting in which love relationships across religious and regional borders evolved from being unfathomable to encountering substantial threats to personal safety.

Numerous sources maintained by family memory and oral interviews conducted by the 1947 Partition Archive present the same recurrent story about pairs of lovers who suffered because of religious divisions and political turmoil alongside refugee displacement and battle. The departure of a Punjab-based Hindu boy from his Muslim girlfriend occurred right before she left with her relatives to seek safety in Lahore. A Sikh woman stayed unmarried after her love disappeared while taking his own life through a train accident. During his absence a Muslim man kept thoughts of his departed Hindu woman who stayed behind in Delhi. Endless accounts across the Subcontinent demonstrate both the intense emotional destruction Partition caused and the efforts that people made to maintain their romantic relationships during that troubled time.

These failed romance stories create enormous devastation because they never received proper endings nor enabled their affectionate dreams to blossom. Love between pairs in early 1940s Pakistan involved shared secret messages hidden from view then brief glances at busy times and brief conversations when darkness settled. The political narratives and stories of power after Partition silenced the dialogue between lovers so that it now remains everlasting. Stories remained living because they existed in unfinished form to reach our present times. They are remembered, retold, reimagined. Love appears in literature and oral history as well as film which proves that brief romantic relationships create lasting effects which transcend state borders. Partition's turmoil yielded unmodest tales of powerful emotions indicating how people opposed partition by showing compassion yet maintaining deep desire and eternal hope. During Partition these stories reveal enduring stories about human relationships instead of unhappy end

results. Despite turbulent historical events people continued to express their affection for each other.

The displaced lovers whose relationship were divided by partition must traverse physical barriers that destroy the influenced connections with their former residences. As Asha Choubey rightly observes, "*The smell of nostalgia, of memory and the past; the aroma of native food and all the native fragrances keep haunting; bringing much comfort to the aching heart*".(Chaubey, 2014, pp. 52– 57). The memory becomes a kind of trope to address love in Aanchal Malhotra's *The Book of Everlasting Things*. A

meticulous understanding of this phenomenon remains essential in its Indian applications. With the disjunctive nature of identity formation, the longing for the food, the incense, and other natural smells interlaces with cultural and personal history.

This investigation is also in touch with that of Sara Ahmed, who studies how emotions relate to culture and politics and how these emotions tie individuals to particular places and peoples. Ahmed's work related to this issue, *Cultural Politics of Emotion*, is useful for assessing emotional issues regarding the question of belonging and displacement in Partition stories. This interdisciplinary perspective will not only deepen the critique of Partition literature, but also situate my research within a segment of literature that is expanding in range which exposes the importance of affect in the study of historical trauma. This dissertation seeks to bridge the gap between fiction and non-fiction as well as between affect theory and historical fiction by showing the dispassionate but emotional reality of Partition. It lessens the romance and pathos surrounding Partition and focuses instead on the importance of these conversations today, around migration, identity, and resilience.

Through Ayesha Perveen's analysis of *Train to Pakistan* by Khushwant Singh alongside *Gurmukh Singh ki Wasiyat* by Saadat Hasan Manto we see how love and communal values intersect and compete against each other during the Partition of India. In the context of Partition politics and growing communal tensions Perveen saw personal love grow stronger as social bonds between Sikhs and Muslims failed to hold. In the novel *Train to Pakistan* Jugga shows his love for Nooran by risking his life to protect both her and her Muslim community. According to Perveen, transcendental love transformed Jugga's heteronormative love so that he could sacrifice himself for both the woman he loved and her entire community. Gurmukh Singh reveals his undying dedication to Abdul Hayee through devotion in Manto's story that fights beyond the situation's chaotic communal disturbance. When communal hatred takes control of his story, Gurmukh Singh's son upholds the gratitude as promised but suffers a tragic end.

Perveen highlights the contrast between these individual acts of love and the broader communal hatred, Parvin states, "*Personal love and dedication remain steadfast, but the insensibility spread by chaos overcomes communal love*" (Parveen, 2022, Purdue University). Both stories vividly illustrate how the loss of "home" and forced migration amplified the precariousness of human connections during this period, as communities previously bonded by mutual respect were driven apart. Understanding emotional

responses after Partition becomes possible through studies of how personal love survives great hardship.

Literature Review

In reviewing the paper *Re-Negotiating the Trauma Theory in Select Partition Novels* by B. G. Uma Maheswary and A. Lourdasamy, this research faces a primary restriction because it investigates only four older novels which include *The River Churning*, *A River with Three Banks*, *The Shadow Lines* and *What the Body Remembers*. With its analysis of trauma presented in select Partition novels this research article directly supports this dissertation work. Various authors present the mental anguish of their characters especially female characters before and after Partition in their written narratives. This paper provides essential research value because it studies Trauma Theory and PTSD in conjunction with Partition literature to support this investigation into Partition story emotions.

The paper applies Trauma Theory at length yet overlooks the essential theories of Affect Theory. Trauma Theory focuses on Partition-induced mental injuries yet Affect Theory enables readers to understand emotional trauma along with the physical manifestation of trauma and how psychological damage is passed across generations. The evaluation lacks enough documented interactions with actual Partition survivors because it chiefly utilizes fictional depictions. This dissertation explores direct correspondences between literary work and facing testimonies from survivors to produce an entire view of Partition's emotional dimensions.

The paper lacks sufficient analysis of both love stories and human relationships that developed during the Partition period. This study mainly analyses violent events alongside displacement and loss while failing to address how fictional stories of love provided resistance and healing abilities. The research evaluates emotional stability during Partition to develop an alternative understanding of Partition narratives beyond their dominant sorrowful nature. The research acknowledges the traumatic experiences of women during Partition but fails to go further by exploring their ability to take control of their situation or rebuild themselves. Through this research I will examine how women handled their traumatic experiences following Partition and both endured and rebuilt their lives as a way of expanding existing gendered perspectives in Partition literature.

The research treats Partition as a single historical occurrence without establishing its extended psychological aftermath on ensuing generations. The

research investigates the ongoing influence of trauma and memory on Partition survivors since these phenomena mostly remain unnoticed in Partition research. The newly proposed framework of this dissertation will provide an emotionally prosperous viewpoint on Partition research while transcending traditional trauma analysis to study the connections between history and love alongside memory and emotion.

The paper titled *Intersecting Realities: Exploring Partition Narratives* by N. Ashok Kumar and Dr. P. Sartaj Khan delivers an extensive analysis of Partition literature through an investigation of spatial dynamics and narrative devices. The article presents important findings on Partition narratives through an analysis of spatial representation alongside identity and memory aspects and their presentation. This paper explores Partition storytelling but lacks incorporate contemporary literature and Affect Theory to develop its findings. This research effectively uses spatial representation together with displacement as major analytical elements in Partition literature. Through a comprehensive analysis this research examines how actual and mental geographic locations function as symbols that represent deficits of identity and social conflict together with separation and identity breakdowns. This study provides extensive analysis about geography together with setting and symbolism but omits investigation into Partition's emotional dimensions. The research in this dissertation uses Affect Theory to evaluate how both characters and survivors experience psychological and emotional reactions during Partition events.

One major deficiency within the paper emerges from its absence of real survivors' testimonies. The article studies fictional materials only and does not support its analysis with oral history nor firsthand survivor testimonies related to Partition. This project establishes direct relationship links between literature that presents Partition as fiction and real survivors' firsthand experiences to create an enhanced comprehension of Partition's psychological and emotional aftermath. This

research includes survivor testimonies to establish connections between factual Partition accounts and cultural memory of the trauma which survivors transmit to succeeding generations. This research study inadequately investigates the therapeutic potential of love against trauma in literary works about Partition. Although the author investigates displacement violence and identity crises during Partition they fail to examine how love stories resisted and recovered from the chaos of this event.

The research article adds meaningful emotional depth

to Partition research through its focus on unexplored areas. The research expands beyond the spatial and narrative frameworks analyzed here to identify emotional elements of Partition while including present-day texts and oral survivor testimonies and studying love as a tool of endurance along with gender-based survival and trauma experiences.

Through the paper *An Interpretative Phenomenological Analysis of the Emotional Experience of the 1947 Partition Survivors* Ananya Kalra and Eva Zysk use psychological analysis to understand Partition trauma by investigating survivor testimonials from the 1947 Partition Archive. The fits perfectly with the research focus of this dissertation because it presents an extensive analysis of Partition trauma through survivors' personal stories. The study performs a psychological and emotional partition survivor experience investigation through its analysis of interviews stored in the 1947 Partition Archive. The research presents important revelations about survivor trauma recollection procedures and their use of narrative distancing along with humour as stress relief and chronic mental imagery. The research investigation enhances Partition trauma comprehension significantly although this project extends into new areas of exploration from these findings.

This research utilizes *Interpretative Phenomenological Analysis (IPA)* to analyze survivor testimonies which stands as a main advantage of the paper. This research about Partition investigates emotional aspects alongside affective elements because it follows a similar methodological framework as this approach. The research shows how trauma brings destruction to core aspects of self-identity including sense of belonging which matches directly with this dissertation topics. The paper demonstrates how survivors experience a combination of memory- emotional distress while fighting post-Partition homesickness and feeling estranged in their new surroundings. The research direction of this study examines the presentation of historical trauma across generations from present-day Partition literature. The research produces beneficial findings about

emotional resilience and coping strategies together with memory processes yet features multiple gaps that this dissertation intends to resolve.

This investigation faces its main weakness because it focuses on a limited range of demographic participants. The analysis focuses on a limited number of three survivor stories among Hindu and Sikh individuals who came from current Pakistani territory to India. The researchers admit that their research lacks representation from Muslim and Pakistani

victim-subjects which reduces the study's ability to provide complete understanding of Partition trauma. This dissertation fills the research gap through a dual inversion of Hindu and Muslim perspectives found in *Where the Rivers Part* by Radhika Swarup and *The Book of Everlasting Things* by Aanchal Malhotra. Through their stories these novels deliver a more comprehensive study of Partition because they depict belief groups with complex experiences involving loss and love in relation to their displacement.

Research in this work fails to combine psychological insights into Partition trauma with literary illustrations of Partition trauma because it mainly depends on psychological analysis. The study reviews survivor testimonies through the Interpretative Phenomenological Analysis (IPA) framework but fails to evaluate how Partition literature portrays these psychological and emotional experiences. Fiction provides emotional experiences that go beyond what can be achieved through oral history recordings which is the objective for this study.

Zeba Rizvi's Memory-Emotions of Partition: Silence and Secularism-Pyar by Deepra Dandekar examines Partition through the emotional lens and memorial journey of Ashraf Muslim woman Zeba Rizvi who lived through Partition as a child. The research provides significant insights about oral history and memories and emotions. The paper serves as key research for this dissertation to study Partition memories and emotions and silence that appear in an individual survivor's oral history. The study functions well to understand how emotions combined with silence and memory influence Partition survivors' reminiscences specifically among female survivors. This paper brings substantial value to the research of Partition memorial practices but stops short of final conclusions about its field. The paper explains Partition memory-emotions as an ongoing transformation that depends on personal stories alongside social order and governance factors. The survivors including Zeba Rizvi develop their understanding of Partition based on their personal growth of self-identity. The study I conduct examines the function of Affect Theory in analysing Partition experiences through emotional storytelling methods. The paper establishes a phenomenological theory of emotions which serves as the investigation foundation to study trauma-relate emotions in Partition literature including love and longing with nostalgia.

This research looks at a single micro-history narrative that primarily tracks Partition experiences through the personal story of an individual. Although emotional and personal understanding reaches depth through this

work, it lacks the ability to perform broad comparative research. The combination of literary novel analysis with survivor witness documents provides this research with an expanded series of Partition experiences during this emotional period. The comparison methodology prevents the study from restricting itself to one isolated story because it explores emotional experiences through several stories.

The paper discusses love (pyar) alongside secularism and silence in Partition but fails to demonstrate the active role love plays as a survival mechanism. This study analyses love within communal similarities and remembrances but fails to examine its potential role as a traumatological resistance. Through an analysis of how love and longing created new experiences during Partition this research develops another dimension to this historical event. Affect Theory serves as the basis of the analysis to demonstrate how love and desire function in Partition literature beyond silence and loss by showing how these emotions enabled people to handle displacement and trauma.

The paper includes an acknowledgment about gender but fails to conduct a thorough evaluation of how Partition narratives represent women's power after their missed experiences. The dissertation shifts focus from typical victimhood accounts toward studying how women characters work to negotiate trauma while rebuilding their existence and regaining power in the midst of loss. The analysis of resilience enables me to produce a more sophisticated understanding of gender dynamics in Partition literature.

Scars of the Nation, Wounds of the Heart

The British dominion over India was fading while the country split into two parts after the summer of 1947. The Partition of India acted beyond border creation since it severed away existence between families and familial relationships as well as cultural heritage. The transportation system enabled both refugee moving and corpse transportation. People abandoned their homes which previously played host to joyful activities during the silent hours of darkness. The partition divided around 15 million people from territory they would never have chosen to leave behind their former selves. Statistics cannot hold all types of losses.

Raj describes the true account of his affection for Yasmin who was a Muslim girl in the period preceding the Partition of India. A soft terrace became their perfect setting to light a candle between them as they dreamt with open eyes. Raj showed Yasmin the starry night sky symbolizing his promise as a young man in love. The chaos of Partition appeared violently through

uncontrollable actions rather than a simple knocking entrance. "I was crying, she was crying, and slowly, slowly... we left each other," Raj remembers. The words he spoke continue to tumble as fireflies from a flame which persists in his thoughts and the lovers parted ways knowing they would never meet again.

Raj experienced a genuine love affair of which Partition of India became a significant historical element. Raj and Yasmin expressed deep romantic hope through their meetings on the terrace where they would create light with a candle while envisioning their shared future. During their relationship Raj assured Yasmin he would bring whatever she desired as he believed their love could conquer every challenge in their way. Partition acted as a divider which compelled them to weep as they were never allowed to meet again. Raj found his lifetime partner in Gita after many years of separation because she shared the same physical appearance as Yasmin including identical facial features as well as matching curly hair. After Raj pretended to study Hindi from his future wife he married Gita in 1958 following their relationship development. After moving on in his life Raj maintained a strong memory of Yasmin in his thoughts. The passage of years did not change his heart because his trip back to Pakistan in his later years triggered deep emotional responses. He exited the plane to perform a traditional gesture of putting arid earth to his brow while kissing it and touching his brow as a symbol of yearning for his departed homeland. During his return visit to his childhood residence he recalled the time he had first seen Yasmin on the flat roof while understanding that his initial impressions still filled his memory. After that meeting he and Yasmin lost all opportunity for another encounter.

Raj narrates his experience regarding the Partition's devastating damage in real life through *BBC Partition Narratives* just like Radhika Swarup portrays Asha in her novel *Where the Rivers Part* because both accounts explore the destruction of national unity. These stories demonstrate how historical changes create love challenges while people slowly recover from displacing their homeland connections. The cultural dimensions of emotion and their influence on personal displacement accompany longing and nostalgia can be better understood through *The Cultural Politics of Emotion* written by Sara Ahmed. The stories of Raj and Asha in *Where the Rivers Part* demonstrate how love maintained a state of naive optimism until Partition perpetrated its destructive violence. The terrace at their window becomes an emotional sanctuary where Raj and Yasmin hold their candlelight and imagine their lives together as husband and wife. Raj shows the same innocent romantic spirit of Asha

and Firoze by extending his hands toward the moon to promise it to Yasmin in the same way Swarup's characters do in his novel.

However Partition serves to destroy their romantic love between Raj and Yasmin while also severing the bond between Asha and Firoze. Both stories demonstrate how the characters' break from each other demonstrates the extensive historical damage inflicted on their homeland through partition. Ahmed writes, "emotions are both about objects, which they hence shape, and are also shaped by contact with objects". Our emotions lack independent reality because they emerge fundamentally from the effects of historical events along with political circumstances. The love between Raj and Yasmin transcended personal boundaries because it emerged from Partition's shared historical experience which destroyed many intimate relationships caused by the establishment of new national borders.

The Pain of Forced Separation and the Persistence of Memory

The main common theme across these narratives involves how enduring memories along with yearning stay persistent despite everything changing. During his visit to Pakistan after many years Raj automatically kneels down to touch the ancestral soil before kissing it while placing it upon his forehead. This act embodies what Ahmed refers to as the stickiness of emotions: "Feelings may stick to some objects, and slide over others". Memory sticks to the actual land thus making it an important physical remnant of events which continue to exist beyond erasure.

Asha's late return to Lahore demands that she face suppressed sentiments from the past in the novel *Where the Rivers Part*. The metropolis has transformed since then yet her associated feelings remain the same. Ahmed explains this phenomenon through the idea that emotions do not simply reside within individuals but instead "stick" to places, objects, and people over time. The emotional response Raj feels during his Pakistan visit entails more than individual sentiment because it represents the deep psychological distress Partition survivors continue to endure.

Moving Forward, but Never Truly Letting Go

Raj and Asha proceed independently with their lives in the same country of India. Gita marries Raj although she has physical features identical to Yasmin while Asha establishes a fresh life alongside her Indian husband. Although their separation marks a new phase it does not signify that one has emotionally moved on. The echoes of Raj's lost love affect his current marital relationship with Gita thus disproving the belief that

affect fades naturally over time because it finds new ways to persist. Ahmed writes, “Love may be especially crucial in the event of the failure of the nation to deliver its promise for the good life”. After Partition denied Raj his love with Yasmin he transfers his former feelings towards Yasmin by connecting with Gita in a way that feels like recreating what he lost.

Through the narrative Asha demonstrates the same suffering from displacement that other characters experience. The moving forward of her life brings Firoze's memories with her though she continues to live her new present until her Pakistani journey draws her back to face unfinished emotional attachment. According to the novel all time progression forward does not result in a complete forgetting of our past. This aligns with Ahmed's claim that “emotions do not positively inhabit anybody or anything” but instead move through social and historical landscapes.

Both Raj's personal tale and *Where the Rivers Part* show that Partition created a dual effect which ruined not only politics but also permanently altered family connections and personal character traits. The personal relationships of Raj and Yasmin along with Asha and Firoze turned into historic locations that allowed Partition's traumatic memories to manifest in real time. Using Ahmed's work on affective economies lets us see that Raj's kiss on Pakistani ground and Asha's return to Lahore create powerful emotional intersections between past and present. The narratives demonstrate that love and loss together with yearning represent not individual events but integral parts of Partition history ongoing from the past until today and extending across future generations.

The Geography of Broken Hearts: Love Across Partition Line

The love stories of Indian Partition form part of history through tragedy since some stories reside in writing while others express themselves silently. The true story of Buta Singh and Zainaab remains a profound historical record which shows love falling victim to the conflicts around nationalization. The dire actions of communal identification together with the imposition of repatriation destroyed their romance which served to demonstrate personal relationships had to suffer because of political map adjustments. In Aanchal Malhotra's *The Book of Everlasting Things* Samir and Firdaus share a fictional love story which parallels the real-life breakup of Buta Singh and Zainaab by the weights of Partition events. Through their fictional narrative Samir and Firdaus portray feelings which correspond exactly to the authentic romantic

experiences of Buta Singh and Zainaab. These two narratives show the complete penetration of Partition's trauma into personal relations which thus affected national destinies and individual heart fates.

Through both the real events of Buta Singh and Zainab and the fictional story of Samir and Firdaus readers see how love as an affect outpaces social constraints yet the destructive nature of Partition denies the two couples' potential for a complete bond. In these accounts, personal passion is intensified by the affect system—a primary motivational force that, as Tomkins explains, is such that “without its amplification, nothing else matters – and with its amplification, anything else can matter” (Tomkins). The impact of personal affect gets separated by historical and political events thus producing permanent legacies of incomplete desire and split personality identity.

Cross-Religious Romance and Societal Transgression

During the difficult times of Partition Zainab and Buta Singh found their way to love even though social traditions at that time resisted their Sikh and Muslim backgrounds. Affect provides a force that counters rigid social systems through their romantic relationship. In *The Book of Everlasting Things* by Aanchal Malhotra Samir (a Hindu) falls in love with Firdaus (a Muslim) when they meet in Lahore creating an affect that fights against social restrictions. As Tomkins reminds us, “any affect may have any object” (Tomkins, 1:347), suggesting that the same raw affect of love can attach itself to diverse and even contradictory objects—be it personal identity or communal belonging—only to be fragmented by external pressures.

The Impact of Political Forces and Partition

The urgent implementation of governmental policies at Partition led to Buta Singh and Zainab undergoing a splitting experience which destroyed their life together. The separation between Zainab and Buta Singh who took his life near the Data Darbar in Lahore proves how historical events break apart strengthened feelings of love. Partition scars Lahore with new state creations which forces Samir and Firdaus to become separated by national borders that symbolize political disruptions. The raw affect of their love, initially potent and unifying, becomes subject to “a flexibility of assembly” that, as Tomkins observes, causes affects to “lose some of their uniqueness and visibility” when forced to integrate into incompatible social scripts (Tomkins, 1:175).

The Incompleteness of Love in Times of Crisis

Both relationships remain incomplete because historical events create such overwhelming disorganization that it surpasses their emotional connection or loyalty. The action of Buta Singh becoming an Islamic convert and his fruitless attempt to find Zainab stands as an emotional explosion which state and family politics crush to pieces. Samir and Firdaus share the same fate since political reorganization destroys their shared bond completely. The amplification method intended to strengthen motivational power is dismantled by external constraints thus creating an incomplete love affair that maintains active presence of loss.

Memory, Legacy, and the Personal Cost of History

The stories from Buta Singh and Zainab in Urvashi Butalia's *The Other Side of Silence* and in *The Book of Everlasting Things* chronicle the personal toll of Partition through their personal narratives. The stories show how basic human experiences such as scent recognition and emotional memories hold deep significance that represents suffering from historical trauma. Tomkins's theory

helps us understand this phenomenon by revealing how affect, though initially pure and potent, becomes fragmented through "combinatorial assemblages" with other drives and experiences (Tomkins, 1:65), thereby leaving an indelible imprint on collective identity and personal legacy.

The true stories and fictional accounts show how Partition destroys passionate connections even though love surpasses borders since political choices and social forces separate them apart. According to affect theory by Tomkins love acts as a primary affective reaction that can reach extraordinary heights but becomes highly susceptible to destruction when tribal and historic conditions resist acceptance. The historical events during Partition leave behind empty spaces where love was meant to flourish while creating permanent scars of unfulfilled affection because history forcibly splits emotional bonds.

The narratives follow how societal pressures split deep relationships by pushing lovers towards lives that demand them to abandon personal wants for responsibilities. Aanchal Malhotra tells Samir and Firdaus's tragic love story through *The Book of Everlasting Things* with details that make scent function as a cluster of symbolic meanings while Partition brings their love's end and social demands destroy it. Through *The Other Side of Silence* Urvashi Butalia depicts Buta Singh and Zainab as society's

victims because an oppressive political structure suppresses their emotions and their love remains a silent source of regret.

Conclusion

This research examined affective forces through love memory and longing which unfolded during the traumatic Partition of 1947 in the Indian subcontinent. This research analyzed real-life Partition survivor narratives together with *Where the Rivers Part* by Radhika Swarup and *The Book of Everlasting Things* by Aanchal Malhotra to establish affect operates as a personal and political mechanism that expresses historical and emotional and physical consequences of forced displacement and loss and separation.

Affect theory through Silvan Tomkins, Sara Ahmed and Brian Massumi allows the research to illustrate how affective events including love, grief, nostalgia and yearning served as both trauma outcomes and survival methods. The emotional path of Partition emerges from both realistic tales through characters including Asha and Firoze and Samir and Firdaus and true stories collected from persons like Raj. The personal narratives function as alternative versions to official Partition history because they reveal a new perspective on how self-identity and territorial boundaries and social relationships break apart.

Literature alongside firsthand survivor accounts has demonstrated that affect functions beyond individual emotions because it creates shared cultural forces between different people. As Sara Ahmed theorizes, emotions "stick" to people, places, and memories, and through this "stickiness," they construct enduring attachments to what is lost. The act of homecoming to Lahore to kiss homeland

soil represents an emotional expression of both memory recollection and claims about personal identity together with the connection to nationality. Through such meaningful gestures humans display their capacity to sustain attachments even during times of historical disintegration.

The book discussed both authentic and fictitious love narratives without avoiding their political dimensions. Many refugees used love to preserve their humanity during times where hate and displacement were dominant forces in society. Using affect theory it became clear that minimal expressions of emotional intimacy turn into resistance spaces against both communal hatred and political violence.

The research addresses missing elements in current Partition studies as it widens the analysis to complete the emotional picture of Partition experiences. This

research represents women's agency through affect while fighting victimhood narratives to showcase how love and memory developed their post-traumatic identities.

The study demonstrates how tales about Partition love contain vital potentials despite their unfinished tragic nature. The experiences of Partition continue to have influence on modern discussions concerning migration movements and border issues and cultural remembrances despite being historical events. Emotional inheritances from Partition continue to persist through written work as well as cinema productions in addition to family histories which pass from one generation to another. The affective aspects of Partition demand historical study because they represent a moral duty to comprehend the contemporary human need for relationship during times of devastation.

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