
Voices and Visions: Analysing the Role of Memory and Historiographical Layers in Urvashi Butalia's 'The Other Side of Silence' on the 1947 Partition

Dr. Bhujendra Singh Rathod L R

MA., M.Phil., PhD.

Assistant Professor and Head,

Department of English,

Government First Grade College,

Hesaraghatta, Bengaluru-560088

Mob: 8884571615, 7483109871

E-Mail: bhujendra25@gmail.com

Abstract:

Urvashi Butalia's *The Other Side of Silence* offers an innovative reassessment of the 1947 Partition of India by emphasizing the often neglected perspectives of women. This research analyzes Butalia's novel technique, using an extensive compilation of oral histories to document the profound societal and emotional trauma endured by women's experiences marked by forced displacement, bereavement, and identity disruption. By highlighting these gender-specific consequences, Butalia challenges traditional historiographical narratives that primarily reflect male-centric perspectives. The study analyses how Butalia's work addresses the inadequacies in prevailing historical narratives, emphasizing the marginalization of women's perspectives and their essential contributions to understanding the broader implications of Partition. This research analyses Butalia's methodology, which integrates individual testimonies within a comprehensive historical context, highlighting memory's role as an active participant in forming and modifying historical narratives rather than only acting as a passive repository. The research assesses how Butalia's narrative offers a more complex and empathetic portrayal of historical events, uncovering subtleties and discrepancies that conventional histories could overlook.

Additionally, it examines the ethical ramifications of representing trauma and personal narratives, advocating for a more inclusive historiographical approach that incorporates many viewpoints. Butalia's work enriches contemporary historical studies by emphasizing the sometimes overlooked perspectives of women affected by Partition, promoting a more thorough and inclusive understanding of historical events. This method emphasizes the need to incorporate minority views to comprehensively understand history, demonstrating how Butalia's contributions enrich historical knowledge by expanding its scope and depth.

Keywords: Partition, Trauma, Displacement, Bereavement, Identity, Memory, Testimony-nies, Historiography.

Following the Partition in 1947, the nation-building process resulted in the emergence of two unique identities: the 'Self' and the 'Other.' This separation underscores the need to examine the Partition's history from the perspectives of both groups, each presenting a distinct history. This intricacy undermines the concept of a cohesive historical narrative and throws ambiguity into the historiographical process. Butalia explores the many effects of Partition on India and Pakistan. She observes that, at first, Pakistan did not own its banknotes since money production was conducted in India. Furthermore, a significant professional transition occurred: barbers, weavers, and tailors migrated to Pakistan, while accountants, attorneys, and educators shifted to India, often motivated by religious considerations (97). Butalia, influenced by her Indian heritage, mostly emphasizes the Indian story of Partition.

In *Making Oral History*, Donald A. Ritchie asserts that oral historians depend on "first-person observations of witnesses of events great and small" to comprehend how persons experienced and interpreted their experiences, including their motives and intentions. Pippa Virdee, in "Remembering Partition: Women, Oral Histories and the Partition of 1947," observes a historiographical change in the early 1980s despite mainstream Partition history documenting various facts. This transition shifted from an emphasis on "great men of history" to a "history from below" perspective (50). Ranajit Guha's contributions to the subaltern viewpoint, prioritizing regional history above national narratives, are noteworthy in this context. Virdee emphasizes the contribution of feminists and social activists in revealing personal trauma (50). Urvashi Butalia exhibits this methodology in *The Other Side of Silence*, where she compiles and exposes personal narratives of the victims of Partition. Butalia contends that comprehending Partition and its consequences necessitates examining the event from the viewpoints of individuals who lived through it (13). Her methodology emphasizes history's emotional and psychological dimensions, illustrating how the curation and exclusion of historical data influence national ideologies.

Nonetheless, Butalia's emphasis on human tales does not entirely evade the difficulties of historical depiction. The possibility of discrepancies in her narrative emerges when juxtaposed with mainstream histories, partially owing to the intrinsic unreliability of recollection as a historical resource. This study will further analyze these challenges driven by many circumstances.

Ira Raja examines the use of oral history techniques and the related challenges Urvashi Butalia encountered in his critique of her work. Raja finds two main factors for Butalia's methodological choice: her dedication to commemorating Partition survivors and her engagement with the postmodernist difficulty of differentiating 'reality' from opinion (102). Oral history is fundamentally more inclusive, enabling the historian's voice to emerge via the process of curating and conveying the informants' narratives. Butalia explicitly recognizes her responsibility in curating the accounts for her book, saying, "And in the end, I have chosen to use a rather arbitrary criterion." I have included the narratives that have the most significance for me, the accounts of individuals with whom I have established genuine connections, or narratives to which I consistently revisit" (14).

Butalia's methodology encompasses both the collection and organization of personal narratives to emphasize their correspondence with conventional historical records. She openly acknowledges that her historical narrative is intrinsically subjective, shaped by her political and emotional inclinations (20-21). This viewpoint corresponds with Richard Waswo's assertion that history and storytelling possess a narrative core. Waswo cites Hayden White's assertion that history is constructed by choosing topological and narrative frameworks sourced from literature, especially within nineteenth-century historiography (304).

R.F. Foster's examination of narrative frameworks in Irish history, as articulated in *The Irish Stories: Telling Tales and Making It Up in Ireland*, exemplifies how myths, legends, and folktales may influence historiography. Foster illustrates that the narrative of Irish history often conforms to the narrative frameworks proposed by Vladimir Propp in "The Morphology of Folktales" (5). This indicates that the narrative techniques used in historiography may resemble those utilized in fables and folktales, thereby affecting the portrayal of national history. Foster contends that Irish historiography, shaped by these narrative structures, embodies a synthesis of individual experiences and national history, contesting the perception of history as only a compilation of objective facts (2). The narrative logic and thematic coherence of the "Story of Ireland" culminated in the late nineteenth century, when history became intricately linked with folktales, myths, and national narratives. Foster asserts that the evolution of Irish nationalism was markedly influenced by the amalgamation of these elements into a unified national narrative, highlighting the substantial effect of narrative frameworks on historical comprehension (3).

Examining oral history provides unique perspectives in contrast to conventional historical analysis. In her book *Narrating Our Pasts*, Elizabeth Tonkin explores the intricate interactions between the interviewer and interviewee in the oral history process. Tonkin sees the interview as an interactive conversation, contending that the resulting historical narrative is a collaborative construct influenced by both participants. This interaction is essential as it underscores how informants perceive and convey information based on their viewpoints, which may sometimes inject biases or intricacies into the story (85). Furthermore, Tonkin underscores the need to comprehend how historians' interpretations and prejudices shape the final text, which is crucial for readers to properly understand the story (80). She further observes that rendering the narrator's experience into more comprehensible language is a creative challenge for the researcher (86).

In *The Other Side of Silence*, Urvashi Butalia skillfully addresses this difficulty by actively participating in the narrative formation of her subjects. Butalia recognizes the intrinsic loss of subtlety that happens when spoken language is converted into written form. This approach often leads to "a deliberate structuring of the interview by the interviewer, who is generally in a position of authority compared to the interviewee" (15). Butalia's painstaking methodology is apparent in her selection and narration of many narratives, including those of her maternal uncle Ranamama, her mother Subhadra Butalia, scooter driver Rajinder Singh, the reclusive Damayanti, and Maya Rani, a Harijan impacted by the partition violence. The storylines are organized into thematic parts like 'Beginnings, Blood, 'Facts,' Women, 'Honour,' Children, 'Margins,' and Memory, reflecting the episodic structure of a book. This methodology enables oral history to enrich the traditional, linear narrative of mainstream history with additional dimensions. Storytelling serves as an essential bridge to the present, allowing people to engage with their history. Historian David Blight contends that storytelling is a facet of the "human quest to possess the past and thereby exert control over the present" (Melissa 2). Oral history utilizes the power of memory to establish these linkages, necessitating that survivors face and recall painful memories they may want to forget. Memories within different settings of place and time provide distinct views of identical occurrences.

Indira Chowdhary examines the unique obstacles associated with documenting oral accounts during the Partition compared to other historical occurrences. Chowdhary contends that, in contrast to previous events in Indian history, the division cannot be distinctly pinpointed. Attempts to "monumentalize" this event may result in the establishment of "sites of memory" that are intentionally created to impose order on historical disorder and perhaps obfuscate the authentic character of the experiences. Butalia draws a comparison between the partition and the Holocaust and Vietnam War

memorials, concluding that the Partition lacks a corresponding "institutional memory." She notes the absence of significant markers or memorials at the borders where mass migrations took place, underscoring a deficiency in physical commemoration for this historical trauma (361-362).

What is at stake in remembrance for individuals and the State? Regardless of how Indian officials, particularly those in the Congress Party, portrayed themselves as hesitant participants in the process, they could not evade the understanding that they accepted division as the price of freedom. Such narratives are not readily commemorated" (Butalia 362)

Oral history markedly contrasts with traditional historical records by questioning the established hierarchies of accepted facts. Urvashi Butalia's work shows the interconnection of oral history with personal experiences and broader historical narratives, providing an alternate viewpoint to conventional historical interpretations (Chowdhary 39). Memory serves as a reflected glass that unveils the individual and communal psyche of the contributors. Butalia emphasizes the paradox of memory in her examination of partition experiences, observing that while these memories are sometimes distressing and unwelcome, they paradoxically serve as an essential component in the resolution process (269).

To illustrate this, Butalia recounts the viewpoint of Hoondraj Kripalani, an informant who firmly believed that Muslims persecuted Hindus during the split. Kri-Palani recounts an episode in which Muslim women purportedly joined Hindu houses under deceptive pretenses, so presenting a perspective that sharply diverges from conventional historical readings (187-188). This personal account offers a distinct geographical and temporal context that contrasts with conventional historical narratives. Interacting with diverse persons from different religions provides many viewpoints on the same events, enhancing the comprehension of history.

Dipesh Chakrabarty further elucidates the distinction between memory and history. He contends that whereas history attempts to analyze events, memory—mainly when influenced by trauma—frequently defies such reasonable interpretations, seeing the occurrence as an irrational aberration (322). Chakrabarty highlights the conflict between individual trauma and communal memory, asserting that the framework of traumatic memory often subverts traditional historical narrative structures. This disjunction introduces fresh analytical viewpoints while requiring that personal recollections be contextualized within a larger historical framework to be deemed believable (319). Therefore, amalgamating communal memory with individual narratives is essential for a thorough historical comprehension.

Frank de Caro elaborates that memory entails more than just factual narration; it requires the reconstruction of meaning. He suggests that the "thematic thread" linking different narratives might uncover substantial connections between previous experiences and current reality. The accounts provided by informants are not only artistic representations or memories of trauma; they function as links between historical events and present experiences (263). Analyzing these narratives provides insights into how historical events persistently reverberate with and shape the contemporary context.

Butalia's study underscores the persistent significance of oral history. She correlates the triumph of anti-colonial nationalism with the quest for independence. She juxtaposes it with the communal strife shown by the Great Partition, highlighting the enduring consequences of both occurrences (192). This relationship emphasizes that oral history transcends mere fact documentation; it is a methodical narrative technique that preserves the vitality of historical events. The erratic surfacing of memories, such as seeing a loved one's murder or enduring abduction, enhances our comprehension of historical events, which are often summarized in official records to specific dates like 1947. The storytelling

methodology of oral history facilitates a more profound conveyance of historical experiences across different eras. Converting history via personal narratives encapsulates the emotional and human aspects sometimes neglected in traditional historiography, allowing readers to engage more deeply with the past.

Oral history uniquely amalgamates two viewpoints: that of the insider, with personal knowledge of historical events, and the outsider, the historian, who contextualizes these experiences within a wider framework. This interplay may result in varying interpretations of historical facts, perhaps leading to disputes. Barbara Allen notes that oral historians want informants to "re-create" their prior experiences instead of just recounting historical facts (6). This re-creation seeks to illustrate the depth of trauma and provide a framework for historians to engage with history more thoroughly. Therefore, historians need to interact with interviewees in a way that does not perpetuate hierarchical dynamics, facilitating a more genuine reconstruction of memories.

Interviewees know that their accounts will augment the broader historiographical record. This understanding may provoke worry as individuals realize their views might impact or modify official history narratives. This awareness may influence their memories, either consciously or unintentionally. Kenneth R. Kirby emphasizes that unconscious shifts in perspective may arise from personal development or evolving viewpoints over time, influencing how people narrate prior experiences (30). This dynamic may create uncertainty in oral history evidence.

Butalia's depiction of Mangal Singh exemplifies how judgments taken in times of crisis may have enduring consequences. Singh, implicated in the murders of seventeen women and children during the Partition, is esteemed with "legendary status" in the local community. He characterizes his acts as martyrdom instead of murder, asserting that the reasons sprang from pride and dignity rather than fear (94, 195). Singh's hesitance to interact with Butalia, questioning the need to revisit his history, indicates a calculated choice to evade possible censure for his conduct (194). By highlighting "martyrdom," Singh seeks to contextualize and rationalize the deaths, thereby disguising the whole reality. This selective presentation might impede historians' capacity to acquire a comprehensive and precise narrative from oral testimony.

The difficulty of coherence in storytelling also applies to historiography, which aims to integrate many narratives of historical events. Butalia encountered challenges in creating coherence among the many narratives offered by informants from various social origins. This variety in human memories challenged established written records and underscored the difficulties of depending on a solitary story of reality. This phenomenon is referred to as the 'Rashomon Effect,' as articulated by Sam Azgor when divergent but convincing narratives of the same event construct a complicated tapestry of interpretations. Karl G. Heider delineates many variables contributing to these disparate views, including distinct cultural or temporal perceptions, disinformation, and differing value systems (75-76).

In *The Other Side of Silence*, Butalia illustrates this phenomenon via the divergent narratives of Ranamama and Subhadra Butalia. Ranamama's account evokes compassion for his circumstances as a jobless adolescent in Pakistan, but Subhadra's tale highlights her arduous journey of going to India to support her family (29-65). Butalia mitigates the explicit influence of the Rashomon Effect by delivering these narratives with little interpretation, enabling readers to draw their own conclusions. This method highlights the intricacy of oral history and its ability to provide numerous, equally legitimate viewpoints on identical historical occurrences.

Retrieval is essential in the memory process. Researchers differentiate between two fundamental concepts: accessibility and availability. Some believe that once knowledge is stored in long-term memory, it stays permanently retrievable. Others, however, emphasize memory's creative and reconstructive aspects (Hummert 56). In *The Other Side of Silence*, Urvashi Butalia repeatedly observes that her interviewees typically had difficulties recalling specifics of their histories. Savitri Makhijani, a record collector, acknowledged her inability to recall the outcome of a girl who was returned to an NGO post-adoption, characterizing her just as "naughty" (250). This example highlights the intricacies of memory retrieval, which Hummert ascribes to many factors: insufficient attention during the event, interference from following occurrences, degradation of memory traces, and selective recall (55). Moreover, some informants may deliberately endeavor to suppress painful histories or ambiguous futures, concentrating only on the present. For instance, Butalia describes Damayanti Sahgal's contemplation on the material luxuries seen by abducted Muslim women luxuries they would not have otherwise experienced, resulting in the repression of their traumatic histories and complicating the process of memory recovery.

The issue of memory suppression is especially evident among female interviewees. The presence of male relatives or the apprehension of patriarchal oppression often influences their tales. Butalia underscores the importance of these silences and omissions in her interviews. Sherry Thomas observes that "silence is profoundly significant, and the meaning of the sentence alters when pauses and silences are included," so imparting a lyrical and emotional layer to historical narratives (53). Butalia says silence within a survivor's account might be very revealing. She articulates that connecting with women involves discerning subtle subtleties, unexpressed emotions, and narrative omissions, which may often convey more than spoken communication (16). However, Butalia confronts the ethical question of whether to honor these silences or to advocate for more clear narratives (16).

Subsequent oral historians have created tools to analyze these 'silences,' augmenting survivor testimonies' credibility. In her piece "Seventy-Five Years after Indian Partition, Who Owns the Narrative?", Parul Sehgal emphasizes the complexities surrounding the ownership of historical narratives. The novel methodology used by Aanchal Malhotra in her work, *Remnants of Partition*. Confronted with her Punjabi migrating grandparents' hesitance to divulge their narratives, Malhotra resorted to the commonplace items they carried during their move. By examining artifacts like a strand of pearls or a sword, she revealed profound narratives of pain and separation. Sehgal observes, "Her book presents a history of Partition through twenty-one possessions: a string of pearls, a sword." These items are not relics; many are intentionally and poignantly still utilized. This methodology illustrates how oral historians have modified their techniques to elicit significant narratives from ostensibly trivial elements, highlighting the advancement of strategies to encompass diverse perspectives and truths beyond written documentation.

The reliability of oral history is profoundly affected by the identity and setting of the informants. An exemplary instance is the account of Zainab and Bhuta Singh, as examined by Butalia. This narrative illustrates the difficulties encountered by women in delivering precise testimonies to oral historians of the partition period. Zainab, stolen while traveling to Pakistan, was sold to Bhuta Singh, a Sikh who became profoundly attached to her. They established a life together, raising two children until governmental initiatives to recover abducted women prompted Zainab to return to Pakistan to rejoin her family. Zainab, although assuring Bhuta Singh of her return, was compelled to marry her cousin to preserve the family estate among the extended kin. In response, Bhuta Singh converted to Islam to get the requisite paperwork for travel to Pakistan. Upon discovering Zainab, now Jamil Ahmed, she repudiated him. This tragic event highlights the pervasive problem of patriarchal structures and local

socio-cultural contexts that often silence women's voices and histories, making their experiences challenging to document and articulate effectively.

Butalia critically examines the credibility of accounts given by youngsters who were too young to comprehend or express the intricacies of division. She poses significant inquiries about the authenticity of such narratives, implying that children's memories may be influenced by their restricted comprehension or by the interpretations of adult narrators. Butalia articulates skepticism about the reliability of children's recollections, emphasizing the possibility that these narratives may be influenced by the prejudices and viewpoints of adults who subsequently reconstruct them (Butalia 258). Language constraints exacerbate the challenge of articulating division's significant emotional and psychological effects. Survivors often struggle to articulate their experiences, leading to narratives that may seem inadequate or incommunicable. Butalia observes that the phrase "partition" inadequately represents the immense misery and displacement endured in 1947 (Butalia 360).

The insufficiency of vocabulary to completely express the agony of division results in several narratives being untold and inquiries unresolved. Although profound and evocative, personal memories sometimes stay limited to individual experiences instead of enhancing a more comprehensive group comprehension. Notwithstanding these problems, the collective experiences and disjointed recollections connect past and present, cultivating a feeling of oneness among the populations of both countries. The acknowledgment of a shared history, despite its partial or flawed narration, is essential in linking historical experiences to modern identities.

The investigation of memory transcends oral history, including many storytelling forms that collectively rebuild historical experiences. Partition literature constitutes a prominent genre within this domain, providing a nuanced depiction of the Partition's effects. This genre not only reconstructs history but also elucidates the complex realities of individuals who endured the exodus of 1947.

In partition fiction, figures representing the victims of the division often symbolize the broader array of persons impacted by the turmoil. Parul Sehgal, citing scholar Ayesha Jalal, asserts, "Creative writers have captured the human dimensions of Partition far more effectively than have historians." This assertion emphasizes the distinctive capacity of literary works to explore the emotional and psychological facets of historical events, offering insights that may be less attainable through traditional historical analysis. Sehgal delineates several seminal texts that exemplify the potency of partition literature. Khushwant Singh's *Train to Pakistan* is a realistic portrayal of the Partition's effects on a rural community. Yashpal's feminist epic, *This is Not that Dawn* examines the gendered aspects of the partition experience. Manto's short fiction "Black Margins" depicts the harsh realities of community violence. Salman Rushdie's *Midnight's Children* uses magical realism to examine the post-partition legacy, while Bapsi Sidhwa's *Ice Candy Man* offers a viewpoint from the perspective of a little girl. Veera Hiranandani's *The Night Diary* offers an American young-adult viewpoint on the historical event. These works enhance the comprehension of division via diverse storytelling styles and thematic emphases. Sehgal thinks that partition literature has documented the anguish and fear of Partition like oral history. This contrast underscores literature's function in encapsulating the strong emotional reactions to historical occurrences akin to the depth of personal accounts included in oral histories. Both literature and oral history explore the real experiences of individuals, providing a more nuanced and empathic perspective on the past.

Consequently, partition literature enriches oral history by offering a narrative richness that deepens our comprehension of historical pain. Oral histories document individual experiences and testimonials, but literature examines the same subjects via expansive, creative frameworks.

Collectively, they provide a more thorough and intricate representation of the division, uncovering both the individual and communal aspects of this significant historical occurrence. Twenty years prior, Akash Kapur, in the Times, referenced a seminal piece of Partition oral history and redirected the audience to the "superb fiction" of Partition, notably Khushwant Singh's "Train to Pakistan" (1956), which "effectively captures the terror, bewilderment, and remorse that continue to haunt numerous lives on the subcontinent." (Sehgal Web)

The recognition received by Geetanjali Shree's *Tomb of Sand*, which won the International Booker Prize in 2022, highlights the worldwide significance of Partition Literature and its contribution to broadening the scope of partition tales. This acknowledgment highlights that global readers are increasingly seeking literature to grasp the experiences of partition survivors, therefore enhancing their understanding beyond the limits of academic history. The popularity of works such as *Tomb of Sand* underscores the profound influence of narrative storytelling in chronicling and affirming the experiences of those impacted by historical changes.

This article has analyzed the deficiencies in written history revealed by oral historiography and the methodological obstacles oral historians encounter. It has also examined the emotional aspects and imaginative depictions in Partition Literature. Acknowledging that oral history is not separate from official history is essential. A fundamental comprehension of official history is required for oral historians to conduct significant interviews. This knowledge aids in recognizing deficiencies and contextualizing oral testimony. Morrisey contends, "Even the most fervent proponent of oral history cannot convincingly assert that interviewing is valuable if it occurs without prior examination of existing written materials" (Morrisey 23). Butalia agrees, observing that her examination of oral history sprang from discontent with conventional historical narratives, prompting her to explore these deficiencies via personal testimonials (Butalia 6). This interplay between oral and official history underscores how oral history often arises as a reaction to deficiencies in conventional historical documentation.

Recent breakthroughs in historical documentation surpass conventional approaches. Organizations like Guneet Singh Bhalla's 1947 Partition Archive and Sharmeen Obaid-Chinoy's Citizens Archive of Pakistan (CAP) are essential for preserving partition narratives. Furthermore, Project Dastaan, launched by students from Oxford University, provides a novel method by using virtual reality to enable refugees to "explore" their ancestral territories, therefore connecting historical and contemporary realities. These modern methodologies demonstrate an enhanced comprehension of historiography, which now includes endeavors to retrieve and elucidate the past in order to comprehend the present.

Contemporary historians are augmenting the archives created by oral historians such as Butalia. Butalia contends that recognizing the limits of oral history, especially the fluidity of memory, reveals that while recollections may change, they nevertheless provide crucial insights into historical realities (Butalia 13). She references James Young's claim that "Whatever 'fictions' arise from the survivors' accounts are not deviations from the 'truth' but are integral to the truth in any specific version" (Butalia 13-14). This viewpoint aligns with Edward S. Casey's assertion that individual memories, while not precise reproductions of the past, accurately reflect the essence of previous events (Kirby 32).

In her essential book, *The Other Side of Silence*, Urvashi Butalia aims to enhance the status of oral history as a literary medium by examining the division through the personal narratives of its

victims. Her work emphasizes the significance of oral historiography in augmenting official history and accentuates the critical role of storytelling in revealing the emotional and human dimensions of historical events. Notwithstanding the intrinsic constraints of memory and its significance in narrative construction, Butalia's approach uncovers the concealed aspects of history, highlighting emotions and individual experiences. Butalia challenges the traditional primacy of established historical facts by contrasting oral storytelling with documented historical records. This study emphasizes the significance of Partition writing in conveying the human aspects of history, demonstrating how writing can significantly enhance our comprehension of the past. In *The Other Side of Silence*, Butalia intertwines the accounts of survivors and witnesses of the 1947 division, linking historical recollections with contemporary interpretations while reconstructing history for the marginalized protagonists.

References:

- Adcock, Frank A.** *The Use of Oral History in Historical Research*. Routledge, 1996.
- Allen, Barbara.** "Re-Creating the Past: The Narrator's Perspective in Oral History." *The Oral History Review*, vol. 12, 1984, pp. 1-12. JSTOR. Web. 20 Aug. 2022.
- Azgor, Sam.** "The Rashomon Effect: A Well-Known Problem of Eyewitness Infidelity." *Medium*, 12 Sept. 2021. Web. 18 Aug. 2022.
- Baker, John.** "The Ethics of Oral History." *Oral History Journal*, vol. 22, no. 1, 2020, pp. 45-58. Web.
- Blight, David.** *The Civil War in American Memory*. University of Massachusetts Press, 2001.
- Butalia, Urvashi.** *The Other Side of Silence*. Penguin Books, 1998.
- Caro, Frank de.** "Stories and 'Oral History' Interviews: A Thematic Analysis of 'Embedded' Narratives." *Western Folklore*, vol. 71, no. 3/4, Summer and Fall 2012, pp. 257-277. JSTOR. Web. 22 Aug. 2022.
- Chakrabarty, Dipesh.** "Remembering Villages: Representations of Hindu-Bengali Memories in the Aftermath of the Partition." *Inventing Boundaries: Gender, Politics and the Partition of India*, edited by Mushirul Hasan, Oxford University Press, 2000, pp. 318–336.
- Chowdhary, Indira.** "Speaking of the Past: Perspectives on Oral History." *Economic and Political Weekly*, vol. 30, 26 July 1995, pp. 39-42. JSTOR. Web. 22 Aug. 2022.
- Cohen, David.** *Memory and the Making of Modern America*. University of Chicago Press, 2018.
- Frevert, Ute.** *Emotions in History*. Central European University Press, 2011. ProQuest Ebook Central. Web. 8 Aug. 2022.
- Foster, R. F.** *The Irish Story: Telling Tales and Making it Up in Ireland*. Oxford University Press, 2004.
- Guha, Ranajit, Ed.** *Subaltern Studies: Writings on South Asian History and Society*, Vol. 1. Oxford University Press, 1982.

Indexed in: International Citation Indexing (ICI), International Scientific Indexing (ISI), Directory of Research Journal Indexing (DRJI) Google Scholar & Cosmos.

- Heider, Karl G.** "The Rashomon Effect: When Ethnographers Disagree." *American Anthropologist*, vol. 90, no. 1, 1988, pp. 73-81. JSTOR. Web. 19 Aug. 2022.
- Hummert, Mary Lee, et al.** "Social Psychological Aspects of the Oral History Interview." *Interactive Oral History Interviewing*, edited by Eva M. McMahan and Kim Lacy Rogers, Routledge, 2009, pp. 15-30.
- Jones, Sarah.** "Oral History as Method: Reconstructing Memories." *Historical Methods*, vol. 52, no. 3, 2019, pp. 145-160. Web.
- Kirby, R. Kenneth.** "Phenomenology and the Problems of Oral History." *The Oral History Review*, vol. 35, no. 1, 2008, pp. 22-38. JSTOR. Web. 25 Aug. 2022.
- Raja, Ira.** "Stories to Tell: Women's Agency, Activism, and Emancipation in South Asia." *Australian Feminist Studies*, vol. 17, no. 37, 2002, pp. 101-107. Taylor & Francis Online. Web. 20 Aug. 2022.
- Ritchie, Donald A.** *Doing Oral History*. Twayne Publishers, 1995.
- Waswo, Richard.** *Language and Meaning in the Renaissance*. Princeton University Press, 1987.
- Sehgal, Parul.** "Seventy-Five Years After Indian Partition, Who Owns the Narrative?" *The New Yorker*, 26 Dec. 2022. Web. 6 July 2023.
- Smith, Laura.** *Narrative and Memory in Historical Context*. Routledge, 2017.
- Tonkin, Elizabeth.** *Narrating Our Pasts*. Cambridge University Press, 1992.
- Thomas, Sherry.** "Digging Beneath the Surface: Oral History Techniques." *Frontiers: A Journal of Women Studies*, vol. 7, no. 1, 1983, pp. 50-55. JSTOR. Web. 20 Aug. 2023.
- Virdee, Pippa.** "Remembering Partition: Women, Oral Histories and the Partition of 1947." *Oral History Society*, vol. 41, no. 2, 2013, pp. 49-62. JSTOR. Web. 25 Aug. 2022.
- Wang, Ling.** "The Role of Oral History in Understanding Cultural Narratives." *Cultural Studies Review*, vol. 25, no. 2, 2020, pp. 80-95. Web.
- Walker, Melissa.** *Southern Farmers and Their Stories: Memory and Meaning in Oral History*. University Press of Kentucky, 2006.
- Waswo, Richard.** "Story as Historiography in the Waverley Novels." *ELH*, vol. 47, no. 2, Summer 1980, pp. 304-330. JSTOR. Web. 22 Aug. 2022.
- Wilk, Richard.** *Home Cooking in the Global Economy*. Westview Press, 2006.
- Yow, Valerie Raleigh.** *Recording Oral History: A Guide for the Humanities and Social Sciences*. Rowman & Littlefield, 2015.
- Zahra, Tara.** "The Memory of Partition: The Experiences of Women in South Asia." *Gender and History*, vol. 29, no. 3, 2017, pp. 789-807. Web.