

# A COMPARATIVE STUDY OF DISPLACEMENT AND TRAUMA CAUSED BY FLOODS IN PUNAJAB AND ISRAEL-PALESTINE CONFLICT PORTRAYED IN HALA ALYAN'S NOVELS

REETU LIMBA

RESEARCH SCHOLAR, LOVELY PROFESSIONAL UNIVERSITY, PUNJAB, INDIA-144411

DR. SANJAY PRASAD PANDEY

PROFESSOR, DEPARTMENT OF ENGLISH, LOVELY PROFESSIONAL UNIVERSITY, PUNJAB, INDIA-144411

**Abstract:** Human life is full of unpredictable events and calamities. These calamities might be natural, man-made or a combination of both. As human beings have played a pivotal role in damaging the nature. The calamities which were lately called the natural are indirectly been influenced by mankind up to a large extent. The calamity might be natural like floods, landslides, earthquake, tsunami, pandemic etc. It can be man-made like war, riots, partition, genocide etc. In both types of calamities mankind suffers. The normal human life gets topsy-turvy. People face trauma, displacements and pain along with the loss of their family, homes and belongings. The present research paper is a comparative study of trauma and displacement caused by the floods in the Indian state of Punjab in 2025 and the Israel Palestine conflict caused by the declaration of independent state of Israel in 1948 and 1967 which serves as a backdrop of Hala Alyan's novels.

**Keywords:** Displacement, Trauma, Floods, Relief, Identity, Resilience

## INTRODUCTION

The Indian state of Punjab has traditionally been known for its five rivers namely Beas, Ravi, Sutlej, Chenab, and Jhelum. These rivers have long constituted the foundation of its agricultural economy by ensuring irrigation and sustaining the livelihoods of its people. Whereas now only three major rivers Sutlej, Beas and Ravi flow in India, as Chenab and Jhelum flows in the Punjab of Pakistan. The extensive river network makes the region highly vulnerable to flooding, as periods of intense rainfall cause water levels to rise swiftly, often resulting in breaches and the overflow of rivers into inhabited areas. Moreover, the heavy rains in Himachal Pradesh, Jammu and Kashmir and other North Indian states also adds in the opening of flood gates of major dams built on these rivers which adversely affect Punjab.

Punjab has endured three major episodes of devastating floods in 1988, 1993, and 2023. The 1988 floods were among the most destructive weather events of the year in India, causing massive loss of life and widespread submergence of villages. In 1993, heavy monsoon rains once again inundated large parts of Punjab, leading to extensive agricultural damage and significant fatalities. The 2023 floods, though occurring in a year of near-normal rainfall within Punjab, were intensified by unprecedented precipitation in Himachal Pradesh, which triggered severe runoff into Punjab's River systems, resulting in heavy economic losses, damaged infrastructure, and widespread displacement.

Punjab is witnessing its most severe flooding since 1988, resulting in extensive devastation and widespread displacement across all 23 districts. Entire villages have been submerged as floodwaters continue to expand, primarily due to the overflowing of the Sutlej, Beas, and Ravi rivers, compounded by seasonal streams swollen by intense rainfall in Himachal Pradesh and Jammu & Kashmir. Persistent precipitation within Punjab has further exacerbated the crisis, leading to the destruction of vast tracts of standing crops, the loss of livestock, and the damage or complete demolition of numerous homes. In several areas, agricultural fields now lie under 8–10 feet of water, forcing residents to depend on boats for mobility. The districts most severely affected include Gurdaspur, Pathankot, Fazilka, Kapurthala, Tarn Taran, Ferozepur, Hoshiarpur, and Amritsar. While relief camps have been set up by the administration, many villagers continue to take refuge on rooftops or raised platforms near their dwellings, choosing proximity to their livestock and possessions over relocation. According to reports Published in Hindustan Times on 3rd September,

The Punjab government on Tuesday declared all 23 districts of the state flood-hit, as heavy rainfall and swollen rivers continued to wreak havoc, leaving 30 people dead so far, and affecting more than 3.5 lakh residents... The floods have also caused extensive damage to agriculture, with 1,48,590 hectares of crops submerged. (HT News Desk)

In context to the Israel Palestine crisis, with British support for the creation of a Jewish homeland in Palestine, Zionist leaders declared the establishment of the State of Israel on May 14, 1948, immediately after the end of the British Mandate. This declaration sparked the first Arab–Israeli war. During the conflict, Zionist forces

expelled around 750,000 Palestinians from their homes and lands, seizing nearly 78 percent of historic Palestine. The remaining 22 percent was confined to the West Bank and the Gaza Strip, territories that would later come under Israeli occupation following the 1967 war (Haddad). Nineteen years later, during the 1967 war, Israel occupied all of historic Palestine along with additional lands from Egypt and Syria. This conflict resulted in the displacement of another 300,000 Palestinians, among them about 130,000 who had already been uprooted in 1948, and left Israel in possession of territory more than three times larger than its original size. (Tahhan). According to reports published in Al Jazeera,

There are some six million registered Palestinian refugees living in at least 58 camps located throughout Palestine and neighbouring countries.

The UN Relief and Works Agency for Palestine Refugees in the Near East (UNRWA) provides assistance and operates hundreds of schools and health facilities for at least 2.3 million Palestinian refugees in Jordan, 1.5 million refugees in Gaza, 870,000 refugees in the occupied West Bank, 570,000 refugees in Syria and 480,000 refugees in Lebanon. (Haddad)

Palestinian villages were depopulated or destroyed, and survivors were forced into refugee camps in neighboring countries such as Jordan, Lebanon, and Syria. This displacement fractured Palestinian society, creating a stateless population that has endured generations of exile and loss. The event is widely regarded by Palestinians as an act of ethnic cleansing, while many scholars frame it as foundational to their collective trauma and dispossession (Tahhan). These events left indelible marks on the identity of Palestinian migrants as millions of them are still living in refugee camps. Those who have settled in the Western countries they also remember the trauma of displacement. The writings of Palestinians call this separation plan an irreparable injustice. Whatever might be the political reason behind this but the Israel-Palestine conflict is still continuing even after decades of the partition and keeping the lives of so many people in state of fear and insecurity.

Research Questions:

- Which factors are common in the displacement and Trauma caused by floods in Punjab and the Israel Palestine war of 1948 and 1967?
- What are the methods used by the war and trauma hit people to face these challenges?

## RESEARCH METHODOLOGY

The research will employ a qualitative, comparative methodology integrating literary analysis with socio-political contextualization. Primary focus will be on close textual reading of Hala Alyan's novels to examine representations of displacement, trauma, and identity within the framework of the Israel-Palestine conflict, while secondary data such as reports, historical accounts, and scholarly studies on floods in Punjab will be analyzed to understand the lived realities of flood-induced displacement and trauma. The study will trace out the parallels and contrasts between environmentally induced displacement in Punjab and politically driven displacement in Israel-Palestine. This interdisciplinary approach will allow for a detail exploration of how different forms of trauma and dislocation are experienced, represented, and negotiated across distinct socio-political and environmental contexts.

## HALA ALYAN AND HER NOVELS

Hala Alyan is a Palestinian-American author and clinical psychologist. Born in the United States to a Palestinian father and a Lebanese mother during her parents' migration, she grew up in a displaced family that moved through Palestine, Lebanon, Iraq, the UAE, and Kuwait before resettling in the U.S. The family fled Kuwait during the Gulf War when Alyan was just four years old. Having lived across the Middle East and the Midwest, her life reflects a continuous negotiation of place and belonging. Even after gaining asylum in the U.S., her family relocated frequently before finally settling. Alyan now resides in Brooklyn with her husband and practices as a clinical psychologist. She earned her BA at the American University of Beirut, an MA at Columbia University, and later a PhD in clinical psychology from Rutgers University, specializing in trauma, addiction, and cross-cultural psychology. She boldly speaks about the multiple displacements of her family in her debut memoir *I'll Tell You When I'm Home*,

*I am a Palestinian American. My father was born in Palestine. My mother was born in Kuwait with Lebanese citizenship. My grandmother was Syrian. I spent my Childhood between the United States and the Arab World. I returned to this country for graduate school and fell in love: with the city, with a man. I thought I would go back, but it never seemed like the right time. Then it became the less possible. (19-20)*

Hala Alyan has authored multiple poetry collections along with two novels. Her work has earned significant recognition, including the 2013 Arab American Book Award, the Crab Orchard Series in Poetry Award, and the Dayton Literary Peace Prize. Drawing on her background in clinical psychology, Alyan weaves psychological depth into her writings. As part of a new generation of Palestinian women writers, she crafts bold and original narratives that transform everyday experiences and diasporic journeys into allegories of ongoing gendered and political struggles. Central to her work are the real-life struggles and challenges of Palestine and the vast migrations of Palestinians across the Middle East and the American Midwest.

Hala Alyan's debut novel *Salt Houses* traces the Yacoub family's history of displacement and trauma against the backdrop of the 1948 and 1967 Arab-Israeli wars. The narrative begins with Salma, whose prophecy over

her daughter Alia's coffee mug reading ceremony foreshadows a future marked by instability. The 1948 war forces the family from Jaffa to Nablus, initiating a cycle of exile and loss that intensifies with the 1967 war, during which Mustafa is imprisoned, tortured, and killed. Salma settles in Jordan, while Alia marries Atef and moves to Kuwait near her elder sister Widad, where she builds a family with three children naming Riham, Karam, and Souad. But the children grow up only to face further displacement during the Gulf War. Subsequent generations scatter across Jordan, Paris, and the United States, each carrying the burdens of exile and fractured identity. The family's story portrays the enduring effects of statelessness, inherited trauma, and the impossibility of return. Atef's concealed guilt over Mustafa's fate, the habit of writing letters to dead Mustafa and Alia's struggle with Alzheimer's reveal the personal scars of war and memory, while their granddaughter's search for ancestral roots through Atif's letters to Mustafa's highlights the intergenerational transmission of displacement and the persistent longing for home. Alyan uses this fragmented family narrative as a literary expression of Palestinian suffering, portraying how the traumas of 1948 and 1967 reverberate across decades and generations.

Hala Alyan's second novel *The Arsonists' City* explores themes of exile, intergenerational trauma, and fractured identities through the story of the Nasr family, whose lives are deeply entangled with the political and historical upheavals of the Middle East, particularly the legacy of the Israel-Palestine conflict. Idris, a Lebanese heart surgeon living in California, and his wife Mazna, a Syrian actress, build a new life in the United States after their youth in Beirut. Their past, however, is marked by Mazna's love for Zakaria, a Palestinian refugee, whose murder at the hands of Phalangist militants symbolises the violence and vulnerability imposed on displaced Palestinians. Idris and Mazna's migration to the U.S. reflects both the pursuit of security and the silencing of unresolved trauma, as Mazna abandons her career and suppresses painful memories. Ava, Mimi, and Naj the children of Idris and Mazna grow up navigating hybrid identities, balancing American lives with inherited histories of displacement. The family's return to Beirut after decades revives buried truths, most notably Ava's discovery that she is the daughter of Zakaria, exposing the intergenerational silences surrounding loss and exile. In this narrative, Alyan highlights how personal histories of love, betrayal, and migration are inseparable from collective traumas of war and displacement, portraying the enduring psychological scars of the Palestinian struggle and the wider Middle Eastern conflicts across generations.

#### ANALYSIS

It's evident from the above-mentioned descriptions of floods in Punjab and the Israel Palestine crisis that the nature of devastations, the causes and the effects are different. But one thing is common in both of the calamities, that is the suffering of humanity, the mass displacement, loss of people, property, homes and lands. In order to study the similarities and differences of both calamities the texts of Hala Alyan's novels and the news, official reports, videos and various interviews of Punjab's farmers will be utilized. The study will be conducted on the bases of various parameters like nature of displacement, trauma, support system, identity and culture, resistance and resilience, role of government, and plans for future.

#### NATURE OF DISPLACEMENT

The displacements caused by Israel-Palestine conflict of 1948 and 1967 as depicted in Hala Alyan's novels were the result of man-made calamities whereas the displacements in Punjab are result of a natural disaster caused by excessive rain and overflowing of the rivers. During the Israel Palestine wars there was a fight between the human beings of different communities over the piece of a land which resulted in mass killing and forceful expulsion of people from their homes and most of them could never return to their homes. In *The Arsonist's City* Zakaria's family could never return to their homeland in Palestine and the upcoming generations had to live in the refugee camps of Lebanon, where the local people disliked them and discriminated with them. Similarly, Hussam laments the loss of his homeland in *Salt Houses*, "They took my home, they took my lungs. Kill me, kill me" and he thought, "his illness was tied to the occupation of Jaffa" (3). Salma to miss her homeland and finally accepts the fact that the return is not possible. She contemplates, "The villa was gone, razed to the soil. The groves had been replanted and new workers picked the browned leaves, new owners baked breads with orange rinds. Still, her heart stirred when Alia, even at six, seven years old, spoke with reverence of a mythologist about the enormous Jaffa Pomegranates...." (7)

Where as in Punjab people have been displaced due to the flooding of their homes and fields, besides this displacement is temporary as they are waiting for the water to recede so that they can return to their homes for repairing them and rebuilding them. People of Punjab have been kept in safe camps in the nearby places and some haven't even left their homes, they have just taken shelter on the roofs of their homes. As per the report published in *India Today* on 1st September, "According to official data, a total of 1312 villages have been impacted by floods across Punjab. At least 6,582 people have been shifted to 122 relief camps" (Saha).

#### TRAUMA

The Israel Palestine conflict left the people traumatised for ages as we find in *Salt Houses* that Salam remembers her mother land even on her death bed. Her husband Hussam can't bear the loss of his homeland and becomes a transformed person who dies early. Hussam didn't want to leave his homeland, but he was forced to leave as his fields and property were set on fire and it became evident that they will be brutally killed if they won't leave Palestine. As Imam Bakri's sister was raped in front of the family when they

opposed to leave their homes and his father suicided out of shame. Later on Atif face depression, Alia becomes an Alzheimer patient all because of the trauma of displacement. Hala Alyan's character Alia mentions the trauma in *Salt Houses* in the following words,

Instead of staying in Kuwait's wasteland, the endless afternoons of television and heat, let them go to Amman, the coffee shops and vendors hawking fruit, neighborhoods filled with old friends. Yes, everyone was distraught, mourning the houses and cities they'd left behind, the men beneath the soil. Shouldn't they mourn together? Palestine has vanished for them—this knowledge crept up on Alia slowly, a new death every morning: Mustafa gone, Nablus gone—but they can find the ashes in Amman, collect them to build another life. (59 -60)

On the contrary the people of Punjab are battling with the disaster with high spirit. People from all over the Punjab are extending helping hands to those in need and even after the huge loss the people of Punjab are being shown as fighting with the weather in spite of crying and lamenting over the loss of crop and homes. As mentioned in a news by *Hindustan Times*, "Punjabis are fighting back the worst floods in decades with resilience, empathy and courage. Known for their indomitable spirit and commitment, people from across the state have started extending a helping hand to those in need." The same report further states the words of a farmer Amanpreet, "It is Punjab's 'Chanderkala' spirit that gives courage to the people to come in huge numbers to help those facing such catastrophic times" (Singh). The same report talks about the high spirits of the people of Punjab who are offering tea to the people who have come to rescue and support them.

#### **SUPPORT SYSTEM**

The Palestinians who got migrated during the crisis got shelter in neighbouring countries. As in *Salt Houses* Salma's family which used to live in Jaffa got shelter in Nablus then during the 1967 crisis her younger daughter settled in Kuwait and during the gulf war they got settled in Amman. Riham's husband Latif treated the migrants for free and his wife was also sympathetic for the migrants. But situation was not the same at all places as in *The Arsonist's City* Zakaria was killed mercilessly just because he was a Palestinian. As Ava imagines, "Her father is a dead Palestinian who was killed in the camps, knifed like an animal" (407). Mazna too ponders over the cause of Zakaria's death, "The men didn't go after Zakaria just because of the checkpoint, the dead boy. A Palestinian life is worth less than a Lebanese one. Even she knows that" (211). Zakaria's mother had to do the menial labour for survival and even after decades his family had to live in the refugee camps. They had to go through multiple migrations in search of a secure home.

In case of floods in Punjab the whole Punjabi community has come forward to help the people Punjab in this adverse condition. Many NGOs like Khalsa Aid, Global Sikh, Kalgidhar Trust, Khalsa Aid, Guru Nanak Sewa Society, Unnati Cooperative Sabha, Saanjh Foundation and Sartaj Foundation are working on ground level to expediate the rescue operation and supply the food, medicine and other items. Many celebrities like Diljeet Dosanj, Sonu Sood, Sanjay Dutt, Shilpa Shetty, Himanshi Khurana, Satinder Sartaaj, Jasbir Jassi, Gippy Grewal, Karan Aujla, Babbu Mann, Ranjit Bawa and many more have announced help for the rescue and rebuilding of the devastated state of Punjab. As per report published in *Hindustan Times* the youth of Punjab has taken a commendable lead, arriving on tractor-trolleys filled with sand to reinforce embankments, while also delivering dry fodder, cattle corn silage, and essential rations. The response has been so overwhelming that relief workers have requested people to pause sending supplies, as the affected areas now have a surplus of materials. Amanpreet Singh from Global Sikhs spoke to the team of *Hindustan Times*, "This can happen only in Punjab. This is for the first time that we have been asking people to stop bringing ration and other relief material as stocks have already piled up" (Singh).

#### **ROLE OF GOVERNMENT**

Government plays a pivotal role in saving the people from a condition of disaster. The tragedy of Palestinians lies in the fact that they had been fighting with the government in power. It was the order of Israel to expel the Palestinians and the Israel Palestine struggle still continues. At the present time even during Israel and Hamas skirmishes the common people are suffering the most. As Depicted by Hala Alyan, the people in refugee camps are living in worst conditions most of them don't even have the nationality of any nation. On the contrary the Government of Punjab is playing an active role in this situation of crisis. According to a news report, "Multiple agencies, including the NDRF, BSF, Punjab Police, and local district authorities, are engaged in ongoing rescue missions across Punjab" (Bhattacharjee). The role of government officials on duty can't be neglected a video of Amritsar's first woman DC Sakshi Sawhney is getting viral where she has been hugged by an elderly couple called the daughter of Punjab for her tireless services during the floods (*Mojo Story*). As per the statement of Punjab's Finance minister Harpal Singh Cheema, Relief operations are being carried out with support from 24 NDRF teams, two SDRF teams, 144 boats, and a government helicopter.

The Punjab government has released Rs71 crore for immediate relief. Cabinet ministers, MLAs and MPs have pledged one month's salary to the Chief Minister's Relief Fund. While the Excise and Taxation Department contributed Rs 50 lakh. (TOI News Desk)

The central government of India is also playing an active role as the agriculture minister has already visited India and the prime minister of India is keeping an eye over the situation. Prime Minister Narendra Modi also visited Punjab on September 9 to meet with affected communities, assess ground realities firsthand, and

review the ongoing flood relief and rehabilitation efforts. Chief Minister of Punjab has announced compensations and other help for the people of Punjab. Teams of Indian army, Navy and air Force are playing commendable role in rescue operation and providing the supplies to the flood hit people.

#### **EFFECTS ON CULTURE AND IDENTITY**

The novels of Hala Alyan depict the multiple migrations of Palestinian migrants to western world and countries like America and France along with their transnational visits to Arab nations. This resettlement in the western world has influenced the identity and culture of the second and third generations of the Palestinian migrants as they have acquired the language and lifestyle of the host nation. For example, in *Salt Houses* Alia's children settle in France and America, and in *The Arsonist's City* Idris and Manza had to settle in America and further their daughter Ava and son Mimi starts their respective families in America. As the research paper "A Study of Cultural Hybridity and Liminality in the Works of Hala Alyan" traces out, Hala Alyan portrays ample of characters and incidents where the migrants, Palestinians, refugees, displaced, war-victims, or the diaspora population face the liminal dilemma. The residents and the migrants both are other for one other and when they live together, they exchange their socio-cultural norms, traditions, culture, life- styles and ceremonies. With this exchange they are neither purely original nor purely convert and that particular in-betweenness and mixing of beliefs and culture results in cultural hybridity. (Limba and Pandey, 1257)

The floods in Punjab couldn't adversely affect to the culture and identity of Punjab, on the contrary it has strengthen the faith of people in the goodness of humanity. The floods have not only brought destruction but also revealed the strength of human compassion and solidarity that lies at the heart of Punjab's cultural identity. Community kitchens (langars), set up by the Shiromani Gurdwara Parbandhak Committee (SGPC) and other Sikh organizations, extend far beyond the provision of food; they embody the lived spirit of selfless service ( seva) and resilience that defines everyday life in the region. In moments of uncertainty, these acts of service restore a sense of dignity and belonging, reminding people that they are part of a community bound by shared values. The involvement of young volunteers, artists, and even members of the Punjabi diaspora reflect how individuals across generations and geographical areas step forward in times of crisis, transforming personal loss and collective tragedy into an affirmation of generosity, care, and unity. In this way, the floods, while devastating, also become a powerful reminder of the enduring cultural practices and human ties that hold Punjab together.

#### **RESISTANCE AND RESILIENCE**

Hala Alyan shows resistance in the form of remembrance in her works, she upholds the idea that despite the displacements and trauma Palestinians haven't forgotten their true values, faith and culture. As the character of Salma from *Salt Houses* remembers her motherland even on her death bed, "You must remember.... When it happens, you must find a way to remember.... I was wrong. I thought I could make myself see something that wasn't there. But it was a lie. I saw the houses, I saw how they were lost. You cannot let yourself forget" (141). Similarly in *The Arsonist's City* Mazna doesn't want her husband Idris to sell the ancestral House in Beirut because she wants to stay connected with her roots. As Mazna expresses her thoughts, "Selling the only thing on Arab soil that still belongs to us? My parents' house is gone.... Beirut's all we have left, and just because I'd rather never see it again doesn't mean I want that house gone" (18). Hala Alyan remembers her the ethnicity and ancestors in her debut memorial *I'll Tell You When I'm Home* in the given words, "What do I want to know? I want to sit with Seham and Fatima, my grandmothers, on a park bench in Brooklyn or the marina in Beirut or Kuwait. These women who were once young, who are now dead. What I want to know are the stories they told themselves. What they told themselves to survive., to keep going. What stories they told their daughters, so that they might do the same. (11)

The people of Punjab are fighting with the deadly water with all of the means they have. A moving video from Sultanpur has gone viral on social media, capturing Punjabis building makeshift embankments to hold back the swelling floodwaters. What makes the clip even more uplifting is that, rather than breaking down in fear or despair, villagers are seen engaged in prayers and accepting will of God with calm devotion. Their unwavering spirit of Chardikala of Punjab has deeply touched millions online (Kiddaan Punjabi on Instagram). As reported in Times Now amid the destruction, a heartwarming video has emerged online showing an elderly man serving tea to volunteers bringing in relief supplies. The clip captures him wading through waist-deep water, holding a thermos in one hand and cups in the other. Despite the difficult circumstances, he greets the volunteers with a warm smile and offers them tea as a gesture of appreciation. Sharing the video on X, cricketer and Rajya Sabha MP Harbhajan Singh lauded the enduring spirit and resilience of Punjabis, "When volunteers went to deliver relief materials, the flood-affected family despite having lost almost everything prepared tea and served it to the volunteers in return. That's the spirit of Punjab. Rab de Bande" (Kaul). In this way the people of Punjab are fighting with the natural calamity with a lot of enthusiasm and resilience.

#### **PLANS FOR FUTURE**

In order to solve the Israel Palestine conflict United Nations is striving for restoring peace in the territory. As mentioned in UN News, Ramiz Alakbarov, UN Deputy Special Coordinator for the Middle East Peace

Process comments, “Today the world looks on in horror as the situation in the Occupied Palestinian Territory continues to deteriorate to levels not seen in recent history.” He emphasized that Gaza is descending further into catastrophe, with soaring civilian deaths, widespread displacement, and even famine, while the conflict shows no sign of ending. For Palestinians already enduring immense hardship, Israel’s ongoing takeover of Gaza City is turning their worst fears into reality. He further stated, “The message from the international community is clear: the two-State solution remains the only viable path toward a just and lasting resolution of the Israeli-Palestinian conflict” (UN News).

In order to prevent the recurring devastation caused by floods in Punjab, it is need of the hour to adopt a comprehensive and compassionate approach that balances infrastructure development with the well-being of local communities. Strengthening and modernising the drainage systems, embankments, and canal networks must be prioritized to control the overflow of rivers during heavy monsoons. Regular desilting of rivers and canals is equally important, as silt accumulation often reduces their carrying capacity and leads to waterlogging. Beyond engineering measures, afforestation and watershed management in catchment areas can act as natural barriers to absorb excess rainfall and reducing surface runoff.

Urban planning must also be reoriented toward sustainability. Construction on natural water channels and floodplains should be strictly prohibited and cities must have effective stormwater management systems to handle sudden downpours. In rural areas, construction of small check dams, reservoirs, and rainwater harvesting structures can regulate monsoon. These solutions must go hand in hand with effective early warning systems that can provide timely alerts to communities, enabling them to evacuate or safeguard their livelihoods. Farmers, villagers, and local leaders should be actively involved in practical and people-centered measures like disaster preparedness drills. Farmers should be guided to plant those crops which are good for the ecology of Punjab. Government agencies, NGOs, and local bodies must work together, coordinating relief, rehabilitation, and long-term planning. By blending modern infrastructure with ecological preservation and grassroots participation, Punjab can not only minimize the risk of floods but also create a safer, more resilient future for its people.

Conclusion: The comparative study of distress and trauma caused due to floods in Punjab and the Isreal Palestine conflict portrayed in the novels of Hala Alyan depicts that the grief and hardships faced by people are same. In both of the situations people got displaced, they had to face the loss of land, crops, cattle, their houses and their loved ones. But the difference lies only in the extent of loss and the ways to combat the trauma. The Israel- Palestine wars of 1948b and 1967 often known as Nakba and Naksa killed millions of people where as in Punjab no doubt most of the land has got submerged under the water still there are less causalities in comparison with Palestinian Crisis. In Salt Houses, Alyan mentions inhuman treatment like rapes and cruelty towards women, where as in Punjab people have been treated with love and respect. The people of Palestine haven’t recovered from their trauma even after decades as the conflicts still continue on the contrary Punjab is fighting with the hard time with unity and resilience. The whole Punjabi community in India and overseas has come forward to help the people of Punjab.

This fact can’t be ignored that Punjab is a part of sovereign India and whole Indian government, Indian media and common people are trying to stand by Punjab and other flood hit states of India. Teams from Indian defense forces and state government are on toes. The NGOs are not letting any person sleep with empty stomach. People are making temporary bridges and learning how to manufacture boats to expediate the rescue operations. But the Guru Nanak philosophy of Langar and the bravery instilled in the people of Punjab by their Sikh Gurus is filling them with indomitable courage and bravery to fight with this disaster. As a farmer’s comments have been recorded in a report, “It comes from our tradition. This is the real Punjab, where people cannot see those in grief without extending a hand. Whenever people are suffering, people from the community come forward to help. This time, the crisis goes deep and is more intense, so large numbers of people have come for help” (MSN). The religious faith, national unity, resilience, help from government, local youth and various NGOs all are helping to the people of Punjab to face the trauma and displacements caused by floods.

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