

## **Rising from Ashes: Resuscitation of (Refugees) Women During Partition 1947 in Punjab.**

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### **Abstract**

*In Partition 1947, impulsive displacement created chaos and disconcertment among masses. In old age, one had to leave behind whole life earnings with his own hands for an uncertain future. Beside the state, society and refugee themselves played chief role for their resuscitation. This paper talks about the self-striving of refugees for their transitional phase. A vital segment of society whose efforts have been overlooked in mainstream narrative of partition. Drawing on previously untapped rich archival data, confidential records of partition's survivor's vernacular old news-papers, declassified documents and unpublished memoirs, it considers unrecognized efforts for survival and unheeded voices of lurching refugees 1947. Further, it tries to unveil how once who were big property holders, forced-migration 1947 left them in high and dry. Additionally, it answer the research questions that how in enormous need, common people sold jungle woods, become hawkers and cotton picker for their livelihood and stayed self-dependent. At which scale refugees tried to contribute in the economy of host countries. Above all how their effort reduced burden of state in challenging hours? Above all, about females' struggle; who remained co-worker side by side their male in compelling necessity? In turbulent circumstances they moved toward housemaid duties; dishwasher, sweeper, massager, nanny and in laundry as well. This article argues that the refugees' self-struggle to stand themselves not only established*

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*them but also played vital role to reduce the burden of financially weak new born state. It enunciates that early days compassionate of inhabitants by providing work opportunity laid the modern concept of social agency in early years of Pakistan. It than posits such questions regarding state: was state equally supported them or left them on their own struggle? Further were the women trapped in services or secretly humiliated?*

**Key Word:** Refugees Rehabilitation, Settlement, Self-struggle, Female, Partition.

### **Introduction**

Under the Title " Rising from Ashes: Resuscitation of (Refugees) Women during Partition 1947 in Punjab "This research seeks to investigate about self-struggle of refugees in West Punjab for their rehabilitation. Hitherto unexplored aspect in the historiography of partition 1947. Much have been scholarly written on refugees' rehabilitation and settlement with chief focus on role of state for the refugees' settlement. A little indirect information in existing scholarly work throws indirect light on refugees' self-struggle for their own rehabilitation and settlement. Major works to see partition 1947 in human perspective are from other side of the border. Urvashi Butalia's work "*The Other Side of Silence*"

<sup>1</sup>, "*Borders and Boundaries*" by Kmlaa Bhasin and Rito Menon,<sup>2</sup> Remembering partition: Violence, Nationalism and History in India by <sup>3</sup> Gyaan Pandey , The ' Long Partition' and its Memories <sup>4</sup>, Revisiting Partition: Contestation. Narratives and Memories<sup>5</sup> Kaur work since 1947: Partition narratives among Punjabi migrants of Delhi<sup>6</sup> and novel way to see partition by Anchel Malhotra through her work "*In the Language of Remembering; The Inheritance of Partition*" and *Remnants of Separation*<sup>7</sup>. All these works though talk about human perspective of Partition but with the sources based on Indian side rehabilitation and settlement. Those who were displaced from West Punjab (present Pakistani Punjab) and settled in East Punjab (present Indian Punjab); these works talk about their rehabilitation and settlement which is purely concerned with the role of Indian State and Society.

In this reference, this effort is to explore about the rehabilitation and settlement of those who migrated from East Punjab and settled in West Punjab. People are curious to know about “the other side” which can draw only on sources of this side of the border. To fill this gap responsibility of research from this side of the border is of high need. However, few key works such as Virdee ‘*From the Ashes of 1947; Reimagining Punjab*’<sup>8</sup> Kiran ‘*Punjab Migration 1947: Violence against Muslim Women and the Settlement*’ Talbot’s “*Lahore and Amrit sar*”, Ahmed’s “*The Punjab Bloodied, Partitioned and Cleansed*” these works discuss mainly deal violence 1947 and problems and difficulties faced by refugees during migration and very after regarding their rehabilitation. Who played key role to stand them? How women were facilitated by women in camps. Voluntarily and involuntarily services both were provided to refugees for their survival. These works chiefly talks about the role of state and society. An episode of chief role of refugee’s ‘self-struggle’ for their translational phase is mainly missing. This aspect of partition historiography needs scholarly attention. How people from particularly belong from lower culture lost earning of their life with speedy a single call of displacement. Their houses left behind where they could never visits again. Hard work of whole young age was saved for the comfort of old age was no more with them.<sup>9</sup> After losing their whole they reached in a state which in itself was lurching financially down. Here a journey for survival was to restart.

Archival records of newspapers, unpublished memories of partition survivors, declassified documents and records of Pakistan Movement Workers trust revealed an important episode of key aspects of refugees’ self-struggle which they did not only done for their temporally survival but for permanent settlement as well. This research brings on surface their tireless hard work which they performed during critical time. It tells about the social agency, which was working purely based on self-struggle in the urgency of the hours. As their efforts not only helped them in their own livelihood but they become to support other disturb and helpless refugees. Their hard work not only stand them financially but kept secure their self-esteem as well. One side it was their self-struggle but other side their struggle become a

support pillar for state which reduced the burden of new born financially weak state in critical circumstances. What this research does provide a window into the effort of those self-struggler who effort has been neglected hitherto, instead to acknowledge them they have been sent underground in the historiography of partition. Earlier unexplored archival records provide a vivid picture of their refugees' effort. Old newspaper *Nawaiwaqt Dawn, Pakistan Times, Zamindar* unveil a detailed graphic view of helpless refugees. How partition 1947 left grim impacts on refugees and they made long lasting effort on their own without making and complain against state.<sup>10</sup> One overarching aim of this work is to be voice to those hardworking, struggler who performed tireless work in transitional phase and survived well on their own.

More specifically it attempts to analyze, role of state and society for refugees rehabilitation in all walks of life. Moreover, it throws light about the equal self-struggle of female in the process of rehabilitation. How women worked shoulder to shoulder with their male and remained a co-worker in all situations. Interviews of partition survivors leads toward transitional phase which was critical for them. In this way this research paper is an effort to preserve the personal accounts of first hand material of partition survivor which are in their heart and require need to record for future generation.

### **Forced Migration 1947 and Refugees 'Self Struggle for Rehabilitation.**

Human migration is the movement by people from one place to another, with or without family, particularly to different countries, with the intention of settling temporarily or permanently in the new location. It typically involves movements over long distances and from one country or region to another. "Human migration refers to movement of people, either temporary or permanent, from one place to another."<sup>11</sup> In a similar vein, Oxford English Dictionary defines 'migration', "The movement of a person or people from one country, locality, place of residence, etc. To settle in another place." (Oxford English Dictionary) According to recent book on international migration hold out the following definition 'Migration is a

spatial phenomenon. People move from one place to another, alone or together with others, for a short visit or for a long period of time, over a long or a short distance.<sup>12</sup>

However, migration is multifactorial and multidimensional phenomenon. There many possible reasons, which led to migration. Historical examples and logical point of views reveal that human migration began under multiple reasons. The causes of migration are innumerable. To understand migration, Lee's theory of Push and Pull factors can simply be applied. Lee's laws divides factors leads migrations into two groups of factors: Push and pull factors.

Push factors are place of origin while the pull factors are considered destination place. Basically, the push factors are those life situations, intentions that give one reason to be dissatisfied an individual or group of people from their present locale; including poverty, lack of social mobility, climate factors; famine, natural disaster, political causes; war, deprivation of fundamental right of one group or a person, or persecution, policy makers' policies and political orders to its public, sometime people expelled by government, transported as slaves or prisoners. These pushing factors caused involuntary migration which is also called forced migration. In forced migration people will does not involve to leave his or her birth place. These caused involuntary migration. Pull factors are those attributes of distant places that makes them appear appealing, better economy, health and educations opportunities, or more nebulous concept like equality or freedom which appeal humanoid. All these head voluntary migration.

Under pinning Lee's theory of push and pulled factors; migration 1947 is involuntary migration caused under political factors. Persecution forced people to leave their homeland on short notice. Displaced people migrated from East Punjab to West Punjab (Pakistan) with empty hand or some with bundle of clothes (*ghatri*). All displaced people become refugees. According to United Nation High Commissioner for Refugees UNHCR, 1951 Refugee Convention. "A refugees is a person who fled his or her home and country according to well-founded fear of war, violence, conflict or persecution because of his or

her race, nationality or membership in a particular social group or political opinion and find safety in another country"<sup>13</sup>.

Under this definition, people fled from East Punjab toward West Punjab during the partition of 1947 were refugees. Muslim Majority from East Punjab moved toward West Punjab through Ganda Singh Kasur, Wagha border Lahore and Sialkot Border<sup>14</sup>. Confidential record through official documents of cabinet division and old newspapers reveals that it was lower strata of society's, which mostly affected in 1947 migration. Majority cultivators of agriculture lands, some had their own small pieces of land while many were cultivator of others on annual payment and labors were the chief sufferer<sup>15</sup>. In that way, majority were of cultivators, small business holders, peasants and tenants who arrived in West Punjab.<sup>16</sup> After crossing the arbitrary border; their main task was to rehabilitate and settle which definitely couldn't be happened overnight.

Sudden call to flee from ancestors' land not only disturbed them mentally but simultaneously emotional attachment with mother land disturbed them psychologically as well. Similarly, hungry and thirsty (*pedal qafilas*) foot caravan of hundreds of thousands refugees brought physical ailments along them too. In that way, at that time on four main grounds the process of rehabilitation was required for refugees.

- Health Rehabilitation
- Mental/ psychological Rehabilitation
- Economic Rehabilitation
- Residential Rehabilitation

According to Cambridge Dictionary term 'Rehabilitation' is the process of returning to a healthy or good way of life, or the process of helping someone to do this after they have been in prison, been very ill, in other worries of returning something to a good condition:<sup>17</sup> Under this definition all refugees need rehabilitation, however situation varied as per requirement.

### **Recovering the Bodies**

First and foremost, rehabilitation was of health rehabilitation which needs to deal on priority basis. A large number of refugees

who stayed in transitory camps where some basic medical treatment was being provided to sufferer of epidemic or stomach diseases due to starvation and drinking dirty water during critical migration journey. Cholera; an epidemic disease had spread all around. Injections arranged by state were injected to all refugees. Predominant medical rehabilitation was required for pregnant female. Volunteer mobile medical teams were also working for those whose baby got pre-mature delivery due to covering long distance on foot.<sup>18</sup> Although number of pre-mature babies and their mothers died on the way but those who survived needed cure<sup>19</sup>. So, to rehabilitate their health basic cure was arranged by state. Public announcement, advertisement in daily newspapers and appeal of political leaders attracted masses for social work to offer their services in camps.<sup>20</sup>

Aside this, there were many elder ladies who have experienced in their life they handled all. According to *Sharifan Bibi* who is living in *Kot Muhammad Aslam* village of Kasur, “many women whose baby fell in the way due to long journey on foot or some were those whose time was complete and their delivery we handled by ourselves. We covered her with our *shaal* (A piece



of cloth for covering body and head). After arrival in camps they were treated by the camps lady doctors.”<sup>21</sup> We had many Medical camps in *Mayo Hospital Lahore*, *Ganga Ram Hospital Lahore* were arranged to treat issues related maternity and epidemic diseases. This first aid treatment made people able to think about next phase of their lives.<sup>22</sup>

(Figure No: *Nawaywaqt* 5<sup>th</sup> December 1947

In this way, people handled much by their own rather to wait or burden on the state. However, state was also actively doing within its sources and with aid from some international organization. *Walton Camp Lahore*, *Mouri Gate Primary School Camp Qasur*, *Hanfiah Islamia High School Qasur camp*, *Qasur*

Civil Hospital Camp, American Christian Missionary Institute in Qasur camp, Ganga Raam Home in Lahore were converted for the transitory accommodations for refugee's patient.<sup>23</sup> Only one in Ganga Raam Lahore 3000 refugees at a time accommodated. With possible health medical, facilities under hygienic environment were provided. Each individual allotted sleeping accommodation in a room with pillow, *durrie*, *razai* (blanket).<sup>24</sup> A most gratifying aspect of the management of this home was that, it was running by the refugees women themselves. Government paid them for their job they done. Mrs. Craster, dynamic spirit honorary worker, has inspired confidence and discipline in all the inmates, and she created amazingly regularity in their habits. Similar was in Qasur Civil hospital, a refugees lady nurse from Amritsar took responsibility of all pregnant ladies. She made easy their delivery procedure by her skilful practice. A number of refugees' ladies whose pregnancies time was completed, they delivered their babies under aseptic and proper medical care.<sup>25</sup> Any stray women and children were also welcomed in that Home. Additionally, *Youm-e- Lehaaf*, Blanket Day (fifty thousand blanket) was organized. On this day voluntarily collected so many blankets for refugees. After collecting from society; rehabilitation officer, police, news reporters, magistrate assigned task to volunteer's students for distribution. Besides these some were put in area police stations in *Mazzang*, *Ichhra*, *civil lines*, *Model Town*, *Cantt*, *Tibbi*, *Masti*, *Anaar Kali*, and many other police station in Lahore within district. These platform were used for donation as well one who need could took from police station. *Nawaiwaqt* in this regards put its effort for publishing this message under the civil Supplies Department.<sup>26</sup> In that way, refugees' transitory period passed in secured environment.

Additionally Public welfare organizations made best efforts to provide all sorts of relief particularly medical aid in form of medicine and injections. At international level, 'Red Cross Society' from British contributed time to time was donated. For refugees help one lac pond in cash in November 1947. BBC news London reports that for time to time more fund they funds are being collected under the 'Red Cross Organization'.<sup>27</sup> Similarly, Egypt helped out in medical aid. After Egyptian news



reporters visits camps in *Walton, Bouli* and in *Qasur* in November 1947, a medical mission along with warm clothes.<sup>28</sup> Moreover, so many relief committees were established for refugees' relief. These committees were having volunteers member from society under the under the head ship of political welfare nature personalities. *Fatima Jinnah, Beghum Raana Liqat Ali Khan* and *Beghum SlamaTassuduq Husssain* remained in charge in this.<sup>29</sup>

To coup up extraordinary medical condition Government sent appeal to Principal of *Lahore King Edward Medical College* *Lahore*, *Mio Hospital Lahore* were requested to send their second or third-year students to help of Muslim refugees in camps.<sup>30</sup> Thus, Government appointed medical staff in camps. Moreover, mobile medical teams were also sent get trained volunteer for first aid treatment. Female from political activist, Pakistan movement worker called through public advertisement to get training for volunteer medical work.<sup>31</sup>

In this way, with cooperation from all walks of life the process of health rehabilitation met with maximum output. Death rate due to hunger, thirst or diphtheria reduced by dint of these efforts. Health rehabilitation made able to think them for next step of their life.

### **Rehabilitation in Economic Grounds.**

Forcefully displaced under political persecution people seek asylum as their first priority. This transitory phase normally expand on weeks, months or seldom years. In this temporary phase they seek first health (if need) safety and economic rehabilitation. As far the issues concern with 'Economic Rehabilitation' of refugees in west Punjab personal accounts of partition survivors revealed that besides the transitory accommodation in camps many refugees directly settled in evacuee houses. These houses were full of commodities and life necessities. Moreover, in surroundings full ripe wheat and chickpeas crops were ready for cultivation. According to *Rasheeda Bibi* a partition survivor living in *Sindh Kalaan* district *Qasur*;

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"After crossing border we didn't go to camps. We occupied an evacuee's big house left by a Sikh family which was full of all household commodities.

"We daily used to bring wheat and chickpeas from surrounding crops. In that way, we collected many mounds of wheat." <sup>32</sup>

Similarly, other who were in same foot caravan, they occupied evacuee houses and settled themselves economically by themselves. These people neither went in any camp nor demanded any help from state for their survival. However, there were hundreds of thousands for whom survival become a herculean task. Although state was providing ration to refugees but sometimes it was insufficient. To meet other necessities of life refugees in Punjab took this responsibility. As hunger related diseases due to malnutrition could make situation more adverse in critical circumstances. Refugees' passion for help themselves /self-serving become easy when local society come ahead enthusiastically for their help. Beside the compassionate a lot of employments and started to offer in all grounds. Though these offers were not glamorous in nature but sufficient to meet livelihood. The refugees' natural inclination for hard work had yielded for them a better future.

In early days they have modified their lives according to their need of the hour. They were determined to work hard for their self-survival. Around sixty percent of refugees were working for their healthy life style. One in every five refugee become self-employed within short span of time. They performed labour intensive job at other's homes', shops, fields, small industries, cottage, and so on.

They did not want to become burden on social services system. Worth mentioning, there were mainly chief factors behind their self-struggle for money. People were giving them all sorts of small or large scale opportunity what they had in hand. So, to fit in society was not as such challenging situation due to flexible/cooperative attitude of locals. It's widely accepted in society that, the way you are treated in a society as a new comers that left chief /impacts on rest of their lives. It is another topic about their

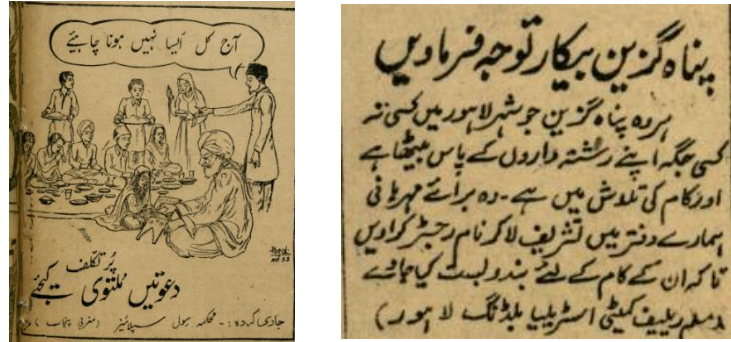
permanent settlement but abrupt response in critical time from local was so rosy, which made refugee will power for survival.

In addition to above, both males and females daily went outside the camps in search of work. Some females started job as a housemaid, sweeper, dishwasher, washer women, nanny, and massager, sometimes they did midwives' work too.<sup>33</sup> Jannat Bibi told "we went in a house, a lady asked use to oil her hairs, massage her body. After that do clean grain for grand to make flour. Wash kitchen dishes. We did all these and she paid us some rupees and give cooked food as well. Further she said you can come daily to wash kitchen dishes and oil my hairs. In this way, we earned money"<sup>34</sup> While male started work in factories, or in small units and sometimes worked as a hawker. *Jaamal Din* a Partition survivor living in *Qasur Tehsil Chunian*, told in his interview, "till the receiving of land from Government I worked in cotton ginning factory. We had our own land in U.P but till the completion of paper work of lands permits we started labor on daily wages in local industry. To get permit for our land was a little bit difficult because we come under our own will. So state asked to get papers of lands by yourself. So, till that time I started work for rehabilitation in cotton mill"<sup>35</sup> Similarly, a residential of J2, Johor Town Lahore, Aziz Ahmed Arain who displaced from district Jalandhar Jakopur Kwaan, told whole journey of their migration.

"After crossing border we stayed only one week in Walton Camp. After that we moved toward Montgomery to our relatives. We were around forty people. They looked after us, provided food and bed (*char pai*) some laid down on floor for sleeping. To arrange for so many people was not an easy task. They took helped from neighbor as well. After few days when local people came to know about our caravan they come for help. Some people brought food, while other brought clothes and shoes. People of that village did much for our rehabilitation. After that we started work with them in fields. I myself washed cows from pond and reached in the evening at house. It was much difficult for us but we did for our survival instead to wait from state or any organization."<sup>36</sup>

Worth mentioning, socio-cultural as well as religious harmony grasped refugees in sense of familiarity. They did not realize as such alien by trends and trajectories of the society while asking for any kind of help by knocking at any door. Norms and traditional values, language familiarity made smooth adjustment. Similarly, two ladies residence of *Teerath* Village district Kasur told; “we daily cut woods from *Chhanga Mangaa* Jungle, put on head to sale in *Pattoki Bazaar* for earning some money”<sup>37</sup>. Both female and male worked to earn bread and butter. *Kareeman Bibi*, told "sometime our male went to see land and we female used to do alone work outside of cutting and sold woods. A time was also there to fill our stomach we had to beg sometimes. We went outside the camps and enter in any house and asked for one bread.<sup>38</sup> They provide mostly on humanitarian grounds while sometime we worked in any house on daily wages, such as to wash dishes, to clean grain, to oil hair of any old lady dressing her hair and so on.”<sup>39</sup>

In addition to refugees’ tireless volunteers efforts from local society were also made. Social workers and volunteers visited

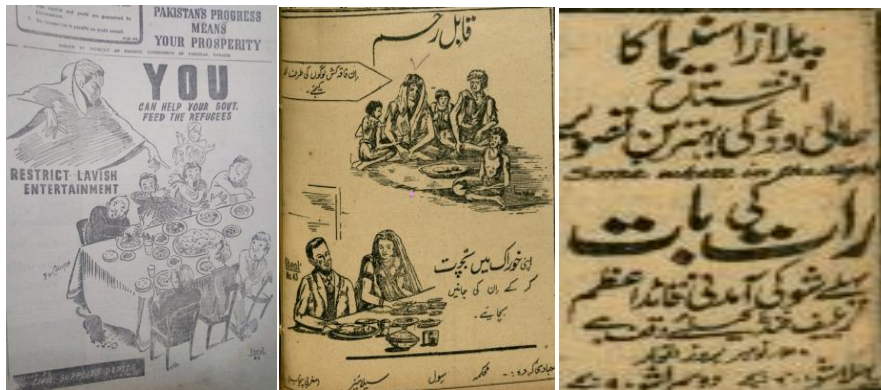


camps in order to help them.<sup>40</sup> Besides these, individuals also played vigorous role on humanitarian ground. Through press media cartoonist message was conveyed in order to attract public to content on simple one dish to save for refugees. Press as a strong state pillar by publishing advertisement to create sympathy for refugees.<sup>41</sup> Moreover, society offer so many services for refugees though daily newspapers as.

Figure : *Nawaiwaqt* 12 November 1948

These were being published free of cost. Refugees were particularly said for obliged. To save food for refugees, in job advertisement refugees were asked on priority.<sup>42</sup> Doctors offered their free services to refugees, hospital asked for staff priority to take from refugee.<sup>43</sup> Locals some companies, traders, business man offered daily wages jobs for refugees. *Nawaiwaqt* and *Dawn* were put key role in this regard. “Unemployed refugees pay attention: every refugees living to his relative and in search of work. Please contact at following address: Muslim Relief Committee Australia Building Lahore”.<sup>44</sup>

Similarly, Department of Civil Supplies West Punjab started a campaign; lavish food was said to restrict for the sake of refugees. “You can help Government. Feed the Refugees”.<sup>45</sup> Empathy raised its head people from all walks of life; showbiz or actor community served through their wages or income generated by cinema halls was donated to “Quaid-e-Azam relief fund”.<sup>46</sup> Following are some advertisements from *Nawaiwaqt*



**Figure 3: advertisement, Pakistan Times. Figure 4 & 5 *Nawaiwaqt*: 12 Decemehr 1948 29 November 1947.**

Daily *Nawaiwaqt* 16<sup>th</sup> November 1947 reports about the works done by refugees department. Till November 1947, around seven lac skilled worker refugees have been settled in very well way. In further recommendation for labour class it was said; to earn from their handicraft skills handloom at small or large scale industries must be introduced.

Aside these, female section also played dominant role. Common females come forward, some were individual while other belonged from any socio-political platform. They helped out by cooked food, clothes, medicine and other life necessities.<sup>47</sup> Khalida Munir-ud-din Chughtai; an educationist, Pakistan Movement Worker, Social Worker, Fatima Jinnah<sup>48</sup> Begum Salmaa Tassaduq Hussain, Begum Jahan Araa Shah Nwaaz above all, the most dynamic wing was, Muslim League Women wing. It worked wholeheartedly even their effort kept state active. Begum Rana Liaqat Ali Khan urged women voluntary services. She headed the board established for medical treatment of refugees. She conducted interviews of Muslim Women for medical services for refugees Women.<sup>49</sup> All the time she visited hospitals, Walton camps and other transitory camps in Lahore along with her women team. They collected funds for refugees. They asked to government to arrange marriages for helpless ladies whose families did not make any contact.<sup>50</sup> Within two months till second September 1947, female collected around three thousand rupee. Begum Abdullah Haroon wife of sir, Abdullah Haroon (leader of Pakistan Movement) warned public blood by saying in her public speech “Muslim ladies should come without any invitation or appeal. Money should spent to fulfill refugees need rather to spent in political procession to appeal.”<sup>51</sup>

Under the head ship of Mrs Jalundhry, Lahore industrial institution ‘Qasr-e-Istiqlaal’ for refugees ladies, worked with zeal to make financially independent for their next life. Government bore expenses of all students working in ‘Qasr-e-Istiqlaal’.<sup>52</sup>

Moreover, in district Court Lahore a section to deal only Women Refugees was developed. These district incharge were working under the deputy commissioner. Similarly every district had its own Rehabilitation Officer (Pakistan times ((August 1947) *Anjuman-i-Muhajrin* was established to safeguard interest and

refugees right (*Dawn*) Following is the pictorial reference from *Nawawaiqaq*



**Figure: Pakistan Times: February 8, 1948. 3rd September 1947 *Nawawaiqaq*.**

Chief concern regarding role of state. This is the section in which scholarly efforts are found regarding West Punjab. Existing scholarly efforts put attention toward the Government policies initiated for rehabilitation and settlement. These works primarily focus on residential rehabilitation.<sup>53</sup> Regarding economic revival research talks about that department of Industries of the West Punjab stepped forward to rehabilitate the skilled workers migrated from the East Punjab. The Department also helped the industrialists to restore industries that were closed down because of disturbances. In order to facilitate the skilled refugees the government instructed them to get themselves register with the “Local Employment Exchange”, the branches of which were also working near most of the refugees camps.<sup>54</sup> One acre per person; (*Qila ji nu*) a policy was introduced by government of Pakistan. Under this policy government tried to grant ‘one-acre per head’ (*Qila ji nu*) provisionally for cultivation to meet basic necessities of life of refugees until claimants received their real property. As aforementioned, a large number of refugees were cultivators in West Punjab so, one acre was provisionally granted to each cultivator family.<sup>55</sup> This become a primary source of earning for some refugee’s family. However, another side of coin was also their circumstance were much bitter in early years of migration. People also died due to insufficiency of nutrition.



*Nawaiwaqt* daily Urdu newspaper wrote that near ration truck fighting started. Police had to capture. Sensible adult had to tell a lie in order to get more ration as given quantity did not fill their

stomachs. Besides ration providing state started the distribution of cloth to every refugees. Four yards of cloth to each of refugees was provided.<sup>56</sup>

Furthermore, due to public advertisement under the title '*Zarurat hay*' We Need house maid or male worker on shop or any skillful person got jobs.

**Figure: Ration Distribution in Camp: Courtesy Nazria Pakistan Trust Lahore**

Worthy to note, government employees were settled with the effort of state in government jobs. Advertisement were published "*Muhajrin Madraseen mutwjhaa hon*" those who got migration from east Punjab and they were Working there as a teacher they had required along with their documents to provide them jobs. According to *Nawaiwaqt* till December 1947, six trained Graduate seven intermediate or metric J. A V (Junior Anglo Vernacular) twenty nine SV (Senior Vernacular) middle school teacher, 75 JV(primary teacher) around one hundred and seventeen refugees teachers appointed. September 1947 refugees' teachers were reappointed by government. All above, for female industrial training centers were setup in many areas. In these centers' embroidery, toys making, soap making, toilet accessories, purses and so on were taught. They were able to earn money. These skills made them self-reliant and confident citizen to somehow as compare to others. Another work which was going on side by side was of collection of relief fund for refugees. In this Quaid.e.Azam relief Fund, Beside the Red



Iranian league Relief Fund and Egyptian Fund. Anglo Iranian Oil Company worker send Fund to *Ameer-ud-Din* Rs.21298 was also collected within a short span of time.<sup>57</sup>

Kashmiri Muhajir were decided to give three yards cloth to each Muhajir. In *Mansehraa Wah, Kalaa Gujranwala Lahore, Montgomery* (today Sialkot) *Walton* in big areas in refugees camps training centers were setup. Under this scheme fifty crore scheme training for Iron Smith, Gold Smith, carpenter, tailor, soap making, painting, carpet making, and cotton ginning work were selected for refugees training of. Main objective of this scheme was to make refugees skillful citizen, so that they might prove self-sufficient and useful citizen. Production of these centers would be sold out in market and amount would submit to Government. In this way government investment would be returned. This planned was run by Department of 'Employment and Rehabilitation'.

In this swaying circumstances along with state society remains there in all the grounds Committed to provide meals and daily necessities and to displaced and effected ladies. That means their generosity could do more than state. Helping other does not mean that refugee themselves giving-up on his own opportunities. There were challenging in around but opportunity were also possible.

### **Recovery Partition; A journey of Emotions**

Probably Partition is highly documented topic in the History of South Asia. Still it's so many aspects needs dedicated scholarly attention, specifically deal with human being. Hitherto neglected aspects needs to explore how Partition psychological impact was ultimately represented, engaged, and ignored, in various discourses. The Partition of India was a partitioning of minds as much as it was a geographical division. But there has been little discussion in mental health discourse on the psychological scars it caused. Psychiatrists and other mental health professionals, both at the time of partition and in subsequent decades, were largely silent about the psychological effects of the forced displacement and communal violence that characterized the Partition, and the long-term impact they would have.

It might be invisible ailments but in some cases it disturbed more long time than physical injuries. Psychiatrically unwell in the build-up to and aftermath of the chaotic, violent and traumatic division of the subcontinent into independent states of India and Pakistan.<sup>58</sup>

After losing whole of life earning and land in which once ancestors were born and died a human definitely disturbed mentally. Actually, all refugees reached in West Punjab were not safe and sound. Many lost family members during migration; some were murdered and while other lost life due to hunger and thirst. Many male and female reached across the border half mental or insane. To them 1947 was the year of despoil rather freedom. They say when we despoiled “*Razia Butt* جدوں اسیں اجڑے” skillfully give a viva picture of a happy young maiden in her novel ‘Bano’ who become insane after facing gut wrenching killing all family member in riots. She was abducted and used by Sikh for year’s months. After recovery when she reached in Pakistan, she was psychologically unfit<sup>59</sup>. To treat these types of cases moral services in camps were provided by camps warden or some other stable refugee. However, human to human helped. No as such steps were taken by the state. Female particularly were disturbed. After 7 decades still people have nostalgia and want to visit their places. After 7 decades *Jmaal Din* wept during interview that “سانوں اج سرکار اجازت دے اسیں اج چلے جائے” “if government allow us today, to go back we will rush”.<sup>60</sup> The breakdown of their civic life and society due to displacement made them emotional even today. However, Individual difficulties in deal with, disruption of psychological or mental disturbance were distressful.

State chief focus was remained on health, economic and residential rehabilitation. In challenging hours these were considered fundamental or primary requirements. Probably state applied its whole strength and vigor both economically and efficiently in these grounds and psychological/ emotional rehabilitation become secondary. It could not take any thoughtful steps for the psychological rehabilitation except some informal session in camps by camps staff.

Oral through first accounts and old newspapers reveal the grief left by partition on large section of society. Their personal accounts reveal painful experiences how humanity faced insolence. After facing gut-wrenching aspect of life, psychiatric therapy was equally indispensable to come in actual life as physical cure. Oral History Archival records attract attention to thought provoking but ignored aspect of partition. To learn psychological implication of partition, oral history or conventional history and old newspapers are the chief and inevitable sources. Official documents are unable to make known about the Implications of partition in socio-cultural, emotional and psychological grounds. (Partition trauma article.) To learn about partition this topic through examining variety of documents of official government variety of papers. Because, it is important source to learn about Partition history.

Psychological and mental stress shortened life span, healthy become life time patient, behavior shifting normal to abnormal, long time silence are crucial dark side of partition 1947. People's life pass though this critical period. A Self-bearded story of a refugees of East to West Punjab.

“Displacement left unavoidable bearings on my father's life. This partition barbaric act traumatized him in such a way that he could never spoke. He suffered maximum, he could neither laugh, nor smile easily, because of partition. 23 years after partition when he fell ill. He spoke, “let us go home let's go home”, my mother says “we are at home”, he replied, “no no let's go home”.<sup>61</sup> He was missing that home left behind, beautiful garden in which seven types of fruits, sweet varieties mangoes, lychee were there looked after by my father, Mr Ansari.<sup>62</sup>My parents did not waist a single bite of bread in their whole life. Whatever they found on floor they picked and eat. They always remain in this preach at home don't waist grain, don't waist grain, it is very precious.” We as their children understand that their mind still stuck in that critical moments 1947 when they spent many days in hunger and thirst.<sup>63</sup>

Similarly, Partitions have strong psychological implications-.Separation of mother; from children during forcefully recovery, shortened their life. Vernacular daily

newspaper put a story of women who become mentally disturb after 1947. When a pedal caravan wanted to cross Bias River. A Sikh gangs attacked on caravan. A female with her two daughters hided under tree. A Sikh ahead toward her and asked are you the daughter of Miraaj Din? Female put her hand together with fear and grief and said with sobbing voice and eyes full of tears, yes! I am daughter of unlucky *Miraaj Din*! You have killed my parents... now you want to kill me too. Sikh said, your father once did an act of kindness for me. He testified in my favor in court. I will let you go across the river. She with her two daughter moved hardly steps forward. Sikh spoke you can't go with two daughters, leave here one. Unwantedly, mother give some roast chickpeas and made sit her under tree with heavy heart. Small girl started crying badly - ماں میں نے تمہارے ساتھ جانا ہے۔ (Mother I wish to go with you). Sikh Slapped on her face badly and she fell away. Darkness was prevailing they sit in boat in river Bias. A loud voice - ماں میں نے تمہارے ساتھ جانا ہے۔ was killing mother in that darkness. After So many years mother remained in abnormal state of mind. She started to weep while laughing and laughing while weeping. She repeats sentence all the time - ماں میں نے تمہارے ساتھ جانا ہے۔ (mother I wish to go with you) She said that weeping voice of her daughter haunting her all the time in ears -<sup>64</sup> ماں میں نے تمہارے ساتھ جانا ہے۔

Pains of 1947 bored by two generations. 2nd generation was much concerned and still is in age of 50s, 60s and somewhere in 70s. They believe that there relative will surly are still alive and can meet them. A sense of belongingness have deep rooted. While talking they say their roots are in back “ساڈا پچھا انتھوں دا نیھن” our elder do not belong from this land”. “ساڈے وڈے اٹھ کے آئے سن”. “Our elder are migrated.”

*Muhammad Arif Ansari*, in Faisalabad wept while telling heart wrenching afterlife of his father;

میری پھوپھو کو 1947 میں ضلع لدھیانہ کے مقام کھتے سے اغوا کر لی گیا اور میرے دادا اور خاندان کے کئی دیگر کئی لوگوں کو شہید کر دیا گیا۔ میرے والد صاحب انہی المیوں کی وجہ سے ذہنی مریض بن گئے اور اسی روگ نے آخر - “1947 event left my father in a deep” 2006 میں اُن کی جان لے لی۔ -

everlasting misery. Restlessness, horror, at terrible level anger, he yelled with sudden attack of furious. 1947 left him abnormal. Before 1947 event he was normal human. When he saw his own father's cold blooded murder in front of him. Gangs attacked on his sister and snatched from my father. He could not forget the scene. He often used to said, ”مجھے میری بہن اور باپ بہت یاد آتے ہیں“ I miss my father and sister so much”.<sup>65</sup> Psychological stress made him psyche patient. All high profile doctors of my district, I consulted for my father. Lifetime medicine he took but gradually time period of attacks become short. After one year again attack. With medicine after 5 year than gradually time span become short than after 3 year than it become regular on daily basis. At the end a stage reached that medicine become ineffective to him. With the medicine doctor started electric shock treatment. Electric shocks were so pain full treatment. Thus, he lived his life with this sickness and died in 2005. Till death he ate medicine and bore electric shocks.<sup>66</sup> 1947 was not independences for him rather it was (روگ) unending grief. For him till his death he took every breath with the grief of loss of his sister and father cold blooded murder in front of his eye.<sup>67</sup>

Multigenerational impacts of partition and sense of belongingness disturb at such extreme level that following word reveal attachment level-

کسے نوں اے ہوئے گا مین حج کراں کسے نوں اے ہوئے گا میں عمرہ کراں۔ پر مینوں ایہ وے کہ میں اودا پنڈہ“  
”Someone may wish to perform religious ceremonies in religious hub (haj). Someone may wish to see religious pilgrimages, but I wish to see my house once before my death.”<sup>68</sup>

This level of psychological attachment religion become secondary over motherland..<sup>69</sup>

۱۹۴۷ دیاں پیڑاں دوسلاں نے ہٹدایاں نے۔

However, at socio-individual level some efforts were done for disturb families and individual. First person accounts reveals that mental stress release with the love of local affectionate behavior.

Karam din told that loss of family members and wealth to some extent we forget when locals of this areas welcomed with open arms. Widow, ladies who lost their children and families all were kept to their heart by their relative and people.<sup>70</sup> But state level record for psychological rehabilitation remained at dishearten. In extraordinary circumstances state could not afford psychological centers with psychiatrist as for physical injuries doctors or paramedical staff was in scarcity. To fulfil need volunteer were being trained for first aid emergency grounds<sup>71</sup> However, international organization can be called in this regard to coup up with this human inner grievances which really shorted life span as heart wrenching first person account open a window that effected or persecuted nations equally required emotional and sentimental rehabilitation to come in life.

### Residential Rehabilitation.

The most Important and necessary convalescence was residential rehabilitation. Partition 1947 so called freedom which snatched their house and made them homeless was not freedom for them. Due to that homelessness they called this so-called freedom "ujara payaa, جدوں اجڑا بیٹا، جدوں اسین اجڑے or jido asin ugray" when we destroyed uprooted, despoil ". They start new calendar by saying جدوں اسین اجڑے So, this homelessness needs instant rehabilitation.



Those who lived life with tough routine and hard work just for the sake of good days of old age their dream fell down. Their earning of whole life left behind which they could never see in one in a life. In order to talk the residential Rehabilitation refugees can be divided into three main groups.

A group of refugees, settled themselves in evacuee houses and never ever went in camps. They occupied that residence and claim for transfer to their name. To far extent they remained successful to get property transfer in their name. However, many were remained in trouble because on a single property more than

one allotment had been issued. On order to clear these issues they move toward court.<sup>72</sup>

Second group of East Punjab refugees was who had their relative in West Punjab. They directly moved toward those areas which belongs to their near dears. They claimed property in those areas. Government of Pakistan tried to accommodate them in those areas. There were large number of refugees who were in mode of exchange daily. They created complexities for the department of Rehabilitation and Settlement in the process of rehabilitation. The Ministry of Relief and Rehabilitation and Department of Rehabilitation and Settlement, Deputy Commissioner started a public appeal through, daily newspaper that those who are wandering just like a nomad, they must stay at a place so, that their residential issue might resolve.<sup>73</sup>

Third, last but not the least group of refugees was those who were living in camps. They were the main sufferer. *Shareefan Bibi* a Partition survivors told in her interview that they lived for two years in camps where hundreds and thousands of refugees were living till the permanent settlement. Some settled to help by themselves. My paternal grandmother told that we moved toward 22 *chak* (*village*). Female and male both brought mud from far areas, shaped up in raw bricks we constructed our residence with our own hands. However, government was also trying to provide residences but number of refugees' arrival was larger than who left from West Punjab.<sup>74</sup> Consequently, residence was small in number and government needs to build more refugees society. Which was impossible overnight. Thus, in some areas one house was granted to two families. Refugees property files, old record preserved by *Farid Kot* House Lahore, revealed that in Lahore Bangolaws, kothis and other houses which were in more than one portions, were allotted to more than one family. This become problem in future. A central committee was formed for the rehabilitation and settlement of refugees. This committee remained in effort to facilitate refugees. Stunning, property exchange program was also an option for refugees. In this system some families of East Punjab who had their own house and before moving toward West Punjab they asked in newspaper through advertisement about availability of

house. They gave details about the sale of their property and asked from cross border if any refugee is ready to take that property or residence house. In this way many people exchanged their accommodation by themselves.

To sum up whole, it would appropriate to say that refugees suffered a lot. An Unplanned migration turned their destiny. Many lost the earning of their whole life. Simultaneously many got settled even better than that if their past.

### **Conclusion**

It would appropriate to say that in 'economic rehabilitation' more than state refugees self-struggle along with support of society make refugees able to live life. Moral imperative that we as society did to help one another in needs or moral support It helps to put thing right when one feel that might be my mother, my father, my sister and any blood relation is no more. In that case society move up by moral compass to help one another which should take into accounts when someone led everyday lives and when policymakers make decisions.

This was just because of socially positivity that state felt free to ask for marriage proposals for persecuted and helpless female. Society cold shoulder or disappoint behaviour or response would definitely stop state to think even about this kind of permanent relation. Process of rehabilitation and settlement of destitute ladies in East Punjab was handled by state just because of cold shoulder from society. Indian society cold shoulder from made state more chaotic for its duty performing.

Whatever was being done by society voluntarily apparently was charity but actually they were investing in their future as well as in country future both theirs and countries. Eventually they pay back that initially investment of the country gave for them. Wwhatever, was being done by refugees, though for their bread and butter but ultimately was economically benefitting to host countries as well. The individual economic benefits gradually getting turn into production. Though a question might be that, what migrant can bring to their society through little sources but in that need of the hour when large scale people were displaced workers required in Mills, field work and so on.



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