

Psychological impact of Partition, migration, and the resettlement of Muslim refugees in Pakistan 1947 – 1961

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Abstract

The newly established region of Pakistan experienced suffering from migration and displacement, violence and upheaval; this research paper examines the psychological aftermath of the emergent society through the lens of social violence. When communities that are ethnically, culturally, and religiously discordant become refugees, they encounter numerous challenges within their broader sociological context of resettlement. During that period, evacuees dispersed in small groups were deliberately required to establish themselves utilising substantial resources along with their private homes and significant financial assets, such as investments, pensions, and savings. This resulted in broader social and economic consequences. This research focuses on the reactions to the mental health of incoming exiles and the enduring psychological wounds that influence our present as remnants of the past. It will also investigate the disintegration of civic life into a fluid society. The conflict between the central government and Punjab regarding resource scarcity, intricate responsibilities, and ambiguity over asset allocation led to the mental health issues and psychological turmoil of immigrants. The local authorities bore the principal responsibility for resettling the refugees; thus they inflated the regulations, fabricated records, intertwined personal relationships, leading to an "unofficial" distribution of resources that ultimately altered the socio-cultural identities. The principal elements in the narrative of conflict, socio-economic standards, ineffective aid initiatives, and the challenges of expanding cultural divides have been scrutinized.

Keywords: Partition, Migration, psychological impacts, rehabilitation, socio-economic impacts.

Introduction

“Making of Pakistan” is a discordant note with imbalanced states of minds and a social disruptor adding to its challenges in confrontational demarcation of colonial India into two states separated on behalf of Muslim majority (Pakistan) and Hindu Majority (India). The mind boggled negotiated winding up of British Empire is setup as a vital precedent showcase heated the three decades long nationalist struggle. Keeping in view the sociological mindset of Indo-Pak society there is a mixed response on the fact that why Muslims more than estimation were behind in Hindu majority (India) then were incorporated into newly built state of Pakistan. The plan of partition was an outcome of hurried nature of British withdrawal. In July 1945, soon after the victory of “Labor party” in the British General Elections, it was forecasted keeping in view the overextended British state, devastated by war, partition plan for Indian was announced.

At the end of colonial rule, the mental equilibrium of the general public was pathetic, a long queue of unresolved issues and interests made the transfer of power a tragedy. The borders between the two newly born states were finally disclosed on 17th August. However, the independence was celebrated by Pakistan on 14th August and India on 15th August 1947. An inadequate knowledge of Indian political circumstance followed by out-of-date maps and census material, a British lawyer, Cyril Radcliffe,¹ drawn hurriedly a boundary between Indian and Pakistan. It was not only the land which was divided but the emotions of ethnics, communities, resources, families and cultivable forms that flash out the memories of locals. Using as a tactics, British delayed the announcement plan as a result fighting, loot, massacre, rape and a devastating chain of riots started all over the line of partition. This massive brutality resulted in great depression which the whole population deeply affected. Due to the corrupt malfunctioning of civil and political control the riots exhibited as social discord. Due to irreconcilable differences between Hindus and Muslims the end of British rule was checkered by a naval mutiny, civil disobedience and killing of thousands and millions of innocent lives resulting into a bankrupt society lacking all the social strengths especially self-confidence. British colonial government remained aloof of all the bloody game acting its business in the brisk shift of power among the states with full concentrations. However, Muslims and Sikh communities were the primary victims

¹ Sir Cyril Radcliffe K.B.E, K.C., had been appointed as the chairman of the two boundary commissions, one for Punjab and other for Bengal. Radcliffe, K.B.E 1944; K.C 1935; one of the leaders of English Bar was born on March 30, 1899. He married in 1939 Antiona, daughter of the 1st Born Charnwood. He was educated at Haileybury and new college oxford. He was a Fellow of all Souls College Oxford 1922-33; Eldon Law Scholar 1924; call to the Bar (Inner Temple) 1924; Bencher 1943; held various appointments at Ministry of Information 1939-41; Director General Minister of Information 1941-45. He was at present Vice-Chairman of the General Council of the Bar for more information see also Information Department Telegram No. 2265/47 from secretary of State for India to viceroy, IOR, L/P & J/7/12500, Departmental Paper; Annual File 1947, File no.10666 Boundary Commission; setting up Commission etc. IOR see also Civil & Military Gazette, 06 July 1947, pp. 1.

of all the tensions, suffered the most from the loss of land and violence resulting from the partition hence formulating a new society fully equipped with the burdens of moral losses.

Bulk of displaced people add-on the deprived segments of society, unobtrusive knowledge into the nation that gets them scared of upcoming future. At the eve of 1947 it was extraordinary in its exceptional scale, the massive brutality, causalities and assaults that went with it and the mighty developments to the recently freed Nations of Pakistan and India. There is an expanding attention to assortment about the reactions of Partition outcasts. An overwhelmingly significant development in recent historiography is the growing attention to the diverse ways in which Partition refugees were accommodated and integrated by local communities and regions, as well as the varying ways in which policymakers responded to their arrival.² This article covers the period between 1947 and 1961. Reasoning for choosing the period up to 1961 is that government declared that the settlement and rehabilitation of refugees was completed because all houses, temporarily transferred properties, buildings, shops, factories, and industrial concern were given to refugees.³

Literature Review

The essay "The Other Side of Partition Resonances on Cultural Expressions"⁴ thoroughly discusses migrants' impact on India's literary, artistic, cinematic, and dramatic traditions. This article shows that the partition's effects have moved beyond its effects. The study also suggests that prospective students read extensively about partition's effects. This study covers the Punjab and examines how partition affects people. The article "Socio-Economic Determinants of Rural-Urban Migration in Pakistan"⁵ summarizes social, psychological, and political aspects that influence migration decisions. The economical aspects of rural-urban migration were her focus. This study found a correlation between marital status, land ownership, employment, entrepreneurship, agriculture, and migration. The author of "The False Premise of Partition"⁶ claims that a religious movement sparked by Muslim-Hindu tensions partitioned India. He adds that the boundary commission chairman was unaware of the situation in India and had never there before. Certainly, "False Premise"⁷ underpins the disagreement. Pakistan incorporated "East Pakistan" Bengal during Partition. The author emphasizes this divide. The Redcliff

² Joya Chatterji, Right or Charity? Relief and Rehabilitation in West Bengal. *The Partitions of Memory*, pp.74-110 see also Ansari, S., 1995. Partition, migration and refugees: Responses to the arrival of Muhajirs in Sind during 1947-48. *South Asia: Journal of South Asian Studies*, 18, pp.95-108.

³ West Pakistan, Yearbook, 1961, E1 (12) 1961, Punjab Archives Lahore, p. 99.

⁴Partha S. Ghosh, "The Other Side of Partition Resonances on Cultural Expressions," *South Asia Research*, 2015, pp. 42-60.

⁵Hina Kanwal, Tanveer Ahmed Naveed, and Muhammad Azhar Khan, "Socio-Economic Determinants of Rural-Urban Migration in Pakistan," *Journal of Asian Development Studies*, 2015, pp. 35-45.

⁶Reece Jones, "The False Premise of Partition," *Space and Polity*, 2014, pp. 285-300.

⁷Ilyas Chattha, "Partisan Reporting: Press Coverage of the 1947 Partition Violence in the Punjab," *South Asia: Journal of South Asian Studies*, 2013, pp. 608-625.

prize, which may explain the immigrant rush, is another focus of our research. The article examines the “censorship of provocative narratives amidst administrative disintegration” during refugee resettlement and biased reporting of the 1947 Punjab violence due to the media's crucial role in life, especially during times of conflict among diverse communities. The writer investigates the media's impact on the resolution and urban expansion, although she focuses on the partition's severity. This study will analyze the newspapers stated above to examine the press's function and reveal life as it was during that time.

Migration

All the suddenness and brutality disturbed the brains of numerous who saw it, disenchanted relations between the new Dominions of India and Pakistan and realized a virtual, however impermanent, fall of government in the two new Punjabs. Thus, the correct size of the disaster is very far from being obviously true and most likely will never be known. A protected figure would seem to be associated with a significant fraction of a million and eleven million individually, although assessments of the number of slain and those who were persuaded to go into exile have often differed. Regardless of whether there was widespread agreement over the validity of these two statistics, it should be noted that the Holocaust inflicted further, equally terrible human devastation that, in the best-case scenario, has not yet been documented in the standard records of 1947.

It is, obviously, verifiable that for all intents and purposes all areas of Punjabi society could consider as a real part of their family the individuals who were removed, ravaged, ambushed and killed. But as it usually happens as routine case in common wars that are driven by ethnic or religious disdain and dread it was ladies who were habitually singled out for particularly mortifying treatment on account of men of the adversary group: attack, assault, mutilation, kidnapping, persuasive change, marriage and demise. The greater part the populace (being 6000 men and ladies and kids) were slaughtered and consumed alive. Youngsters were grabbed far from their moms' arms and tossed into the bubbling oil. Many ladies spared their respect by hopping into wells or devoting themselves completely to consuming houses. Young ladies of 8 to 10 years old were assaulted within the sight of their folks and after that put to death hardheartedly. The bosoms of ladies were sliced, and they were made to walk all exposed in columns of five in the bazaars of Harnoli. Around 800 young ladies were abducted, and little kiddies were meandering without shelter in the wildernesses and were grabbed by the passers-by.⁸

It ought not be accepted that all Punjabi men grabbed the open door in 1947 to confer offenses against ladies, for we have abundant proof of very customary men taking a chance with their lives to protect ladies who were in peril of being abused or murdered. To give only one of a few illustrations, Anis Kidwai, who was a social laborer in the outcast camps in Delhi at the time, reviews an old Hindu Jat safeguarding a Muslim young lady notwithstanding antagonistic vibe from his kindred villagers.⁹ Nor should it be accepted that laborers were the main, or the most

⁸ Report of K.C. Kalsa., 1991. District Liaison Officer Mianwali, n.d.: Kinpal Singh (ed.), *Select Documents on Partition of Punjab*, Delhi, pp. 231.

⁹ Begum Anis Kidwai., 1990. *Azadi Ki Chhaon Men* (Hindi edn trans, from Urdu by Nur Nabi Abbasi), New Delhi, pp. 140.

noticeably bad, guilty parties, for men from every social class were associated with assault and kidnapping. "They didn't have a place with any single class," said a former liaison officer who recovered kidnaped women in Pakistan made up of kidnappers. Both the wealthy and the impoverished were present and conversed with.¹⁰

Common villagers were unquestionably included. Habitually this was simply an integral part of general plundering - ladies being viewed as men's property. Therefore in Bahawalpur express the Muslim proletariat was, as indicated by Penderel Moon, for the most part less keen on blood than 'the tranquil satisfaction in Hindu property and Hindu young ladies'.¹¹ Once in a while striking back was a rationale: for example, in Sialkot area, ladies were kidnapped by exile men who had been smuggled by Sikhs in East Punjab, while Sikh pioneers declared that Sikh outrages upon Muslim ladies and youngsters were typical retribution assaults.¹² What's more, where there existed a long-standing contention between families, as between the Hindu Jats and Gujars and the Muslim Meos of the Gurgaon locale, on the edges of Delhi, massive scale kidnapping and offer of young ladies appears to have been a piece of a precise procedure of 'ethnic revenge'.¹³

Keeping in view the situation, perhaps it does not astonish that the Hindu Mahasabha (Grand Assembly) and Rashtriya Swayamsevak Sevak (RSS) attempted to abuse the hardships and the tragedies of Muslim displaced people. The exiles of the movement, casually the injured and wounds of encountering victims are the shocking demonstrations of viciousness. The displaced people were likewise, for a few, the exemplification of sacrifice for the new country. Various personalities belonging to different spheres of society were currently slighted or overlooked; their unique homes now lay in Indian domain, and frequently even their native language. Added to this were the dissatisfactions of endeavoring to find out appropriate convenience and work on entry in Pakistan. Consequently, the Government of Pakistan and different gatherings trusted the evacuees would be a rich selection.

In an exchange on displaced person, advancement and country, religion isn't an issue that can be skirted today. Religion was the first reason that brought Pakistan into reality; it was imagined as an "unadulterated" or "hallowed" ("pak") arrive for Muslims. Be that as it may, there was no perfect representation over the fringe. The division was not between a Hindu and a Muslim country, but rather between Islamic states that had mainstream beliefs. Estimates of the death toll vary from between 200,000 up to 1,000,000. More than ten million Punjabis were uprooted alone at the time of the division.¹⁴ There are basic recollections of

¹⁰ Kulwant Virk, 'Recovering Abducted Girls in Pakistan', *The Tribune* (Lahore), 25 May 1948.

¹¹ Penderel Moon, 1962. *Divide and Quit*. Univ of California Press, pp. 194, 262.

¹² A. J. Major, "The Chief Sufferers": Abduction of Women during the Partition of the Punjab," *South Asia: Journal of South Asian Studies* 18 (1995): 57–72.

¹³ Ibid.

¹⁴ Ian Talbot, "Pakistan and Sikh Nationalism: State Policy and Private Perceptions," *Sikh Formations*, 2010, pp. 65, Talbot, Ian, "Literature and the Human Drama of the 1947 Partition," *South Asia: Journal of South Asian Studies* 18.s1, 1995, pp. 37 & 47, Bose, Sarmila, "The Question of Genocide and the Quest for Justice in the 1971 War," *Journal of Genocide Research*, 2011, pp. 404, Ballantyne, ISSN: 2789-1038

ruthlessness and pulverization shared by the two nations. Apparitions of phantom were loaded with dead bodies that crossed the verge on the two sides frequented individuals for quite a while to obscure the beginning of opportunity, despite the fact that official adaptations of history on each side of the outskirts had a tendency to represent injured for praise as new first beam of flexibility.

Not just history specialists and anthropologists, scholarly pundits have additionally added to Partition Studies, through printed examination partition stories and furthermore through hypothesis of the methods of portrayal. Swarm brutality eradicates singular character, focusing on all Muslims or all Hindus as the homogenized adversary, along these lines undermining the very premise of uniqueness on which the advanced self is predicated. However, it has been contended that the disengagement following the atavistic blow out of 1947, all of a sudden set the person in a new area, far from the security of a settled group, its acknowledged chains of command and genetic traditions. After the crumple of an ethical universe, there was no given precise content to direct measurement of the damage anymore, each man and lady needed to diagram his or her own way, prompting a consciousness of a basic forlornness. Not a single rectifiable condition can be built up between changes in social or political reality and new scholarly modes, yet it has been suggested that, in Hindi and Urdu writing in India, innovation rises as a particular mode simply after segmentation.

For ages, residents have experienced deprived childhood with the two sides of the isolating lines after the outskirts turned into a reality of history. These postcolonial ages ought to have possessed the capacity to consign the original demonstration of bifurcation to the foundation at this time and get on with their different lives to consult with the modified weights of the quickly evolving world. However incomprehensibly, the keener and sharper new investigations of segment are originating from these more youthful researchers who have no individual memory of the destructive occasion. But then memory was particularly an element of the new talk of Partition Studies. Outside the official records of partition that give us maps, statistical data points there is a living and substantial document of recognition that can permeate this occasion with human measurements, uncovering the lineaments of cracked families and harmed lives.

Yet, it is hard to envision consistently having a Partition Museum in India or Pakistan, not on the grounds that the injuries are yet to recuperate but rather for reasons that dive deep into the underlying foundations of our societies, which customarily set least incentive to material workmanship effects than to an aural file comprising of stories, melodies, legends and old stories. For reasons that are hard to disentangle, the experience of the Partition of 1947 has not saturated old stories but rather it is especially part of the more up to date types of accounts that capacity something like old stories shared by whole groups, TV serials and well-known movies. Historical centers, for the most part to preserve archeological examples and antiquated model, do exist in India and Pakistan as markers of frontier innovation, however they have never progressed toward becoming indigenized enough to end up noticeably mainstream destinations for family visits.

Indeed, even at Wagah, the now well-known spot in Punjab, arranged on the fringe amongst India and Pakistan where a custom is instituted each night and banners of the two nations are raised and brought down, not a plaque exists to recognize or historicize what is being established day by day. Each night military groups play on the two sides of the outskirt, and hundreds assemble in indistinguishable amphitheatres on either side to watch the exhibition. However, no billboard exists, not a word is shown in printed or in any other media. Point the finger at it on atmosphere or custom or convention, we give careful consideration to contribute objects with perpetual quality. Letters are at times saved in our tropical grounds, objects like old furniture or family unit vessels are permitted to diffuse and break down, and desired legacy structures are crushed to build loft squares and shopping centers. However, recollections of partition have been passed on through family legend, the stories of Manto, Kartar Singh Duggal and Intezar Hussein, through TV arrangement.

Government Policies about Resettlement

In Punjab 5.5 million Muslim are estimated as outcasts that had touched base, generally about 28 for each penny of the total populace in the territory.¹⁵ The immediate source of tension for approaching displaced people, regardless of whether they were urban or provincial, was the arrangement of essential necessities as for example sustenance, asylum, attire and therapeutic consideration. Before January 1948 was coming to an end, the Government of Punjab had set up 75 camps where countless displaced people were placed without giving sustenance, dress and medicinal consideration until the point that they had been resettled. For supporting them a department was set up in 1948 with an initially approved opening capital of Rs 3 *crores* named as Refugee Rehabilitation Finance Corporation.

The entire procedure of restoration was separated into two classes of transitory and changeless measures. Different managerial measures were embraced to give crisis help and quicken the phase of the resettlement. At first, a Refugee Commissioner for Pakistan was designated, on 27 August 1947. As on 5 September the size of outcast issue ended noticeably, Ministry of Rehabilitation was set up, reverberated by the making of another bureau of recovery in the province of Punjab, with many specialized organizations employed by several lasting and transitory representatives. The whole managerial hierarchy of recovery department was separated in three classifications of leaders: Financial Commissioner Revenue; Rehabilitation Commissioner; and Rehabilitation Commissioner and Director for Industries.¹⁶ Keeping in mind the end goal to co-ordinate Pakistan-Punjab Refugees Council was designed and crafted by the Center and the Province by October 15, 1947. Recovery chiefs were appointed at the region level, there managing the issues associated with the civic and provincial property distributions. In every zone

¹⁵ The Ministry of Refugees and Rehabilitation, the Government of Pakistan, File no. B50, Appendix A, p. 9, NDC.

¹⁶ A Note on the Work did by the Punjab Government, Ministry of Refugees and Rehabilitation, 128 CF/48/, File 36, p. 14, NDC.

Displaced Person Advisory Committees were set up and in addition Vigilance Committees were set up for each *Patwari*¹⁷ Circle in all *Tehsils*^{18, 19}.

The outcast resettlement usage included an enormous assignment of enlisting claims, trading records of rights between the two domains, confirmation of cases based on this record and the assurance of near estimations of regions deserted and guaranteed. In Lahore under the Punjab resettlement experts an intricate Central Record Office was set up for the checking of enrolled claim reports. The state experts were worried to resettle the huge bulk of exiles who have evacuated their houses and properties being surrendered as they arrived. Regardless of an individual's grandeur, urban restoration was more difficult than country resettlement. included, Hindu and Sikh evacuees left a large territory of land that was supported by the displaced persons.²⁰ An extensive number of farming exiles were 'coordinated' to various locale of the Punjab within two months of the formation of Punjab Rehabilitation Scheme. By the end of November 1947, distant areas of Punjab were turned to a 'houseful' status with enormous number of evacuees at that time region officers were threatened to settle the upcoming more exiles.²¹ As right on time as the finish of November 1947, many regions turned out to be 'full up' with evacuees and the region officers were accounted for as *'hesitant to take more'* numbers. Almost 40 *lakhs*, 90% Muslim outcasts were incidentally designated evacuees based on twelve sections of land for each family, before the summing-up of March 1948.²² Under this 'semi changeless plan', to re-join together, as far conceivable, scattered social or families, many endeavors were made and

¹⁷ A Government official who keeps records regarding the ownership of land.

¹⁸ An administrative area in parts of India & Pakistan.

¹⁹ Ministry of Refugees and Rehabilitation, 128 CF/48/, File, 36, p. 21, National Documentation Wing, Islamabad.

²⁰ The records show that the Muslim refugees in the Punjab could receive 48.36 *lakhs* standard acres against the total rural population of refugees 43.25 *lakhs*. A scale of 'graded cuts' was introduced, although this was much less than in the Indian Punjab. The maximum limit of allotment was fixed. In order to ensure that every rightful claimant got a share, a cut of 50 per cent was imposed on claims beyond 20,000 units (roughly equal to 250 acres of irrigated land in Lyallpur now Faisalabad) and no allotment exceeded 36,000 units, which were roughly equal to 450 acres of irrigated land in Lyallpur. The Punjab: A Review of First Five Year, 1947-1952, File E1 (9), A 82 (2), p. 48, Punjab Archives Lahore.

²¹ The Governor General's File No. 803, p. 26, National Archive Islamabad.

²² The Governor General's File No. B50, p. 2, National Archive Islamabad. In time, a permanent settlement scheme of land allocation was developed after both the Punjabs had agreed for the exchange of revenue records of rural settlement. From November 1948 up to the end of January 1949, revenue records of 15,184 West Punjab villages had been handed over to the East Punjab government, and in return, revenue records had been obtained from India of 14,449 villages of East Punjab and the East Punjab States, and of 13 villages of Delhi province. Resettlement of Refugees on Land, 1 July to 31 December 1954, E33, Part XIII, p. 5, Punjab Archive Lahore.

openings were given to focus 'homogeneous assortments of pilgrims' by giving them their desired selection of regions as settling cases in 'chak or town'.²³

Most displaced people were re settled in West Punjab locales of Multan, Montgomery, Lyallpur, Lahore, Jhang, Gujranwala and Sargodha. They originally belong to East Punjab territory as a result Delhi zones and Eastern Punjab states were resettled by Western Punjab as overviewed in 1948. While numerous displaced people from the “Non-agreed territories” as an example Kashmiri exiles from Jammu and Kashmir moved to different regions of the nation, were for the most part obliged in the 'outskirt regions' of Gujranwala, Attock, Rawalpindi, Jhelum, Sialkot and Gujrat.²⁴ The settlement of the evacuees from the “Agreed territories” was assumed moderately straightforward as each and every possession was apportioned between the two Punjabs through the trading of the Non-moveable property record. Interestingly the procedure of allocation in the “Non-Agreed” regions was mind boggling and included numerous issues of 'bogus' allotment.²⁵ On account of the “Non-Agreed” regions, records were inadequate. Data was gathered about the territory surrendered by the dislodged people. In such a circumstance the main wellspring of data ashore proprietorship and cases to arrive was simply the displaced people who were welcome to submit claims where upon a perpetual plan for resettlement could be assured. Unavoidably these claims were regularly overstated.²⁶

Table No. 1 Muslim Refugees from East Punjab Cities and Townes ²⁷

S. No.	Places	Number	S. No	Places	Number
1	Karnal	306509	8	Hissar	287479
2	Gurdaspur	499793	9	Ludhiana	255864
3	Jullunder	520189	10	Delhi	91185
4	UP	28363	11	Gurgaon	80537
5	Hoshiarpur	384448	12	Amritsar	741444
6	Simla	11300	13	Kangra	33826
7	Ambala	222939	14	Rontak	172640
				Total	3636516

Source: *Inquilab* (Lahore) April 13, 1948, pp. 5.

²³ Rehabilitation Settlement Scheme, Part II, p. 25, Central Board of Revenue Record Office, Lahore.

²⁴ The authorities divided the places of origin of migrants in India into two main categories. The refugees from East Punjab and East Punjab States fell in the category of 'agreed areas;' all the migrants from other areas more placed in the category of 'non-agreed areas.'

²⁵I. A. Chatta, 2009. *Partition and its aftermath: violence, migration and the role of refugees in the socio-economic development of Gujranwala and Sialkot cities, 1947-196* (Doctoral dissertation, University of Southampton).

²⁶ West Pakistan, Yearbook, 1960, E1 (12) 1960, PA, pp. 58-9, Punjab Archive Lahore.

²⁷ *Inquilab* (Lahore) 13 April 1948, p.5.

Table No. 2 Muslim from Princely States²⁸

S. No.	State Name	Number
1	Patiala	308948
2	Jina	41696
3	Kapurthala	172079
4	Alwar	191567
5	Bharatpura	43614
6	Faridkot	66596
7	Naba	43538
9	other small states	39322
	Total	907360
Grand Total of the two tables		4543876

Source: *Inquilab* (Lahore) April 13, 1948, pp. 5.

The deferral in resettling the supposed “Non-Agreed Regions” displaced people in the Punjab came about not just from the challenges of trade of record and over-expressed cases, but at the same time was established in government approach and reaction. At the start, the Punjab government was conflicted about giving gigantic alleviation to the “Non-Agreed” exiles. It is overviewed as there were basically insufficient assets in the area to accommodate all the displaced people. Without any doubt, the focal government, situated in Karachi, at that point chose to press or wheedle different areas to intake excessive displaced people. It was assumed by the local government that the properties left by evacuees surrendered by Sikhs and Hindus of the Western Punjab ought to be apportioned among the Muslim outcast of Eastern Punjab.

The administration agents expected more apportioning at resettlement not only misused all the altruism towards Pakistan but made appropriation of free proportions consumed yet may likewise prompt dynamic threatening vibe towards Government'. Mian Iftikharuddin the Central Minister for Rehabilitation of Refugees, claimed with a more radical answer for restoring the displaced people, as he has offered separating the substantial bequests in the different regions of Punjab keeping in view to conveying land amongst the evacuees. He prescribed that 'a reviewed impose' ought to be exacted as liability on salaries of all landowners drawing Rs 15,000 and more than this amount per annum as a benefit from their farming area.²⁹ Since the chief minister of the Punjab parliament, the Nawab of Mamdot, was one of the biggest landowners, this progressive proposal turned against the common bureau, which was controlled by the upper class of landlords. Mamdot scrutinized as the focal government's 'discretionary choices and impedances in the 'province's inner organization'.³⁰ The refugees minister who had neglected to acquire land for East Punjab Muslims as an indistinguishable treatment

²⁸ Ibid.

²⁹ The Governor General's File No 804, pp. 13-4, National Archive Islamabad.

³⁰ Ministry of Refugees and Rehabilitation, the Government of Pakistan, 128/CF/48, File No. 262, - PMS/48, pp.36-7, NDC

for the property left by west Punjab Hindus and Sikh refugees, was focused by him.³¹

Mian Iftikharuddin vehemently criticized the Punjab government's management of the evacuee situation by outright dismissing Mamdot's assertions regarding the resettlement of fifty lakh evacuees in the region. Due to the Punjab government's reluctance to implement tangible measures for the reintegration of the untouchables, the exiled pastor's tacit endorsement focused on the dynamics between the Central authority and the local administration. The regional and national authorities failed to cultivate positive relations, irrespective of Iftikharuddin's substitution. The Pakistan-Punjab Refugee Council swiftly concluded that the prevailing governmental perspective on the refugee settlement's association with Punjab was "entirely non-cooperative."³² The Pakistan-Punjab Refugee Council and the Mamdot Ministry experienced conflicts concerning the "delimitation of operations. The chief minister of Punjab was unwilling to collaborate with the Pakistan-Punjab Refugee Council due to a lack of concern for the Punjabi populace. The Nawab of Mamdot, an essential figure in the agreement, instructed the regular officers to disregard the Council's resolutions and obstructed the exit of the Punjab officials presently engaged with the Joint Refugees and Rehabilitation Secretariat. Certainly, the wage cleric and the ventures served disagreed regarding the allocation of the 'surrendered contemporary efforts' even within the Mamdot jurisdiction."³³ Mamdot was the grouping of genuine press criticism at the time inside the Punjab for his treatment of the uprooted individual inquiry.

Twenty evacuee individuals from the common gathering debilitated in mid 1950 to move a non-certainty determination against him in the get together. One of them communicated the "hardness and lack of interest of the Punjab recovery specialists have dispirited the displaced people to a significant degree".³⁴ Along with other proprietor government officials, Mamdot was involved in factional disputes with people like Shaukat Hayat and Mian Mumtaz Daultana. In January 1949, their feud was finally resolved when Governor-General Khwaja Nazimuddin of Pakistan asked the head of Punjab's legislature to dissolve the Punjab Legislature Assembly and place it under the control of the federal government. When it came to the permanent distribution of evacuee property, the Pakistani Constituent Assembly did not do away with the distinctions between "Agreed" and "Non- Agreed" until 1955. Dishonest politicians and organisations' actions on displaced person recovery issues had a major impact on relations between the federal government and the provinces. 'Outcast inquiry' caused unnecessary tensions between the Province and the Center, which ultimately benefited no one in the Punjab.

³¹ A Note on the Work done by the Punjab Government, Government of Pakistan, Ministry of Refugees and Rehabilitation, File No. 36, 128 CF/48/, p.14, NDC.

³² The Ministry of Refugees and Rehabilitation, 2 (2)-PMS/48, 26 March 1948, p.2, NDC.

³³ The Ministry of Refugees and Rehabilitation, File 1350, 20 CF/49/50, p. 2, NDC.

³⁴ *Civil and Military Gazette* (Lahore) 28 February 1950, p. 3.

Sarah Ansari³⁵ emphasises the conflicts in Sindh regarding evacuee resettlement between local authorities and the central government, illustrating how the disenfranchised have become ensnared in the midst of these political controversies. Typically, the brief duration for the preparation and relocation of urban exiles, in contrast to rural evacuees, held significant importance; however, at the governmental level, the outcasts were promptly managed or resettled. Alongside the transfer of records between the two Punjabs, the primary objectives included addressing the housing deficit, distributing and organising employment, and, crucially, rejuvenating commercial endeavours. Compensation that was insufficient was granted through the procurement of displaced residences. The 1948 census of displaced individuals indicated that 1,315,000 urban Muslim outcasts supplanted 1,102,000 amicable Hindu and Sikh evacuees in West Punjab.

This indicates that urban regions of the area were loaded with an overabundance of more than two and half *lakhs* of exiles.³⁶ Consequently, accommodation in metropolitan regions was restricted. Numerous evacuee residences sustained damage due to the segment-related violence and required restoration prior to allocation to evacuees, exacerbating the predicament. The official estimate indicates that by the conclusion of 1949, the government had allocated Rs 3,213,773 for the restoration of 23,000 evacuee properties across diverse urban areas in Punjab.³⁷ The primary hindrance to restoring evacuee property was the absence of financial resources, specialised staff, or a suitable development organization. The resettlement of displaced individuals was characterised by numerous acts of negligence and irregularity. In the distant past, the colonisers were compelled to coexist with the marginalised in return for the Hindu and Sikh territories that had been forsaken.

About 50% of the abandoned houses and 60% shops were illegally occupied by the local people.³⁸ From the adjacent Patwari hover to the Lahore Central Record Room, the officials of the Punjab Recovery Division enriched themselves at the expense of the outcasts. According to a credible source, the displaced people of Lahore alone recorded over a thousand petitions every day, which multiplied the daily income of the Lahore Secretariat's asphalt sitting appeal journalists by a factor of ten. It was challenging for some low-income and "oppressed displaced people" to document their situations without helping the authorities or their "touts" instead. Members of this "holy union" came from all levels of government, from the local Patwari all the way up to the secretariat's request scholars, agents from the Central Record Room, and concerned officers. To

³⁵ Sarah Frances Deborah Ansari is a professor of history at Royal Holloway, University of London. She is a specialist in the recent history of South Asia, and particularly Pakistan and the partition of India

³⁶ The Ministry of Refugees and Rehabilitation, the Government of Pakistan, 20/CF/49, File no. B.50, p.18a, National Documentation Wing, Islamabad.

³⁷ The Policy and Progress of Rehabilitation of Muslim Refugees in the Urban Areas of Punjab up to 31 March 1950, The Ministry of Refugees and Rehabilitation, the Government of Pakistan, File no.B.50-20/CF/50, p. 18a, National Documentation Wing, Islamabad.

³⁸The Ministry of Refugees and Rehabilitation, the Government of Pakistan, 20/CF/49, File No. B.50, p. 18b, National Documentation Wing, Islamabad.

collect "good requests from the concerned officers" on behalf of the toll-payers, many regularly served as "like transport mentors" between the local base camp and Lahore's Central Record Office. Above all else, legislators tried to better themselves and their families by acquiring or illegally deeding evacuee property.

It was commonly perceived that Nawab Mamdot and Mumtaz Daultana, the inaugural premiers of West Punjab, abused the power granted to them. Daultana bestowed upon his brother, whom he had wed in Sargodha, the "largest flour mill in the subcontinent," in addition to an evacuee store on Mall Road in Lahore and the Odeon cinema in Lahore.³⁹ The improper exploitation of open office to acquire prime land in the Montgomery area at reduced concessional rates was among the allegations levelled against Nawab Mamdot. An authoritative document from the Ministry of Refugees and Rehabilitation disclosed the grassroots political degradation. Numerous influential individuals in the region succumbed to the demands surrounding the forsaken evacuee assets, while political factors obstructed any logical responses in these circumstances. Residential properties, especially industrial facilities, proved to be exceedingly challenging to classify.⁴⁰ During Ayub Khan's tenure as military law administrator (1958–1969), there were efforts to recover "unauthorizedly possessed" property. Documentation of this is evident in a 1959 recovery mission executed by the Enforcement Staff and Evacuee Property Intelligence Bureau, which revealed "subterranean evacuee assets" appraised at over 20 million rupees. The subsequent year, the Directorate of Enforcement unearthed assets valued at around 70 million rupees belonging to urban evacuees.⁴¹

There are a substantial number of meanings of culture.⁴² The shared assumptions, convictions, and traits that a population in a given geographical area acquires over the course of many generations make up the core of any culture, according to a composite view of culture that draws on their normal parts. Individuals (and society as a whole) rely on suspicions, convictions, and traits to construct and reinforce the standards by which they determine what appropriate behaviour is in any given situation. Physical artefacts, social institutions, social images, rituals, and myths are all products of human behaviour, which are guided by interconnected and generally intelligent suspicions, convictions, traits, and standards. The latter two help people strengthen their beliefs, values, and esteem systems, which in turn helps the community they live in to continue making social progress.

A social legacy is brought up as one component in the strategy for harmony between the Hindus and the Muslims in the altered real circumstances, while

³⁹ *Civil and Military Gazette* (Lahore) 7 July 1950, p. 3. The charges against the Nawab Mamdot were the misuse of public office to secure prime land in the Montgomery district.

⁴⁰ A Note on the Work done by the Punjab Government, Government of Pakistan, Ministry of Refugees and Rehabilitation, File No. 36, 128 CF/48/, p.14, National Documentation Wing, Islamabad.

⁴¹ West Pakistan, Yearbook, 1959, E1 (12) 1959, PA, p.61, Punjab Archive Lahore.

⁴² Geert Hofstede, 1980. *Culture's Consequences: International Differences in Work-related Values*. Beverly Hills, CA: Sage.—2001. *Culture's Consequences: Comparing Values, Behaviours, Institutions and Organizations across Nations*. Second edition. Thousand Oaks, CA: Sage.

discussing Muslim culture with tales of their illustrious and prosperous history. Muslims' genuine and social character is what keeps them going, but strangely, it's also one of the reasons they want to leave their country. In the era of British colonisation, Muslim culture served as a constant conduit to the realm of royalty. In a reflection of the link between government and culture, Hindus are among the first to adopt the dominant British culture. At the turn of the twentieth century, many Muslim families were still confused and unsure about whether to adopt British culture. But just as Hindus also absorb British culture gradually and bit by bit, so do Muslims.⁴³

Conclusion

Unanimously, a vast diversity of contemporaries admits that the partition of British India into independent states of India and Pakistan in August 1947 one of the surprisingly most tragic trauma of Asian History, it was an open-end question for majority to estimate that how deep rooted the aftermath of partition would entail. An enormous bulk of all ages and all the sects of territory were thrown to tear apart bare footed. Regardless of the driving forces and vehicle for the activism the agents of change in India were ostensibly secular in its hardcore agenda. It was a great suspicion as well as threat for the minorities residing in India, the wave of suspicion, believing the supremacy of Hindu dominance would entrench the Indian political threshold to crush the 25% Muslim population and their interest. Historians are still segregated over the conservation of believe that initially appeared as a vague demand by a minority was in actual a "Firm Believe" or a "Firm Objective" or merely it was a "Barging counter".

A colossal wave of migration planted riots in the society, bloody massacre, massive casualties, hunger, thrust, rape, bloodshed, agony and pains of emotionally and economically torn apart. Millions and billions of people fueled themselves to ignite the fate of their generation in a safer territory. Rehabilitating post-partition refugees was subsequently the biggest threat for both nations. This massive and bloody upheaval was marked by India-Pakistan partition. The historian has yet to reveal the true number of discrepancies, where numbers increased and multiplied with subsequent episodes of communal stress reawakening the unaccompanied and unsettled deprivation of refugees entering the newly constructed mentally paralyzed states.

Talking vigorously about the unforeseen consequences of partition on human behavior was the religious homogeneity of population than originally anticipated. Viewing minutely the Muslim refugees in Pakistan as estimation of a sizeable non-Muslim population was expected to reside with Pakistan. Overwhelmingly safeguarding the position of Muslims remained in India. But the reality was a total converse. The Muslim minority in India, which makes up 10% of the country's population, has always been depressed. They are accused of "harboring loyalties toward Pakistan" and are shunned by Indian authorities. Over a billion immigrants are still living after seven decades of the "Shadow of Partition."

The ripples of partition whirlpool are still felt as the imbalanced torque of emotional dilemma. Marked by brutal and burry suspicion, death and danger of revolt, ending ferocity of ensuing bloodbath. An insight into the resettlement

⁴³ Edward W. Said, *Orientalism* (New Delhi: Penguin Books, 2001), 179.

patterns of refugees argues for an ample emotional nuanced understanding of the early hood of newly born state of Pakistan. Marked by the sensitivity of psychologically corrupt refugees from camp to towns and town to metropolitan needs to be revised. This settlement was not a child's play, nor was it merely relocating emotionally dejected refugees. The troublesome attire of bare and clenched ethics of refugees was hard to trace. It was an openly spread challenge for the local sources of authority to reshape a bulk of dependents during this formative phase, the phase where Pakistani bureaucracy was object to "Legal weaknesses". This flag of legal weakness had a vast and diversified tagging of abruptness. Inadequacy of resources and the lockage of assets were hindering the reshaping of nation.

While exploring the Socio-political upheaval of South Asian society, here emerged a set of networks under patronage that entirely changed the fate of Punjab and Pakistani politics in the coming years. It was the "factor X" of the politics of Pakistan that ultimately resulted into "Corruption", characterizing, "sustainable" as well as undressing the needs and desires of a "nations" in making. Challenges in reshaping a nation having heterogeneous groups better interknitted into grown-up, well-settled, politically dimensional, socially intermixed and institutional milieu. It was at that time a shift of change that resulted into a "progressive shift" ultimately changed the status of a "subject" by converting and culturing them to be "citizen". The emotional rift and adversity in temperament that was hatched by "home sickness", loneliness and depravedness' of rights resulted into a troublesome psychological instability. The challenges of settlement by distribution of land and home are an untold example and intricate story subject to the political awareness of refugees in the nascent state.

A rife of problems with and imbalance craggy political diverse history Pakistan was partitioned from India under the supremacy of British rule. The consolidation of power offered the hope of arresting Pakistan's newly born state into a mature mark able democracy of the world. To modernize the armed forces with strong institutional backing in order to transform Pakistan's very fabric, strengthening pluralism and striking a balance between the traditional armed forces and widespread civilian power were initially seen as extremely difficult goals with limited opportunities and resources. Implementing a well-thought-out mechanism was insufficient to address socio-cultural and structural changes.

A cursory glance over the sharing of resources in possession of the partitioned Pakistan was miserably insufficient. Frustrated and disenchanted state formation accompanied by massive movement agitated by India population. Economic, social and political these are the main streams of discourse within the most prominent issue assumed is "migration". As migration had both impacts cost and benefits on the socio- economic environment of a country. The overall settlement cost of immigrants across the borders of Pakistan varied to a great deal not only the physical resources were corrupted but the emotional bans, the

psychological thrust the moral debacle all the stories resided in the hearts of expired generation are hard to put into the pages of told history of Pakistan.

In conclusion, the psychological ramifications of Partition, the huge exodus of Muslims, and the ensuing resettlement of refugees presented considerable social obstacles for Pakistan in its early years from 1947 to 1961. The refugees endured violence, displacement, loss, and uncertainty, which resulted in enduring psychological and emotional repercussions, while their rehabilitation imposed significant administrative, economic, and social challenges on the nascent state. Pakistan provided the refugees with a homeland; yet the reconstruction of their lives and their assimilation into the new national community was a protracted and intricate endeavor. Local-Muhajir discord, linguistic disparities, regional identities, and various types of internal fragmentation underscored that political autonomy was merely the inception of the nation-building endeavor. The period from 1947 to 1961 illustrates that the establishment of Pakistan encompassed not merely the attainment of statehood, but also the arduous reconstruction of individual lives, communities, identities, and social connections. The formation of the state marked the commencement of an extended endeavor to create a stable, unified, and coherent Pakistani identity.

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