

- Global Regional Review (GRR)
- URL: [http://dx.doi.org/10.31703/grr.2022\(VII-I\).11](http://dx.doi.org/10.31703/grr.2022(VII-I).11)



## Identity Crisis among Migrants after Partition of 1947: A Case Study of Daultala Gujjar Khan

- Vol. VII, No. I (Winter 2022)
- Pages: 102 – 109
- DOI: 10.31703/grr.2022(VII-I).11
- p- ISSN: 2616-955X
- e-ISSN: 2663-7030
- ISSN-L: 2616-955X

Aniqa Zaheer \*

Abid Ghafoor Chaudhry †

Shagufta Hamid Ali ‡

**Abstract:** An examination of human history would reveal the critical role that migration and population mobility have played in shaping the fundamental nature of human civilization today. While this may appear to be a natural process, its power to alter the social, political, and economic dynamics of both the sending and host countries, as well as important notions like "citizenship," "identification," and "belonging,". Upon the establishment of Pakistan in 1947, millions of Indian refugees and migrants settled in Karachi and other regions of the country, coexisting with the local people. They identified as 'mohajirs' (migrants) and have since been a part of Pakistan's lengthy process of assimilation into the multiethnic, multilingual Islamic republic. The topic of the research was "Identity Crisis among Migrants after Partition: A case study of Daultala, Gujjar Khan". The main objective of the research was to find out how the local people consider themselves superior to migrants. The research was conducted in Daultala in the tehsil Gujjar Khan of district Rawalpindi. The methodology used in the research was descriptive. The current study was carried out using a combination of qualitative and quantitative methods, including questionnaires and interviews with a sample of 45 local respondents selected using a convenient sampling technique living in Daultala, Gujjar Khan.

**Key Words:** Muhajirs (Migrants), Identity Crisis, Cultural Identity, Daultala, Immigration

### Introduction

The movement over the boundaries of an areal unit is referred to as migration' (Boyle et al. 1998), whereas the movement within the area is known as local move\_ (Lewis, 1982). In 1947, after the establishment of the borders, around 14.5 million people crossed into what they assumed would be the relative protection of the religious majority. The number of displaced persons in Pakistan was estimated to be 7,226,600 in 1951, presumably all Muslims who had entered Pakistan from India. The number of displaced persons in India was estimated to be 7,295,870 in 1951, presumably all Hindus and Sikhs who had

moved to India from Pakistan shortly after the partition. This is the biggest partition and migration in the world's history.

An identity crisis is a developmental event in which a person's sense of self or place in the world is questioned. Identity creation, according to Erik Erikson, a developmental psychologist, is one of the most fundamental issues people face. Identity is made up of the experiences, connections, beliefs, values, and memories that make up a person's subjective sense of self. This assists in the development of a consistent self-image that generally remains constant throughout a

\* M.Phil. Scholar, Department of Anthropology, Pir Mehr Ali Shah, Arid Agriculture University, Rawalpindi, Punjab, Pakistan. Email: [aniqazah1@gmail.com](mailto:aniqazah1@gmail.com) (Corresponding Author)

† Associate Professor, Department of Anthropology, Pir Mehr Ali Shah, Arid Agriculture University, Rawalpindi, Punjab, Pakistan.

‡ Lecturer, Department of Anthropology, Pir Mehr Ali Shah, Arid Agriculture University, Rawalpindi, Punjab, Pakistan.

time when new aspects of the self emerge or are reinforced (Erikson, 2021).

Migrants (Muhajirs) face the identity crisis the most; migrants after the 1947 Partition face different problems in their lives till now. Most importantly, the identity issues Migrants (Muhajirs) suffer the most after the Partition. They leave their country, home, wealth, identity, status, and facilities for separate nations but the citizens of Pakistan can't accept them. They show that we welcome our brothers but they can't accept them all as citizens and brothers. Till now, the Migrants are called Muhajirs not in a good and respectful way but in a bad way.

### **Review of Literature**

The movement of people from one part of the world to another is referred to as human migration. There are different types of migration including internal migration, external migration, seasonal migration, return migration, emigration, and immigration. There are many reasons behind migration, and these reasons are known as push factors and pull factors. Migration may result in cultural shifts that affect both the local and incoming populations in the long and short term (Alina Sirbu, 2020).

Migrants face many difficulties and crises during migration. These crises include financial crisis, Identity crisis, religious crisis, home crisis, status crisis, and so on. The immediate concerns of such migrants include food, shelter, healthcare, salary, and family issues. They are sometimes subjected to harassment and harsh reactions from the local population (Crawley & Skleparis, 2017).

India gained independence in 1947 after being a British colony for over a hundred years. Pakistan was partitioned when India gained freedom. During colonial control, India and Pakistan were combined into a single entity administered by the Sovereign. For many years, British conquerors relied on India as an open market economy. Hundreds of nationalities and religions coexisted in India during those years, with Hindus, Muslims, and Sikhs being the most prominent. All of these ethnic groups worked together to free India from British colonialism. Independence was a victory, but

it came at a high cost. When many independence movement groups began to emerge in the early 1940s, there were tremendous fatalities. After the British government understood it could no longer rule its territory, India was granted independence in 1947 (Akmal, 2015). British face the same identity crisis as India and Pakistan (Hirsch, 2018).

Cultural identity is a component of the multi-tiered theory of "social identity." Most intellectuals define cultural identity as an individual's awareness of their cultural belonging to a specific ethnic group as a result of cognitive and emotional processes involved in recognizing oneself as a representative of a specific ethnos, identifying with it, and dissociating from other ethnic groups (Karakatsani et al. 2018). We live in a continuously changing social sphere that forces us to alter our identities and behaviors. How we conduct our lives, how we see ourselves and each other, and how we communicate may all be affected by social change. Creative identities are perceived as compromising individual and familial possibilities for social mobility in the local migrant communities where these young men lived, and artistic preferences are often ignored (Idriss, 2019). Advances in science, technology, medicine, political upheaval, and economic development are just a few examples of social change that can affect how we live our lives, how we view ourselves and each other, and how we communicate (Jaspal & Breakwell, 2014). Haimanti Roy's book examines both government policy and individual activities from a cross-border perspective. It demonstrates that minorities in East Pakistan and West Bengal, whether Hindus or Muslims, suffered similar discrimination and concerns about national identity (Roy, 2012).

The migratory transition is a key concept in understanding how migration patterns vary in civilizations that are undergoing industrialization, population increase, and other social and economic changes (Magidimisha et al., 2018). Migration must be evaluated in light of the region's unparalleled violence and people's mobility (Borlaza, 2015). A variety of economic, political, and sociological causes drive migration today. A

migratory population may be defined as individuals who cross a country's border to shift their typical location\_(Lolohea, 2016). Migrants may leave the leave mee country due to violence, massive violation of human rights, or other factors that put their lives or safety in danger (Fitzi et al., 2019). The migration to Pakistan was divided into three stages. The first happened between August and November of 1947. In terms of immigration, this was the most populous period of migration. The first of the three migratory phases was thought to be the most violent of the three. The second and longest period was from December 1947 to December 1971. The vast majority of migrants came from Madhya Pradesh, Karnataka, Andhra Pradesh, and Rajasthan. The final phase lasted from 1973 through the late 1990s. This migration differed from the previous two in that it was largely made up of educated unemployed Muslims from various parts of India. A substantial number of Urdu-speaking Muslims from various parts of India have migrated to Pakistan in recent years\_(Shah & Sareen, 2019).

In India, the Muslim community is one of the most numerous religious groups. When India was partitioned, Muslims wanted to create their own country, Pakistan. Pakistan faces a difficult task in establishing and upholding its national identity. Pakistan's national identity was mostly centered on Islam. There is a heritage of "ideological conflict between orthodoxy and change" in Pakistani nations, which has risen in severity in recent years" (Malik, 2010).

Pakistan is an Islamic state that was established mostly on Islamic principles. Pakistan also means 'pure land.' In Pakistan, Islam plays a significant part in people's daily lives. As a result, Pakistan embraced a national identity that was closely linked to Islam following the separation. The country's primary religion has a strong impact on its culture, heritage, and attitude\_(Pultar, 2014). Pakistan's politics have been affected by Islam since the country's independence. Many of the early rulers were extensively involved, especially those who were in the military and in the process of obtaining power with various Islamic sects. These organizations were so strong that most politicians

depended on them to keep the government in check\_(Mence & Parrinder, 2017). There were three civil wars during this period, each involving a complex mix of ideological, religious, ethnic, and tribal factors, each linked to or manipulated by external powers in the context of regional or international strategic polarization, namely the Cold War, Pakistan-India rivalry, and global radicalization of Islamic factions\_(Demont & Roy, 2015).

At the time of the partition, many observers regarded the division as a trigger for violence and forced migrations, but they didn't consider the massive movement that followed Pakistan's separation. In the 1980s, establishing the state's Islamic character raised plenty of additional worries. Indian Muslim immigration was a major cause of worry in Pakistan. Muhajirs were the name given to Indian Muslim migrants. People who had lived in Pakistan for a long time regarded themselves to be locals and sons of the land. The 1947 start of the *muhajir* migration has long-term political and economic effects. The Pakistani and Indian governments did not assist the mass migration, which aided the rejection of *muhajirs* by long-established Pakistanis\_(Shah & Sareen, 2019).

The early settlers were overwhelmingly hostile to migration. The explosion of violence was one of the most serious effects of the *muhajir* migration\_(Sweepston & Taran, 2015). The conflicts were mostly between religious groups. Hundreds of thousands of people were murdered, and about 600,000 were injured. Over a million people have fled the nation to avoid being killed by violent protesters. Around the same period, 7,200,000 Indian Muslims migrated to Pakistan. Almost five million Sikhs and Hindus have immigrated to Pakistan as a result of terrible physical violence. Violence between religious groups and nationalities has decreased dramatically in recent years. However, discrimination in India against Muslims, and in Pakistan, against Hindus and Sikhs remains at a lower level\_(Ansari, 2007). Even if you feel, as most people do, that some immigration and migration are beneficial and make a nation more interesting, this does not

mean that more immigration is better (Murray, 2017)

## **Materials and Methods**

The present study was focused to find out the identity crisis and the gap between the locals and migrants among the people living in the Daultala and exploring the problems faced by migrants in new settings regarding identity crisis, language, and culture. A descriptive methodology was used in this research. A mix of qualitative and quantitative was conducted with a sample of 45 local respondents from Daultala by using a convenient, non-probability sampling technique. To collect data, a semi-structured questionnaire was created that included both open-ended and closed-ended questions from the respondents by conducting interviews of the above-mentioned sample. SPSS was used for the analysis of data.

## **Results and Discussions**

Every day, millions of individuals, both migrants and nonmigrants, are affected by international migration. It can occur as a result of a disruption in people's lives, upheavals in communities and the reunion of families. It may either supply much-needed resources to sending and receiving countries or place pressure on destinations, causing economic and social disruption. It can result in emotional reactions from individuals, the media, and policymakers. It can be described in terms of floods, tides, and influxes, or it can be greeted with open arms. Migration strikes at the core of who "we" and "they" are, as well as notions of identity, home, and belonging (O'Reilly, 2012).

After the partition, the migrants (Muhajir) of India and Pakistan both face many crises which also include the identity crisis. In Pakistan, after the partition, migrants faced many difficulties like acceptance as citizens and difficulty with language and also they have different cultures, traditions, customs, and values. When they migrated from India to Pakistan, they left all their wealth, homes, identity, property and status, etc. It's not easy for them to leave all their facilities and move to a new place but they left that all for the separate Islamic nation it is very unfair but

mostly the local people can't accept them and clearly show their hate that they can't accept them as a citizen of Pakistan. Here is the Research analysis, first of all, the demographic profile of the respondents, second, the responses of respondents according to the questionnaire.

Many things are related to an identity crisis of migrants that can't be touched or discussed. In this article, I studied and researched one objective that is why local people think of themselves as superior than migrants. I had taken 45 respondents from local people of Daultala from which I can get data from the questionnaire 20 are female respondents and 25 are male respondents of different ages. The response has different responses from one another but most agree on the same point. The researcher, from all the data, collected, responses of the respondents, and discussions, concluded that there is a very clear gap exists between the local people of Daultala and the migrants.

The major reason that local people consider themselves superior to themselves than migrants is that the migrants are humiliated as they lost their everything during migration. Another major cause is that the local people consider the migrant inferior to themselves conventionally as they have learned this myth from their ancestors from their childhood. And it is now a reality that does not have a sound basis because time has changed a lot from 1947 to the present.

When people migrate from one nation or culture to another, they bring their knowledge and stress manifestations with them. As individuals integrate into the new culture, their cultural identity is likely to evolve, giving them a sense of belonging; they also try to settle down through assimilation or biculturalism (Bhugra, 2004). The Gujjar Khan was named after the huge Gujar set arrangement during the Mughal period. Its population is 678,503, according to the census of 2017 of Pakistan. It is subdivided into 36 union councils. It is located at the heart of the Potohar region. Sometimes it is also known as the land of Shaheed.

The researcher has used the interview and questionnaire method and found out that there is a clear gap exists between the

migrants and the local people of the city of Daultala. The major reason which presents behind this difference is that the people have learned from their ancestors or have gotten this stance in their veins from childhood that the migrants are inferior in status to themselves. Moreover, the local people consider the migrant has come from India a very pathetic situation as they have lost all their wealth, name, fame, and families in the migration from India to Pakistan.

The data collected from the respondents shows that the major reason behind the cold attitude of local people towards migrants is to consider themselves superior because they mostly learned all these things from their ancestors. They have conventionally learned this thing from their ancestors from childhood. Now, this gap still exists as a myth without any solid reasons. Here is the research data analysis which will show in the following table.

**Table 1.** The demographic background of the Respondents

Age	Frequency	Percentage
20-30	8	17.77
30-40	9	20
40-50	13	28.88
50-60	15	33.33
Total	45	100
Sex	Frequency	Percentage
Male	25	55.555
Female	20	44.44
Total	45	100
Caste	Frequency	Percentage
Gujjar	13	28.88
Rajput	11	24.44
Sheikh	13	28.88
Others	8	17.777
Total	45	100

### Demographic Profile of the Respondents

The above table: 1 shows the demographic background or profile of respondents, which includes respondents between the age of 20 to 60 who respond to the topic. Most respondents are between the ages of 50 to 60. 15 respondents are between 50 to 60, 13 respondents are between 40 to 50, 9 respondents are between 30 to 40 and 8 respondents are between the age of 20 to 30. The above table show the frequency of age limit of respondents and also the above table shows the frequency of sex ratio. In this data collection, 25 respondents are male and 20 respondents are female. Mostly, the questionnaire is filled by males who live in Daultala and according to the objective and topic, these respondents are selected from

local people who already lived in that place when partition took place and also the demographic table shows the dominant caste of the Daultala according to the respondent's point of view, that which caste he thought to have dominant in that particular area according to population. The results show that Sheikh and Gujjar caste is equally dominant and a few other castes exist there. Almost 13 respondents responded that the Gujjar caste is dominant 13 responses show that Seikh Caste is equally dominating as compared to the Gujjar caste and 11 respondents responded in the favor of Rajput caste and 8 respondents are from other castes.

There is always a relationship between dependent and independent variables. Variables are changeable. Independent



Variables can't depend on other variables but a dependent variable can depend on the independent variable. In my topic, there is many dependent and independent variable identity of migrants as Pakistani citizen is depends on the local people's misconception. Inferiority and superiority are dependent and independent variables that relate to migrants and local people.

The researcher from all the research sources gets the point that the migrants are considered inferior to most of the local

people as they have lost all their wealth, families and identities in India during independence. The Hindu community of India has humiliated the migrants from every aspect during migration through their unjust acts of exploitation and cruelty. It is one of the reasons that local people still consider the migrants as lower than themselves regardless of the point that time has changed a lot. But the thought is still standing in the events and incidents of 1947 which happened with the migrants of 1947.

**Table 2.** Responses on a Misconception on the Superiority

Responses	Frequency	Percentage
Ancestors	28	62.22
Caste Conflict	5	11.111
Mindset	8	17.777
Language	4	8.888
Total	45	100

### The misconception of the superiority

Table 2 shows the main theme of the objective and the above topic which shows the misconception of superiority among the migrants. The above table shows the responses of local people regarding why they feel that they are superior and migrants (Muhajir) are inferior and different factors that play a role in making that concept. As a set questionnaire, the high percentage of respondents shows that from ancestors, that concept is transferred in the minds they saw and heard that concept of superiority or priority from the migrants and 8 respondents responded that it is a mindset that other society members and family members make from them which are related to first response and 5 respondents responses that because of caste conflict they thought that migrants Muhajir is a caste which is lower caste and only 4 respondents response that this misconception is because of language that the Muhajir used to communicate which is different from local language their accent and dialect is different which shows that they are migrants (Muhajir).

In the light of the above-mentioned discussions, it can be concluded that migration and immigration are both practices in almost every country and every culture.

There are different purposes for migration. Some people migrate from one place to another for a better life and some people migrate for their freedom. In some instance and situation, migration and immigration are beneficial but somehow, it has some effects that include identity crisis, financial crisis, etc but on this article, I focused on a more specific region or area which is Daultala in the district Rawalpindi in Tehsil Gujjar Khan.

The above data analysis concludes and shows that after partition of that area, these migrants face identity crises because of the mindset and lack of acceptance amongst the masses. Firstly, it is the up-rearing of people to take or accept their (migrants) identity as "migrants or *major*," and give them an attitude to like show sympathy towards them. The second main phenomenon of cultural perception that it's the socialization of culture that these migrants treat as *major*, and even in the year 2021, they are still fighting for their actual identity.

### Conclusion

In the light of the above-mentioned discussions, it can be concluded that migration and immigration are both practices in almost every country and every culture. There are different purposes for migration.

Some people migrate from one place to another for a better life and some people migrate for their freedom. In some instances and situations, migration and immigration are beneficial but somehow, it has some effects that include identity crisis, financial crisis, etc but on this article, I focused on a more specific region or area which is Daultala in the district Rawalpindi in the tehsil Gujjar Khan. After the partition, the migrants (Muhajir) of India and Pakistan both face many crises, including the identity crisis. In Pakistan, after partition, migrants face many difficulties like acceptance as citizens and difficulty with language and also they have different cultures, traditions, customs, and values. When they migrate from India to Pakistan, they leave all their wealth, homes, identity, property and status, etc. It is not easy for them to leave all their facilities and move to a new place but they left that all for the separate Islamic nation. It is very unfair but mostly, the local people can't accept them and clearly show their hatred that they cannot accept them as citizens of Pakistan. The above data analysis concludes and shows that after partition of that area, these migrants face identity crises because of the mindset and lack of acceptance amongst the masses. Firstly, it is the up-rearing of people to take or accept their (migrants) identity as "migrants or *major*," and give them an attitude to like showing sympathy towards them. The second main phenomenon of cultural perception that it is the socialization of culture that these migrants treat as *major*, and even in the year

2021, they are still fighting for their actual identity.

## Recommendations

### Strategic Solutions to Social Cohesion and Migrant Integration

---

While the integration process may be shocking for migrants, and maintaining a fair balance of social cohesion between the migrant and host communities can be difficult, there are a few strategic initiatives that can be taken to strengthen migrant and host community relations. To start, two very different host communities and migrants must be educated to avoid any negative perceptions or barriers that may form between the two groups. The global community has raised concerns regarding migrant and host community integration, particularly when the migrants are refugees from another country. The commitment to maintain peace in the host community is an endeavor to resolve disagreements via various means of private and public communication. The use of radios, posters, television, and other kinds of communication to reach out to society's inhabitants is common. I tried my best to cover all the aspects but due to some circumstances, I cannot cover all the aspects, so I recommend the other researcher to cover these gaps which are cultural shock among migrants and the traumatic experience of migrants.

## References

- Sirbu, A. (2020). Human Migration: The Big Data Perspective. *International Journal of Data Science and Analytics*, 341-360. <https://doi.org/10.1007/s41060-020-00213-5>
- Akmal, A. (2015). Pakistan's Partition: Search for National Identity. *Journal of Undergraduate Research at Minnesota State University, Mankato*, 15, 1-14. <https://cornerstone.lib.mnsu.edu/cgi/viewcontent.cgi?article=1186&context=jur>
- Ansari, S. (2007). Life After Partition: Migration, Community, and Strife in Sindh 1947-1962. *Reviews in History*, 255.
- Bhugra, D. (2004). *Migration, Distress, and Cultural Identity*. *British Medical Bulletin*, 129-141.
- Borlaza, M. (2015). *The Other Migrant Crisis*. Switzerland: International Organization for Migration.
- Boyle, P., Halfacree, H. K., & Vaughan. (1998). *Exploring Contemporary Migration*. London: Routledge.
- Crawley, H., & Skleparis, D. (2017). Refugees, Migrants, Neither, Both: Categorical Fetishism and the Politics of Bounding in Europe's 'migration crisis'. *Journal of Ethnic and Migration Studies*, 48-64.
- Demont, M. C., & Roy, O. (2015). *Afghanistan Identity, Society and Politics since 1980*. London: I.B.Tauris & Co Ltd.
- Erikson, E. (2021). Erik Erikson's Stages of Psychosocial Development. America.
- Fitzi, G., Mackert, J., S. B., & Turner. (2019). *Populism and the Crisis Migration, Gender and Religion*. New York: Routledge.
- Hirsch, A. (2018). *British on Race, Identity, and Belonging*. Britain: Vintage Publisher.
- Idriss, S. (2019). *Youth, Young Adulthood and Society*. London and New York: Routledge.
- Jaspal, R., & Breakwell, G. M. (2014). *Identity Process Theory: Identity, Social Action, and Social Change*. United Kingdom: Cambridge University Press.
- Karakatsani, D., Spinhourakis, J., & Zorbas, V. (2018). *Identity in Times of Crisis, Globalization, and Diversity*. UK: University of the Peloponnese Press.
- Lewis, G. (1982). *Human Migration: A Geographical Perspective*. London/Canberra.
- Lolohea, S. F. (2016, July Tuesday). Internal Migration in Tonga. Internal Migration in Tonga 2001-2011 A Review of Migrant Flows and Characteristics. New Zealand: Research Commons at the University of Waikato.
- Magidimisha, H. H., Khalema, N. E., Chipungu, L., & Chirimambowa. (2018). *Crisis, Identity, and Migration in Post-Colonial Southern Africa*. New York: Springer International Publishing.
- Malik, I. (2010). *Pakistan: Democracy, Terrorism, and the Building of a Nation*. Northampton: Olive Branch.
- Mence, V., & Parrinder, A. (2017). *Irregular Migration Patterns, Processes, Drivers, and Decision-Making*. London: ANU Press.
- Murray, D. (2017). *The Strange Death of Europe: Immigration, Identity, Islam*. United Kingdom: Bloomsbury.
- O'Reilly, K. (2012). *International Migration and Social Theory*. United Kingdom: Palgrave Macmillan.
- Pultar, G. (2014). *Imagined Identities Identity Formation in the Age of Globalization*. America: Syracuse University Press.
- Roy, H. (2012). *Partitioned Lives: Migrants, Refugees, Citizens in India and Pakistan, 1947-65*. India: History Faculty Publication.
- Shah, K. M., & Sareen, S. (2019). The Mohajir: Identity and Politics in Multiethnic. *Observer Research Foundation*, 32.
- Swepston, L., & Taran, P. (2015). *Migration, Human Rights and Governance*. London: Inter-Parliamentary Union.