



Painful Journey of the Refugee Women in West Bengal: 1947-1971

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Abstract

The independence of India was a matter of triumph, joy, and honor to the people of India after being ruled by the British for a long time. But for the Indian people, this freedom came with many hardships, challenges, and sacrifices. Like other parts of India, Bengal celebrated India's Independence on 15th August 1947 in Calcutta with great joy. Another important issue associated with Indian independence in 1947 was the partition of India, which led to the creation of the two states of India and Pakistan. Even after the independence of India, issues such as the partition of Pakistan, the creation of East and West Pakistan, and the influx of refugees from East Pakistan became a cause of concern for the people of Bengal. The partition of Bengal became a cause of concern for the people of Bengal. As a result of the partition of India, many refugee people started entering Bengal from East Pakistan after 15th August 1947. In this case, the arrival was a painful and difficult one. All the refugees who entered Bengal from East Pakistan during this time had a very difficult journey, especially the women who had a very painful journey. After the partition of India, many refugees had to leave their homes in East Pakistan and come to Bengal in the dead of night. In this case, the situation of children and women was very miserable, and their journey was very difficult.

Keywords: Independence, Partition, Refugees, Painful, Rehabilitation.



Introduction

Independence of India was a matter of jubilant joy and honor to the people of India after being ruled by the British for a long time. But this freedom came to the people of India through many hardships, challenges, and sacrifices. In Bengal, like other parts of India, India's independence is specially celebrated. On 15th August 1947, Calcutta was an extraordinarily happy. The governor of independent Bengal, Chakraborty Raja Gopalachari, administered the oath to the first Chief Minister of Bengal, Dr. Pafulal Chandra Ghosh, at one o'clock in the morning on the 15th of August. (Bandyopadhyay S. 2009) On that day, the 'Jai Hind'slogan started resounding all over Bengal. It is said that on the day of the oath-taking, about two lakh people thronged the Governor's bungalow. On the next day, August 15, various colored flags were hoisted in different parts of Kolkata. Patriotic songs were played everywhere in Kolkata. The communal riots occurred in various parts of Calcutta during the pre-independence period. A few months before India's independence, there were widespread communal riots between Hindus and Muslims in various parts of Kolkata and Noakhali in undivided Bengal. Various political leaders of India at that time were quite disturbed by this riot between Hindus and Muslims. In April 1947, the then Secretary of the Hindu Mahasabha, Ashutosh Lahari, sent a letter to Barolat. In which he detailed the persecution of minority Hindus in Calcutta and large parts of undivided Bengal and demanded the immediate intervention of the British Government.(Jugantar, 28th April) He alleged that minority Hindus were being detained without charge, their houses were being demolished, and they were being fired at indiscriminately. Ashutosh Lahari also complained to Barolat about how the then Prime Minister of Bengal was setting an uninformed policy towards the minority. The general secretary of the Hindu Mahasabha alleged that a curfew was being imposed in minority Hindu communities while Muslim majority communities were being kept out of the curfew. He told Barolat that 'Bengal and Calcutta can be saved from the new horrifying carnage that is about to take place only if you take action about that case'.



Political situation of Bengal during Independence

A few examples of how communal riots broke out between Hindus and Muslims in different parts of Calcutta during the pre-independence period will make this point clear. A Bengali daily newspaper of that time, 'Jugantar' carried the headlines of the police firing five times and arresting 129 people to quell the Calcutta riots.(Jugantar, 29th April) Jugantar newspaper reported that in one day, around 16 people were injured, and four were killed in Calcutta. Communal riots broke out in areas such as Maniktala Hair Street and Beliaghata in Kolkata. At that time, the administrative work was also disrupted due to the riot situation in Kolkata. As an example, the then secretary of the Calcutta Corporation issued a notice stating that there was doubt about the April pension of the corporation employees being paid on the first of May. Various English dailies of the time specifically mentioned these events in relation to the communal situation of undivided Bengal and Kolkata. Among them, a report in the Dust Statesman newspaper on the second of July wrote that about 15 people were killed and 30 injured in Kolkata. These daily mentions that the curfew was issued for about 30 hours in the Ward Ganj area of Bengal and about 25 hours in the Beliaghata area of Kolkata. (The Statesman, 2nd July) Police reports said around 14 people were killed and 30 injured. Curfew was issued in various parts of Kolkata like Maniktala, Pak Street, and Ballygunge, and around 50 rioters were arrested. An example is the riots between Hindus and Muslims in various parts of Calcutta during the pre-independence period, in which not only ordinary people died but many police officers were killed. On July 6, the officer-in-charge of Kolkata's Muchipara police station was shot by rioters and died in hospital. (Jugantar, 7th July)

Thus, it appears that there were communal riots between Hindus and Muslims in Calcutta and the wider region in pre-independence India. The riots may have subsided somewhat with the euphoric moments after independence. But, one of the biggest effects of these riots between Hindus and Muslims in the months after independence was the exodus of refugees. The effects of the pre-independence Hindu-Muslim riots in large parts of undivided Bengal are particularly visible in the post-independence period. After independence, the minority Hindu community of East Pakistan started to leave East Pakistan and enter West



Bengal to save their livelihood. The minority Hindus of East Pakistan used to enter West Bengal as refugees from East Pakistan, crossing many barriers with their families to save their lives under the persecution of the majority Muslims in the dark of night. The refugee population who entered West Bengal from East Pakistan at that time had a very difficult journey. Among them, the conditions of women and children were the most miserable. The route through which all these refugees entered West Bengal from East Pakistan and in this case, had minimum infrastructure was nothing for women and children. This research article will discuss in detail what problems these refugees, especially women refugees, had to face in entering West Bengal from East Pakistan and what problems faced women refugees even after entering West Bengal.

Problems of Refugees in West Bengal

Hindu and Muslim riots may have subsided for a moment of joy but within a month of independence, riots broke out in different parts of Kolkata, which had an impact on the social sphere of East Pakistan. In this situation, many refugees from East Pakistan entered West Bengal, which had the most difficult history of entry for women refugees. The problems that arose in various areas of minorities in post-independence Bangladesh can be seen in the discussion between the two leaders of the Congress Constituent Assembly, Kiran Shankar Roy, and the Prime Minister of East Bengal, Khawaja Nazimuddin. (Jugantar, 14th September) In October, the general secretary of the Congress Party, Kiran Shankar Roy, expressed apprehension that similar persecution of minority Hindus in Punjab could be perpetrated against minority Hindus in East Pakistan. He expressed fear that, at that time, many minority Hindus were entering West Bengal from East Pakistan. He blames the persecution of Hindus in the society of East Pakistan for beating Hindus in open streets, the introduction of parents of minority Hindus, sending virtuous letters, etc. as the reason. Alleged that the government of East Pakistan has not taken any action against these majority Muslims, as a result of which the minority Hindus are living their lives in a state of fear. (Jugantar, 13th October) In December 1947, members of the Constituent Assembly of Bengal wrote a letter to the then Prime Minister of India, Jawaharlal Nehru, about the expulsion of non-Muslims from East Bengal or the persecution of non-Muslims in East Bengal. They wrote to Neheruji that an unhealthy



atmosphere had been created in East Bengal, where non-Muslim women of East Bengal were being subjected to unspeakable torture and abuse in public streets. Various protests are coming down on the non-Muslim population. Members of the Constituent Assembly requested Jawaharlal Nehru to hold a discussion with Dr. Meghnad Saha, Prafulla Ghosh Kirtan Roy, and Dr. Bidhan Chandra Roy on the situation in East Bengal when he came to Calcutta. (Jugantar, 14th December)

In the 1950s, many refugees from East Pakistan were displaced and entered West Bengal. The post-independence period saw around 127,000 refugees from East Pakistan enter West Bengal between 1950 and 1952. (Kanpur Philosophers, 2021) Those who had been somehow uprooted from East Pakistan. Statistics at that time showed that between January and June 1952, 2062 refugees were accommodated in various government relief camps in West Bengal every month. Various colonies were established in various parts of West Bengal, especially in and around Kolkata, for refugees from East Bengal. About 4013 people lived in 1080 houses in Shahid Jatin Das Nagar colony in Belgharia. 4423 refugees lived in Netaji Nagar Colony, Roypur, which was located near the Jadavpur area. Around 4123 refugees lived in the Vijayanagar Colony camp in Naihati. These were small colonies. Many refugees who had been uprooted from East Bengal lived in these colonies. According to statistics, up until 1954, around 77,300 people who were uprooted from East Pakistan could not be given permanent homes. They were living in refugee rehabilitation camps. During this time, relief was provided to about 40,000 fatherless mothers, the elderly, orphaned children, and the disabled. After independence, the then-chief minister of West Bengal, Dr. Bidhan Chandra Roy, played a significant role in the rehabilitation of refugees. He had demanded from the then Prime Minister of India, Jawaharlal Nehru, that Bengal should be given equal funding for refugee rehabilitation as Punjab.

Number of Refugee Rehabilitation Camps in West Bengal from 1947 to 1958

District	No. of Camps	Population	Per Camp average
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Nadia	8	62,068	7758.5
24- Parganas	55	54,059	982.89
Burdwan	31	51,802	1671.03
Hooghly	15	25,421	1694.73
Howrah	6	9844	1640.66
Bankura	7	15,373	2196.4
Birbhum	17	27,188	1599.29
Murshidabad	10	16,282	1628.2
Midnapur	9	13,962	1551.33
West Dinajpur	1	1297	1297
Cooch Behar	1	1528	1528
Calcutta	1	6185	6185
Total	161	285,009	



Source: Refugees in West Bengal – Institutional Processes and Contested Identities, edited by Pradip Kumar Bose, Calcutta Research Group, 2000 printed by The Statesman Limited, Calcutta- 72, Page No- 19.

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The Painful Journey of Women Refugees

In the post-independence period, the condition of the minority Hindus in various districts of East Pakistan was very precarious for men as well as women and children. In this case, some information can be highlighted as an example. The officer-in-charge of Hasnabad police station in West Bengal has informed that the officer-in-charge of Kaliganj district Khulna (East Pakistan) announced by beating of the drum that no women or children of the Hindus of East Pakistan would be allowed to go to the Indian Union for the next three months. The Hindus had become very much panicky at this diktat. (NSOU-Open Journal, 2021) It was reported that on 3rd March 1950, one Ramesh Chandra Raha came to the Indian Union by train with his family members. They were stopped at Beanpole on the border of East Pakistan. The Pakistani male officer tried to search for his wife. Meanwhile, Raha was arrested by the Pakistan Police. His family, including his wife, was allowed to cross the border to Bongaon quite unattended. Later, they were sent to their relatives' houses at Kachrapara with the assistance of the Hindu Mahasabha. The Divisional Police Officer of Bashirhat reported that on 5th April 1950, 500 military men snatched the gold ornaments from the Hindu evacuees. The military had concentrated at Satkhira, Khulna. Reports of atrocities on Hindus reached the SDPO. It appears that Ansars and police oppressed the women. They forced the women to discard their clothes. These men even injured these women's earlobes. An example of how the minority Hindus were persecuted in East Pakistan in the 1950s is when the police stationed on the border of East Pakistan forcibly married Hindu women to Muslim men, resulting in the persecution of Muslims. It is said that members of Pakistan's border militia force Hindu girls into marriage with Muslims. This led to a massive panic exodus of minorities from that area. A few incidents



occurred at the residence of Iman Balsher in Rudrapur. About 100 Muslims gathered in a meeting. There were 2-4 Hindus present as well. Those present at that meeting decided that the Hindu women of the area should be forcibly taken away from Married to Muslims. For example, 3 Brahmin women in the area have to marry Muslims. Such marriages were considered pious by Muslims. As a result, the Hindus became frightened. The event later led to migration to India.

It became clear that minorities from East Pakistan migrated to India at various stages. When they reached the Indian Union, they initially had to stay in transit camps like Sealdah Station. Statistically, between 1947 and 1971, about 1584000 refugees entered Bengal from East Pakistan. At that time, there were various refugee colonies, especially for women, that were established all over West Bengal. Notable among these were Panda Para Colony, North Bengal. Mohit Nagar Colony, Fatehpur Kuri Colony, Gurusaday Road Colony in Siliguri, Kalyangarh Colony, Vijaygarh Colony, Ashok Nagar Colony etc. (Webology, 2021) Colonies were established for women refugees in Kolkata in places like Sodepur, Baigachi, Gayeshpur, etc. Colonies for female refugees were also established on the banks of the Ganges in Kalna and Katwa. Besides, camps were set up for women refugees in places like Majherchar in Hoogly District, Kolkata Titagar Nadia District Ranaghat and Hamidpur Chandmari, etc. A refugee camp for women was set up on the banks of the Jalangi River in the Nadia district at that time. Widows, helpless women, raped women, and old women were given shelter in all these refugee camps. Although various colonies were set up in different districts of West Bengal for female refugees at that time, they were not able to live in those colonies with safety and dignity. This is evidenced in various literature and plays of the time. (Webology, 2021)

After the relief camp was established for refugees. Special camps are set up for refugee women. The government chose various railway stations and godowns as transit camps for refugees. Over time, relief camps were established at different places. Moreover, there were special camps established for refugee women of East Bengal. Households were headed by unmarried women and widows. These have been kept in camps. Titagarh and Kartikpur in 24 Parganas, Rupshripalli in Nadia, Camp in Bashberia, and Bhadrakali of Hooghly also had



female branches. These camps were active from day one. 18 adult women refugees from the Titagarh Women's Refugee Camp in the first week of June 1950 were transferred to another camp in Medinipur as ordered. They were not paid the usual weekly dole. The first week passed quietly. Later, on June 19, 1950 (morning), the women refugees sat on hunger strike. Police are monitoring the situation. Thus, the women suffered again. Women refugees were found active in 24 Parganas (Kharda) District. A few women were refugees shifted from Kharda to Ranaghat Camp (Nadia). From them, they were supposed to draw their rations rough, Refugees later expressed that living conditions in the new camp were intolerable. So, on the 20th and 22nd of November 1950, they came and tried to recapture the abandoned camp of Kharda to draw their rations. But they were forced to leave the place (Kharda). Some became political parties are involved. The necessary police measures, therefore continued till 26 November 1950. Refugees living in Dhubulia camp, protesting against it, and a woman has gone on hunger strike. The government ordered the stop dole for able-bodied refugees. On May 21, about 300 refugees, in 2 down trains and up train were stopped at Dhubulia to promote their demands. SP and DM went to the spot to prevent similar incidents from happening again. (NSOU-Open Journal, 2021)

On July 6, 1950, protests broke out at the Payradanga Refugee Camp in the Nadia district, where the main demand was for proper payment of cash. The United Central Refugee Council was formed in 1950. Many of the refugees who left East Pakistan and entered West Bengal in the 1950s were women refugees. For these women refugees, the then West Bengal government created various refugee camps, especially for women and children. In the places like Ranaghat Nadia, Krishnanagar Malda, Murshidabad Dinajpur, etc. (Jugantar, 20th August) The post-independence refugee rehabilitation from East Pakistan to West Bengal in particular, is evidence of the population growth of West Bengal during that period. We see there were 1172928 refugees in West Bengal in 1950. But in 1954, the number of refugees was 1289829. (The Statesman, 28th July) A major portion of them belonged to the lower caste. They took shelter in many refugee camps- Ranaghat Coopers Camp, Mohitnagar Colony, Bijoygarh Colony, Jotin Colony, Baigachi Colony, (Webology, 2021) the colony of refugee women was Pandapara Colony, Mohitnagar Colony, and Phatapukuri Colony in North Bengal. Siliguri,



Gurusday Road Colony, Kalyangarh Colony, Vijaygarh Colony, and Ashok Nagar Colony. Calcutta also had the Sodepur Colony, Baigachi Colony, Gayeshpur Colony, etc. Colonies were established at Kalna and Katwa on the banks of the Ganges in Burdwan. The district also built several colonies for women only, which were the intermediate Colony in Hooghly District, Titagarh Colony in Kolkata, Ranaghat Colony in Nadia District, and Hamidpur Colony, Chandmari Colony, etc. The refugee camps on the bank of the Jalangi River in Nadia District were made for women. Widows, helpless women, raped women and Elderly women were sheltered in the refugee camps mentioned above. However, there is obvious Proof that refugee women can never live with women's safety and dignity. Colonization is evidenced in several novels and literature.

It was found that the psychological abuse of women was widespread. Refugees who were living in a rented house, the women of this family were also subjected to mental torture. A few refugee families live in rented houses here. Their landlords had no respect for them. Refugee researcher Dr. Manoranjan Bapari's essay 'Ananta Ratri Chandal' describes the behavior of government officials at that time and the Inhuman treatment of refugee women. He described the condition of refugees in 1952. Thousands of refugee families sleeping on the Sealdah railway platform were subjected to brutal torture. They have been shifted to the Bishnupur camp in the Bankura district. The author explains that three Hundreds of refugees were taken by trucks from the Sealdah railway platform to Bishnupur camp. The refugees had to go to the camp with extreme hardships. An old woman dies on the way, and a pregnant woman gives birth to a baby girl in the truck. The author describes her as an 'unfortunate mother', because the refugee daughter's future life will be very sad and insecure. Refugee girls may have to become prostitutes themselves in the future. It will happen only if caught by the police and stays in the women's ward of the Presidency Jail. One can get a clear idea about the social status of refugee women. According to a survey by an ethnographic survey, the status of refugee women was most vulnerable. The then West Bengal government took various measures for the social development of the refugees, especially the women refugees. From the Between 1947 to 49, about 3 lakh 26 thousand 211 refugees were accommodated in West Bengal. For them, about 70 thousand rehabilitation camps were built by the West Bengal government in



various districts. Among them, the largest number of refugee camps were built in eight districts at that time 24-Pargana, Kolkata, Naida, Coochbehar, Jalpaiguri, Dinajpur, Burdwan, and Hooghly districts. The then Chief Minister of Bengal, Dr. Bidhan Chandra Roy, arranged for the resettlement of about 12500 destitute women refugees. The then West Bengal government took special initiatives to resettle all the refugees who had entered West Bengal from East Pakistan after independence. The Chief Minister of West Bengal, Dr. Bidhan Chandra Roy, tried to provide rehabilitation for these refugees. The West Bengal government established separate homes (camps) for physical and social protection for refugee women, which were Nari Colony, Anand Ashram, Nari Seva Sangh, Sara Bengal, Women's Room, etc. These were mostly in the North Twenty-four Parganas, Nadia, Howrah, and Hooghly districts. On 14th August 1954, 10-12 police, including women police, of Serampore came to Bhadrakali camp. Another incident we are discussing in this regard, in that time police took Smt. Shishu Dutt, Surbala Sheel, Sefali Das, and their daughters at an unknown location; these all belong to refugee camps. Moreover, while taking the women, their belongings were destroyed. That is the real journey of refugee women in West Bengal after independence. (Jugantar, dated 18th August)

Women formed their cooperative societies. One of those shots of improvement was the Nari Seva Sangh, which was established at the home of Fazlul Haque on Syed Amir Ali Avenue, Kolkata. There was a residential school for women established under the supervision of Sita Chowdhury, and another was Uday Vila under the supervision of Bina Das. Education is imparted in this residential school, like cloth making, Dasar making, teaching Chinese pottery, sewing, etc. There were also notable women's camps, Titagarh and Kartikpur in the 24 Parganas District; Rupshree Palli in the Ranaghat District, Nadia, Bhadrakali, Bansheria, Uttarpara, Dhubulia, Auckland, and Regents in Hooghly district. (Bandopadhyay, H. 1970) Women in these camps, like Parks in Calcutta, were not fully protected because they had multiple. Allegedly, resident women protested when Governor Dr. Katju was visiting the camp. From August 26, 1957, the women refugees camp in Kolkata, such as Manjulika Bhrama, Surbala Bhattacharya, and Bishubala Dutta, went on a fast. They demanded the removal of the camp superintendent. Their main problem is an unnecessarily harsh female super. They



reported their child missing. There were obvious complaints against the female supervisor. The five women were sent to jail based on a complaint by a woman who was the favorite of the Kashipur camp administration. Female refugees were imprisoned on the 13th of August, 1957. On the day of liberation, they were divided into two groups. They were taken away by the Police van. They were told that they would be taken to Srirampur if they wanted. The authorities will make arrangements. the passengers. They left without any food. A van then left for an unknown location. Another van reached the Peyrdoba Bankura camp. Women were transferred to that camp. But their children were not with them. Mrs. Manjulia Brahma, Mrs. Shishu Dutta, and Mrs. Surbala Sheel want to know about their children from the authorities. But they got no answer. On the other hand, they did not receive any information about the whereabouts of the children sent by the local authorities. As a result of this persecution of women refugees at that time, on 26 August 1957, women started a movement at the Bhadrakali Refugee Camp in the Hooghly district with their various demands. The demands are - no transfer of women refugees to another refugee camp except for their children, shall be made in each refugee camp to have adequate food and drink facilities, all women refugees sent to other camps shall be brought back. And no corruption in refugee camps. In 1957, women in the Bhadrakali refugee camp in the Hooghly district went on a hunger strike for about 14 days. Finally, at the end of 14 days and 15 days, they were forcibly transported from one camp to another in trucks. In this camp, women continued to pray against police brutality. Smt Mahamaya Chakraborty, Bhubaneswari Chatterjee, Giribala Sarkar, and Sarala Das offered to go on a hunger strike. However, the situation of the hunger strikers took a critical turn. Police arrested Annapurna Roy, Bimala Adhikari, Tulsi Karmakar, and Surbala Sheel in the presence of the SDO. They were taken to Srirampur. A hut was built to relieve hunger. There was no sign of strikers but refugees on hunger strike. Annapurna Roy, Surbala Sheel, etc., had a hunger strike in jail.(Jugantar, 18th August)

The United Central Refugee Council met in September 1957 to address complaints about the lack of women in the various refugee camps at the time. 120 refugees attended the meeting, out of which about 75 were women. In this meeting, Special project efforts were made to resolve all the problems encountered in Bhadrakali Refugee Camp in Hooghly district.



Around 80 women paraded through the streets of Calcutta in support of the refugees at this meeting. After this, various refugee women supported this movement and started a similar hunger strike in the Shankari Refugee Camp of Titagar. Their demand was transfer of various women refugees from one camp to another camp excluding their children should be canceled, and the women refugees should be brought back to their old camps. The women refugees supported the movement of the women refugees at Bhadrakali camp in Hooghly. The hunger strike lasted for about 61 days at the Shankari camp in Titagarh. The hunger strike of the women refugees at Shankari Camp in Titagar lasted for about 61 days. (Jugantar, 26th October) Refugee women came forward to fight for relief in Howrah Maidan Organization, West Bengal Samaj Sevi Sangh. Allocation of 4 and 2 kg of rice by the relief organization for adults and minors, respectively. The breach policy of the West Bengal government started with the transfer of around 100 women refugees from the two camps of Basudebpur and Shiromani in Bishnupur to Rajasthan. Through this, the then West Bengal government tried to mitigate this movement of women refugees. Meanwhile, a violent incident occurs. Number three is in a refugee camp in Basudebpur, District- Bishnupur 12 inmates of the said camp, armed with 'lethal' weapons. The weapons ambushed the shopkeeper while distributing rice in the camp. There were differences in some refugees. Some refugees did not favor 'looting' shops and tried to prevent others from doing so. The United Central Refugee Council took the path of the *satyagraha* movement to suppress all these movements of women refugees. From the early months of 1958, the government developed the idea of Dandakaranya. On 21st January 1958,

Table: - Anti Dandakaranya Struggle

Year	Male / Female arrested or fined	Date	Source
1958	1 female	18th March	Jugantar



1958	117 males and 1 female near Burdwan court	20th March	Jugantar
1958	65 males and 8 females	21st March	Jugantar
1958	298 males and 17 females at Calcutta	21st March	Jugantar
1958	2 females at Cooper's camp	28th March	Jugantar
1958	56 females, 4 boys and girls, and 5 babies, at Esplanade East.	25th March	Jugantar
1958	301 males and 17 females, and 7 children near Bagjola, Ghusuri, and Sonarpur camps.	21st March	The statesman
1958	172 males, 15 females, and 14 children, near Bagjola, Ghusuri, and Sonarpur camps.	22nd March	The statesman
1958	161 males, 30 women, and 17 children.	26th March	The statesman
1958	82 males and females near Raj Bhawan	26th March	The statesman



1958	106 males and 32 females, 23 children near East Esplanade	1 st April	The statesman
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Source:-NSOU-OPEN JOURNAL ISSN: 2581-5415 Vol. 4 No.1 (January 2021) A multidisciplinary Online Journal of Netaji Subhas Open University, INDIA, Article of Swati Sengupta Chatterjee (Exodus of Refugee Women and Their Protests (1948-1958)).

Conclusion

In conclusion, it can be said that post-independence refugees who entered West Bengal from East Pakistan, especially women refugees, had to face various problems. The women refugees left their homes in the dark of night and crossed a difficult route from East Pakistan to West Bengal. On entering West Bengal, they faced various problems, which have already been discussed in this research paper. We have already discussed how the women refugees faced problems in the rescue camps, not getting enough food, not getting enough water, and lack of proper facilities. Shifting them from one place to another, refugee camps separated them from their own children. Various problems are faced by the women refugees. Refugees, mostly women, have gone on hunger strikes due to a lack of adequate facilities. The West Bengal government tried to solve all these problems in women's refugee camps quickly. But we have to remember that after 1947, India became independent, and with that, the Refugee rehabilitation was the main problem of India and West Bengal. We have to remember that even after 1947, India's economy was as strong as it was, the Government of India and the Government of West Bengal made special arrangements for the resettlement of refugees. Refugee resettlement was a big problem for India and West Bengal after independence, but the governments of India and West Bengal managed to control it very well after independence. Later in the 1970s, refugees were given special land pattas, which gave them the CPIM government. This land policy of the CPIM government has given special stability in the social sphere.



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