

# Navigating Precarity: From Refugee Camps to Colonies

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**Abstract** *Characterized by the indelible imprint of human domination, forced migrations have had a deleterious effect on both humans and the environment. The Partition of the Indian subcontinent which caused mass scale migration, led to the displaced being rehabilitated in camps set by the government, which were later turned into enclaves and colonies by the refugees themselves. This paper indulges in an engagement of the relationship between the refugees displaced from the present-day Pakistan Occupied Kashmir and their environment through an analysis of the text *Eye Witness to the Degradation of Environment (2018)* by Anmol Singh. The microspaces inhabited by the local events contribute to a global precarity as the constructed boundaries between the two begin to blur. The refugees' negotiation with the pervasive precarity is examined through an emphasis on the enduring ramifications of localized phenomenon, establishing the exigency for a collective response.*

**Keywords** climate change, colonies, partition, precarity, refugee camps, slow violence

## 1. Introduction

But it is also clear that for humans any thought of the way out of our current predicament cannot but refer to the idea of deploying reason in global, collective life. (Chakrabarty 210)

Forced migrations necessitate the need to address the precarity permeating the everyday life of the displaced. Marked by vulnerability and uncertainty it mediates their livelihoods bearing the insidious potential of escalating even

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further. Forcibly displaced migrants bear a disproportionate risk borne out of their journeys from a familiar to an unfamiliar setting, possessing implications which stretch beyond the established borders. Nicole Bates-Eamer in the discussion on migrant precarity opines that “the precarity of migrants is a condition marked by vulnerability and a reduction or suspension of human rights and can occur at multiple stages in a migrant’s life” (7); hence, escaping from one precarious condition, they are forced to confront another, even though the initial crisis seems to have settled down. Causing an irrevocable change, the existence of a local precarity seems to influence the global space, wherein the movement of refugees from one camp to another becomes reflective of a sense of disquietude and unpredictability fomented by the significant regional differences. The crisis of contemporary migration is engaged with a surging climate crisis, (Carstens and Bozalek 71) but how can this ambit of precariousness be productively extended to a discussion of the relation between these refugees and their environment, especially in an age where climate change has become an irrefragable reality?

It is therefore required to move beyond a simplistic dissimilitude between humans and their environment transcending the essentialist comprehensions, stimulating a new thinking across disciplines as the interaction between diverse frameworks and dispositions increases (Malhi 99). One must not be perceived as being separate from the other, for there is an interactive relationship between the two. Characterised by the indelible imprint of human activities, a cycle of an incessant looming precarity is effectuated and a concretized manifestation of it is reflected in the way environment is accorded the role of an active being in the narratives of individuals, instead of being relegated a silent and passive existence. Constituting a plethora of factors responsible for its continuity, forced migrations have contributed toward an increasing uncertainty, even years after the event originally took place. The partition of British India into India and Pakistan which led to mass scale migration of people from both sides of the border, left in its wake a deep seated precarity on both a tangible and intangible level. A climate precarity became established as the fallout of a political condition and those who had to abandon their properties became in the process both its victims and perpetrators.

This paper intends to concentrate on the often-ignored environmental repercussions of the partition which have progressively accumulated into constituting major threats. It will focus on the partition in the state of Jammu and Kashmir with an emphasis on Simbal Camp<sup>1</sup> (a camp turned enclave) in the

Jammu district. Through an analysis of the life-writing<sup>2</sup> *Eye Witness to the Degradation of Environment*<sup>3</sup> by Anmol Singh<sup>4</sup>, it will explore the enmeshment between the displaced refugees and their environment through an emphasis on their journey from the refugee camps to colonies. It will investigate the pervasiveness of precarity which impinged itself on them during 1947 and continues to percolate into their quotidian lives to this day. Additionally, referring to the concept of “slow violence” the traditional understanding of it is questioned and emphasized that in the context of partition induced environmental change an imperceptible and indiscernible violence persists. Combining the aforementioned factors, it is recognized that local precarity paves way for a global precarity and therefore a common responsibility has to be recognized wherein individual action merges with the collective to produce a common response. The paper employs the theoretical framework of Rob Nixon’s “slow violence” and the idea of climate change as a wicked problem which was initially propounded in the field of management sciences. It is essential to understand how the refugees navigate/d with the unsettling precarity because even though people seemed to have progressed economically, the living space continues to deteriorate. Precarity is “located in the microspaces of everyday life and is an enduring feature of the human condition. It is not limited to a specific context in which precarity is imposed by global events or macrostructures” (Ettlinger 320); therefore, the daily actions undertaken by these refugees since the beginning of their mass exodus played a determining part in enabling a state of uncertainty and vulnerability. “All the individuals are tightly integrated with the global plan,” (Gupta 13) so precarity seems to be co-produced by the local and global as the boundaries between the two begin to blur, and the constructed illusion of a certain future disintegrates.

## **2. The Beginning**

The partition of 1947 was a watershed moment in the history of the subcontinent perpetuating an irrational and berserk brutality. Jammu and Kashmir, an autonomous princely state experienced the atrocities of partition later than the rest of the subcontinent as there was a delay by the then ruler Maharaja Hari Singh to not accede to either India or Pakistan. There was an influx of people from both sides as the Muslims were moving towards the present-day Pakistan Occupied Kashmir (*PoK*) and the Hindus and Sikhs towards Jammu city. On the Indian side of the border, people were being rehabilitated to camps established in Nagrota, Chatha, Company Bagh and Frashkhaana in Jammu; Yol in Himachal Pradesh;

and Chinar and Hastinapur in Uttar Pradesh (Slathia 2020, 35; Vaid 2002, 66). The war lasted for more than a year and the line-of-control (*LoC*) was demarcated on 01 January 1949, with the major areas remaining in the now Pakistan Occupied Kashmir (M. Sharma 2021, 25). The *PoK* refugees' primary outmigration was to the Jammu city (M. Sharma 2020, 287) and as per the recorded data for those who had registered with the rehabilitation organizations, 26319 families settled within the state and 5300 families outside (India, Ministry of Home Affairs). Recognizing the need to accommodate themselves in an unfamiliar setting, the refugees had to make certain choices as a dire necessity, provoking an unceasing concatenation of parlous events. It is to ask:

What counts as violence? How do we narrate and theorise formations of slow violence? And, significantly, who narrates accounts of violence? Related to this, whose accounts are silenced, and who speaks on behalf of whom? (Pain and Cahill 363)

A conventional history of partition tends to overlook this precarity which arose due to the interplay between forced migration and environment. Such existence is rendered unnoticed, being subdued under the shadow of a major event. The refugees' journey from the camps to colonies suffused with a sense of ongoing ambiguity constituted their everyday being and gradually transuded into their lives as an enduring phantom of the partition. The interaction of the displaced refugees with their environment marks an important fallout of the partition which remains occluded and requires an immediate discussion. Discussing the ecological disaster in Bengali Dalit narratives on partition, Sengupta avers that "After displacement, they experienced nature in terms of disaster which occupied their everyday and constituted their being" (3). The living conditions were precarious at the time of partition because people were being uprooted from their homes landing into an uncertain situation. They were precarious during their time in the refugee camps because of overpopulation and deficient resources, especially when catastrophes like floods destroyed their makeshift camps and tents. Gradually as they began to make a living for themselves in the rehabilitation destinations, the gnawing precarity continued, for now they had a home but the environment and surroundings had changed drastically. Resources were still not enough; arable land was decreasing; and congestion was increasing. The paper seeks to address this lacuna by following the trajectory of the refugees as they are "seen for both their potential—as agents of change, with the skills and abilities to improve living standards—and for their precarity. . ." (Bates-Eamer 2). It is

revealed how individual actions geared toward survival are constituted by and in turn constitute insecurity as an impending course of action. Thus, the paper will exemplify how the refugees have been navigating with this persistent precarity and how a life-writing can create awareness and provoke reflection about the local factors influencing the global space.

## 2.1 Incremental and Accretive

Slow violence is neither “spectacular nor instantaneous, but rather incremental and accretive” as it systematically reveals itself across temporal and spatial scales (Nixon 2). Violence which is conventionally accrued to be an instant display of action registering itself as an event garnering visibility differs from a violence which occurs over a period of time, progressively delineating its calamitous repercussions. Characterized by a gradual growth, slow violence operates as a “major threat multiplier . . . in situations where the conditions for sustaining life become increasingly but gradually degraded” (Nixon 3). Within the broader framework of partition, it reveals the interconnectedness of various factors where in one exacerbates the other. Anmol Singh states in his text that “As this uprooted population had to move from place to place in bulk, I had to move with them and wherever they went, they left the effects caused by overpopulation” (4). He initially witnessed the overpopulated Poonch city where forty thousand to fifty thousand individuals had huddled together in a place which only had a carrying capacity of around five to ten thousand people. Then he moved to Company Bagh (a refugee camp in Jammu) where he stayed only for a few days because soon a flood destroyed the entire area. Therein he had to shift to Nagrota camp, where he stayed from 1948-51 in an area that accommodated thirty-two thousand families distributed in six blocks each. And then he finally moved to Simbal Camp which over time turned into an enclave with appendages of its own. Ostensibly, these appear to be mere numbers signifying the refugees’ movement from one place to another, but a closer analysis reveals that the partition induced a change with not only instantaneous calamitous repercussions but also ones that were systematic and imperceptible. It is as Nixon so succinctly affirms:

Need to engage the representational, narrative, and strategic challenges posed by the relative instability of slow violence. . . . The long dyings—the staggered and staggeringly discounted casualties, both human and ecological that result from war’s toxic aftermaths or climate change—are underrepresented in strategic planning as well as in human memory. (2,3)

In Nagrota camp, as the people began to settle down, “the greenery on the outskirts of the camp” disappeared and similarly in Simbal camp, the first thing done was to “clean the grounds to pitch their tent.” Over time a place where these refugees were rehabilitated in an area of protected forest lost its original flora and fauna, and even the Simbal trees after which the camp “must have been named at the time of Bandobast [arrangement] during land reform” were lost (4, 59). Even though these casualties cannot be quantified, they have suffered a slow, continuous, and inconspicuous death at the hands of a violence which only seems to work its power over a period of time. These changes have not been enumerated as constituting a significant effect due to a dearth of representation in the discourse of the public and the familial. Surviving was the desideratum for these refugees which unwittingly released a prolonged uncertainty, masking itself under the guise of visible threats. They are incremental because they have occurred in small, often unnoticed stages and are accretive because of the gradual layering and accumulation of their impact. This also becomes reflective of how the lives of the displaced and their environment have always been enmeshed together, because the adverse conditions of partition are what propelled the refugees to create a space that could accommodate their basic needs, inadvertently creating a vicious trajectory.

The sensational and extraordinary tend to capture public consciousness and the mundane remains overlooked for there is no space for it in an age of flickering attention span. Nixon avers that catastrophizing events such as “burning towers,” “tsunamis,” and “falling bodies” have a visceral arresting appearance which cannot be supplanted by the protracted ordinary events. A lack of staggering content renders it invisible in the media which tends to revere the exceptional, revolving primarily around the immediate concerns (3, 200). Aligning the concept of spectacle with the idea of violence being incremental and accretive accentuates the ongoing and obscure manifestations of violence that are not recognized or prioritized in the public discourse. Singh explains that the mindless possession of land created circumstances wherein “there was no longer any area left for children to play” and “no place was left unutilized” (14). Since these do not constitute primary concerns for the society at large and do not lend themselves to easy representation in the mass media as well; therefore, they remain relegated to the background despite being a salient factor contributing towards the ongoing precarity. Even though the socio-economic conditions of the people living in Simbal camp seemed to have changed for the better, the environment has deteriorated further. As the individuals began to move out and the camp began to

expand, the population of Jammu city became “double of what it was in 1950” (67). A 2013 report from the social organization MJR 47<sup>5</sup> disclosed that the total strength of *PoK* refugees in the then state of Jammu and Kashmir was 1.25 million, not inclusive of the population residing outside it. Not warranting widespread attention due to its lack of visual and dramatic sensational content, such information is discounted and does not succeed in turning into a spectacle. The refugees have been navigating with this precarity since the time of partition which in its wake has provoked further change. This becomes a challenge for the writer as well, to draw public attention to activities “that are low in instant spectacle but high in long-term effects” (Nixon 10). Regional and local aspects are often ignored due to their absence in the official discourses and being in a state of constant inconsequentiality in seemingly important discussions, these issues tend to remain disregarded despite accounting for major changes influencing the global space. Hence, it is suggested that the mundane must be recognized and perceived by the society as constituting an imminent threat on its own; in addition, such local events must be acknowledged by the global public to register the diverse factors which contribute to the extant ambiguity.

## 2.2 Structural Violence

Articulated initially by the Norwegian sociologist Johan Galtung in his 1969 article “Violence, Peace, and Peace Research” as an indirect violence (170), it entails that there is no specific agent to be blamed for the change and gradual harms are often rooted in larger systemic issues. Contrasting it with a more direct and personal violence, he maintains that structural violence is entrenched within the social, economic, and political systems due to which the consequences cannot be traced back to definitive agents. There is an imperceptible change “whereby violence is decoupled from its original causes by the workings of time” (Nixon 11). As observed in Singh’s statement:

I witnessed over populated Poonch city which is a small place and was insufficient for about 56 thousand persons in 1947. It suffered a lot and has not recovered from the shock . . . never regained its pristine glory . . . Population pressure in refugee camp Nagrota . . . although this refugee camp was managed well, yet surroundings did suffer a lot . . . When that camp was disbanded and people were dispatched to different places, I witnessed population pressure on Simbal Rakh and its surroundings. (47)

Unsustainable practices combined with overpopulation paved way for a situation wherein it is no longer possible to assign blame to a specific body. Though the original cause remains the partition induced mass migration, yet over time violence has been dissociated from it. It is now linked to issues which though were the need of the hour, further aggravated the crisis into a state wherein it became impossible to allocate the responsibility to one individual or group. To confront such structural violence these abstract threats must be given a concrete shape—as through literary writings—for its malignant reverberations will continue to dominate the living space, remaining as an unbeknownst existence to some and a nugatory concern for others. As Nixon also maintains, these phrases are a “powerful reminder of how our rhetorical conventions of bracketing violence routinely ignore ongoing, belated casualties,” (14) because those compact dwellings of the past are not adequate anymore and there is a constant negotiation with the increasing explosion of people. Unable to look beyond the distinct and perspicuous manifestations of violence, a progress in personal life is celebrated at the cost of a collective loss. In ward number three and four of Simbal camp, a metaled road has buried a patch of soil which used to exude an “exotic aroma” (Singh 59) presenting a subtle reminder of how these casualties of slow violence are the ones “most likely not to be seen” and “not to be counted” (Nixon 13). Although economic conditions of most of the refugees in this camp turned enclave have improved, the ground reality is different with deeper underlying structures at play. Navigating this precarity, it is essential to realize the fatalities of an event like the Partition which are excluded from its mainstream comprehension regardless of their ability to engender further direful repercussions. Replacing their tents with well-furnished houses and establishing a place for themselves after being displaced to an unfamiliar setting requires immense patience and assiduity. The onus of a continuing uncertainty cannot rest upon one individual or community, but to untangle this complexity an effort must be made across regions and disciplines as the role played by the local factors is given its due consideration.

### 2.3 Wicked Problem

Investigating the pervasiveness of precarity, it is observed that when analyzed in association with climate change as a wicked problem, the dynamic and complex nature of this journey from refugee camps to colonies stretched beyond the horizons of imaginable ramifications. In its original framework of management sciences, the idea was developed by Horst Rittel and Melvin Webber in their 1973 article titled “Dilemmas in a General Theory of Planning.” They outlined ten characteristics of the problems: lack of a definitive formulation; no end to the causal chain; differing judgements with no true/false dichotomy; no immediate or terminal solution; every solution leaves a “trace” and is consequential; no exhaustive set of solutions; every problem is unique; one can be a symptom of another; attitudinal criteria guide the choice; and the planner has no right to be wrong (161-166).

The term was then beginning to gain prominence in the context of climate change in an attempt to emphasize the need for adaptive and collaborative approach in addressing the inherent complexities (Conradie 230; Peters 434, 437; FitzGibbon and Mensah 2). Applied in the concerned context of this paper it becomes perceptible that a lack of sufficient resources became a catalyst for the refugees to search for more; also, those who could buy from their own pockets were already looking for newer opportunities. When considered in isolation, these events seem benign, but studied together, they reveal the fluidity and interconnected character of the problem, wherein one leads to another, and the process continues as there seems no foreseeable end. Additionally, since there are multiple stakeholders and perspectives, no consensus can be established and what is right or wrong then remains a subjective open-ended answer. It is as Conradie states, “In the case of climate change, those who contribute disproportionately to the problem are not necessarily doing so with evil (wicked) intentions or as a result of gross negligence. In fact, they are often trying to do good: purchasing food for the family, fetching the children from school . . .” (237, 238). As Anmol Singh narrates in his text, the fauna was destroyed by the human population who came to settle there as refugees, and even if they wanted to change, their lifestyle would come in the way (35). The circular nature of the problem thus becomes evident for the process cannot be reversed and it becomes a loop where one event leads to another in an incessant cycle of actions and effects. There is no clear solution that can be applied to reverse the current reality, and it is not possible to isolate and identify where it all went wrong either. Enclosed in a circle of mutual implication these problems become symptoms of each other and solutions to

those produce other unforeseen problems (Conradie 229). For instance, Anmol Singh mentions the steps taken up by individuals such as plantation drives, celebration of environment days and raising of plants in hopes of redressing the “fatal error” (38) but these acts only serve to propel the precarity further when they employ the same methods they are fighting against. Despite the associated deplorable corollaries, these measures do not stem from an iniquitous intent and therefore the term “wicked” in itself becomes equivocal. The cumulative impact of these practices stretching over generations is aggravated by the extant instances of ignorance, oblivion, underrepresentation, and a lack of necessary planning. To quote the Statement of the 2017 Summer Conference of the Institute on Religion (63rd Summer Conference of IRAS) in the Age of Science:

*What is the way forward?* We must confront climate change as a planetary community. It affects every institution, society, public policy, culture and ecosystem into the foreseeable future. Every possible course of action intertwines with issues of international and intra-societal social and economic justice. Climate change is a multigenerational, transnational “wicked problem” with no single, simple solution.

This reiterates the fact that local factors demand attention in the global sphere because regardless of the differences in the arenas of socio-politics, economics, and culture, there is a collective entrapment in this predicament. A “Reflexive denial of precarious life poses problems as people misrepresent complex realities and act on those misrepresentations, in turn re-creating precarity” (Ettlinger 320); as a result, multi-action approach which incorporating diverse interactions is required to navigate through this persistent insecurity where everything is in a constant state of mutability.

#### **2.4 Writer Activism**

To fathom an idea for change first requires the knowledge of the subject involved, and in circumstances where survival is the primary concern, the intricate details tend to remain hidden. Partition of 1947 inflicted a colossal physical, material, and emotional damage which to date has not been comprehensively recorded. Therefore, when accounting for this inexorable precarity, a study of the local literatures is crucial to understand the various facets of such a harrowing event. Delving into the narratives of underrepresented communities and regions, writers

divulge the insidious nature of an interminable precarity enveloping our everyday reality. Humanizing the experiences of the affected, their work reflects the presence of a perilous state surreptitiously hidden under the garb of an innocuous state of being. Literature therefore works towards a broader comprehension and catalyze consequential changes by engaging the readers both intellectually and emotionally. It is as Nixon claims:

Writer-activists can help us apprehend threats imaginatively that remain imperceptible to the senses, either because they are geographically remote, too vast or too minute in scale, or are played out across a time span that exceeds the instance of observation or even the physiological life of the human observer. (15)

Anmol Singh's text with its detailing of a specific region emphasizes the role played by the regional factors in advancing the state of precarity oblivious to the general populace. Being a witness to the changing times he foreshadows a situation wherein "they may not have a place to live!" (53). Asking the readers to take his observations as "laboratory readings" Singh is extending the exigent need for a "citizen responsibility" wherein a reawakening in the social and political life can offer creative solutions. Non-fiction becomes an indispensable resource of information which helps apprehend what is yet to come, creating crevices within the expanse of essentialist established dialogues. A creative solution can be worked upon as Singh suggests, through a collective responsibility and desisting from actively participating in activities which create such pollutants (38). Though his work does not offer a clear explication for the steps to be taken, it brings afore the pernicious trajectory of a journey which has evaded the public discussion. Newer variations can be employed to engage with this penetrating precarity and develop relationships which can "cross the divide of disagreement" (Peters 436). Writers have the power to draw attention to issues which unfold gradually into the public consciousness prompting action and raising awareness. Fostering a sense of responsibility, Singh's text engages with a broader comprehension of the partition and the unexplored aspect of the refugees' interaction with the environment. Yet, it can be wearing to decide the course of action for our envisioned future. As Peters maintains:

. . . it is difficult to decide how we should act, what kind of life we should live, and what kind of persons we should try to be. Underlying these concerns is an important question about our motivation: are we willing to change? Are we willing to try to adapt and adjust continually

as things change around us? Are we willing to be open to living “experimental lives”? (434)

Singh’s text is thus not only an exemplification of the unexplored issues but also a suggestion for what can be done. He proposes that people must work towards curbing the population explosion, because even if there is no way around the use of resources, the number of people who employ them can be reduced through collective endeavors. Framing the narratives of climate change must now emphasize “hope in the midst of tragedy” (Pihkala 563) as a balanced approach is germane to the introduction of planning strategies which are integrated and coordinated. The “local” must pave way for the “global” as the individual action merges with the collective to produce a common response. A writer-activism in this sense enables both the writer and the audience to indulge in a collaborative effort against the precariousness of the everyday life.

### **3. Conclusion**

Marking an epistemological shift these life-writings center on the voices of the already marginalized and underrepresented groups who being the recipients of slow violence have been engaged in the clutches of an unremitting precarity. In the age where human beings are considered the dominant force, these narratives bring afore the fugacious existence of humanity. They interrogate the intra-active interaction between humans and their environment envisaging an entangled relationship. The tenebrous affair of the partition of 1947 which left indelible imprints on the witnesses and victims remains a widely discussed phenomenon. Yet, its debilitating environmental effects are often disregarded, especially in the context of the reciprocal relationship that entailed between the refugees and their surroundings. Jammu and Kashmir having experienced partition in the month of October saw a colossal number of people migrating from the region of the present-day *PoK* to the state, with a number of camps being set up for their rehabilitation. The paper has undertaken a study of the journey of these *PoK* refugees from the different camps to colonies with an emphasis on a specific camp turned enclave- Simbal camp. An attempt has been made to gauge their experiences of navigating with a continual uncertainty which has today pervaded their life as an after effect of the partition. Creeping into the interstices of the living space, an imperceptible violence persists which has been explored through a reference to five facets in particular: being incremental and accretive; lack of spectacle; structural violence; wicked problem; and writer-activism.

As an incremental and accretive presence, slow violence registers its presence over a period of time spanning across the temporal and spatial scales. Moving from one camp to the other, the refugees in the process of being able to afford the basic necessities reached a point where the original flora and fauna of their enclave was lost. An economic progression is observed but at the cost of the deterioration of the physical environment. Lacking a sensational appeal, these mundane stories do not reach an audience and are overlooked despite being responsible as a critical agent for a global precarity. Entrenched within a broader systemic framework, it is implausible to allocate culpability to one particular individual, community, or body of organization. Constituted as a wicked problem, it is observed that there is no end to the causal chain as one problem compounds other problems and even the solutions to those tend to intensify the situation further. But, because not all actions stem from a malicious intent, the ambiguity of the term wicked is recognized and the need for a multifaceted approach is emphasized. In the final discussion on writer-activism it is maintained that literary writings are one way to acknowledge the ignored repercussions of partition. An interminable precarity which envelops us today becomes apparent through the readings of such works of non-fiction. Singh's text unravels the deep-rooted complexities in the refugees' journey and calls for the recognition of the relationship between humans and their environment as a way of establishing common responsibility. The precarity involved in that forced migration and its continuing presence are markers delineating the influence of local factors on the global space. Although the paper does not cover all the camps due to the constraints of space, it endeavors to facilitate further discussion on how local precarity contributes to a global precarity. It maintains that the precarity engendered by the localized phenomenon has had an enduring effect, and rather than bracketing certain regions or populations as being responsible, a global response must be established to traverse through these uncertain terrains.

## Notes

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- <sup>1</sup> Simbal camp is a refugee camp turned enclave in the state of Jammu, Jammu and Kashmir, India. It hosts the *PoK* refugees who were displaced from the present-day *PoK* during the Partition of 1947. See “Simbal Camp.”
- <sup>2</sup> Life-writing encompasses a plethora of forms within its ambit, ranging from biographies and autobiographies to personal testimonies and narratives. These incorporate writing grounded in the lived experiences of the individuals.
- <sup>3</sup> This text is a non-fictional account mapping the changes in the environment as the refugees moved from one camp to the next. The foreword states: “It will be a noble achievement” to do a small bit for the regeneration of environment if possible, and to give “sound advice to the coming generations” (2).
- <sup>4</sup> Anmol Singh is a displaced refugee himself who witnessed the atrocities of partition when he was nine years old. He has published two books pertaining to the partition crisis, of which one has been employed as a primary reading for this paper, and the other one is *Of Duty, Intrepidity, and Treachery: The Story of the Hero of Poonch*, published in 2021.
- <sup>5</sup> Movement for Justice for Refugees of 1947 (MJR 47) from PoK Jammu, J&K is a social organization which works as a representative body for the displaced. In its memorandum of 2013, the organization listed the charter of demands, and the history and grievances of the refugees which also incorporated data on the number of people displaced and refugee camps constructed.

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