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Exploring Post-Traumatic Growth from Citizen Narratives of Refugees from the 1947 Partition of British India

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Exploring Post-Traumatic Growth from Citizen Narratives of Refugees from the 1947 Partition of British India

Cover Page Footnote

The authors thank Dr. P Satia, Dr. A Aneesh, the 1947 Partition Archive staff, and the Partition survivors who generously consented for their stories to be released into the public domain. The major donors for the 1947 Partition Archive project are the Acton Family Fund, the ATE Chandra Foundation, California Humanities, the National Endowment for the Humanities, the National Storytelling Network, the Silicon Valley Community Foundation, and Tata Trusts.

Introduction

The Indian public first heard about the event that would later be known as the *Partition of British India* in June of 1947. Millions of citizens heard the fate of the country as then British Prime Minister, Clement Attlee, announced the decision to grant India independence from the House of Commons. Statements about the plan were made by four men: the British Viceroy, Louis Mountbatten; the future Prime Minister of India, Jawaharlal Nehru; the leader of the All-India Muslim League and future Governor-General of Pakistan, Muhammad Ali Jinnah; and Baldev Singh, the representative of the Sikh population (Khan, 2008). The plan to divide the country, while initially appearing complex and well-thought-out, was profoundly inadequate. The border separating India from Pakistan was unclear to most and was not made official until after the British had already left. Furthermore, even when the border was finalized, it was done by a British judge named Cyril Radcliffe who stayed in India for only six weeks to create the new map, neglecting any physical inspection of the communities and properties being split by the lines he created (Khan, 2008). Nor was it clear whether citizens were required to move to the state corresponding with their religion- India had a large Hindu and Sikh presence, while Pakistan was a majority Muslim. The terms of citizenship in each of these countries were not clear, leaving millions confused as to where they belonged under this new plan (Khan, 2008).

On August 15, 1947, the British Empire officially withdrew from India after nearly a century of colonial rule and split the region into two countries: modern-day India and Pakistan (Khan, 2008). The following months saw mass interreligious violence through riots and revolts, where nearly two million people died, seventy-five thousand women were raped, and fourteen million people were forced to flee (Butalia, 2003). Partition refugees resettled around the world, including in the United States (1947 Partition Archive, 2011). However, despite it being one of the largest refugee crises of the 20th century (Butalia, 2003), there is a paucity of ethnographic survivor analysis. South Asian scholars report that the “silence” surrounding the Partition compounds historical trauma for both survivors and future generations (Administration for Children and Families, n.d.; Butalia, 2003; Jain & Sarin, 2018). This manuscript seeks to address this gap.

In 2017, *Stanford University Libraries* and the *1947 Partition Archive* partnered to preserve a collection of survivor accounts in a digital library in an open science format available to the public via the Internet (1947 Partition Archive, 2011). The *1947 Partition Archive* is a nonprofit organization that trains and recruits “citizen historians” as non-academic lay persons trained to record oral Partition survivor histories.

For the first author, this work has personal meaning, as his maternal grandfather was a survivor of the 1947 Partition of British India, losing both parents

and having to work a factory job as a child laborer to survive. The first author interviewed his grandfather in 2015 to capture this story for the 1947 Partition Archive, and this research was started out of the first author's interest in the event and its survivors. The senior author is a medical anthropologist and served as the qualitative methodologist on this manuscript.

Theoretical Framework

Exposure to trauma can result in depression (Hill, 2003), PTSD (Norris & Slone, 2014), anxiety (Jacobsen et al., 2001), as well as physical symptoms (Schnurr, 2005). Specifically, refugee children exposed to trauma in any of three stages – country of origin, during flight, and settlement – often experience trauma and related adverse childhood experiences (Fazel & Stein, 2002).

Nevertheless, scientists have noticed that some trauma survivors have the ability to reframe difficult experiences in ways that allow recovery (Lev-Weisel & Amir, 2011). This manuscript uses the conceptual framework of post-traumatic growth (PTG) to understand how Partition survivors dealt with trauma and their subsequent refugee experience. PTG (Tedeschi & Calhoun, 1996; Tedeschi & Calhoun, 2004) describes “the experience of positive change that occurs as a result of the struggle with highly challenging life crises” (p. 1, Tedeschi & Calhoun, 2004) and posits that trauma survivors may experience one or more of the following five components: increased appreciation for life, more meaningful interpersonal relationships, increased sense of personal strength, changed priorities, and richer spiritual life. *Appreciation for Life in General* refers to an increased sense of value of life or life experiences. *Meaningful Interpersonal Relationships* refers to an increased sense of value in relationships and recognizing the importance of community. Those who experience this will value the act of surrounding themselves with supportive people and will often find great joy in doing so. *Increased Sense of Personal Strength* refers to an increased ability to deal with life circumstances and their outcomes. This can be seen as increased resilience to unforeseen events and a greater tenacity to push through those hard times. *Changed Priorities* refers to a change in perceived life values and different possibilities based on these new values. *Emergence of a Richer Spiritual Life* refers to an increased connection to religion and/or existential existence. Often this is shown through a more holistic view of religion or a greater appreciation for one's own religion (Tedeschi & Calhoun, 2004).

Methods

Refugee narratives analyzed for the current study were collected by “citizen historians” volunteering for the 1947 Partition Archive (1947 Partition Archive,

2011). These non-academic layperson historians completed a 2-hour training session and passed an exam, at which point they were matched by language to a survivor before the interview process. The interview typically took place at the survivor's home and lasted between 30 and 120 minutes. The semi-structured interview instrument (1947 Partition Archive, 2020) covered pre-Partition life, the experience of Partition, post-Partition life, and a final message. After the interview, survivors were given the option to remain anonymous or to delay the release of their life history.

Participants

The sample was drawn from the 1947 Partition Archive housed at the Stanford University Library (1947 Partition Archive, 2011). Given the resources available, ten interviews were analyzed. Participant interviews were balanced by gender and religion, specifically focusing on the Hindu, Muslim, and Sikh religions. Due to the need for translation and transcription, the authors chose narratives from the most common languages, selecting those in English, Hindi, Urdu, and Punjabi. Six women and four men were selected. These ten partition survivor video interviews were translated and transcribed into English and included four Muslims, four Hindus, and two Sikhs.

Analysis

Thematic exploration in the form of domain analysis, content analysis, and confirmatory coding was performed on the audio narrative transcripts. This narrative data was analyzed to uncover cultural themes (i.e., domain analysis) that give meaning to each refugee's lived experiences. With domain analysis, one examines narrative passages to understand patterns in experiences (Spradley, 1979; Spradley, 1980). The domain analysis and confirmatory coding were done by both authors, with training provided by the senior author. Upon completion, the authors focused on the emergent themes found in the passages that closely matched the five components of PTG theory: appreciation for life in general, meaningful interpersonal relationships, increased sense of personal strength, changed priorities, and emergence of a richer spiritual life.

IRB Statement

Written consent was obtained from each participant in their native language by trained interviewers of the 1947 Partition Archive. Moreover, the authors obtained approval to utilize these interviews for research from the staff of the 1947 Partition Archive. This is a secondary analysis of interview material already available on

Stanford University Library Partition's website. The featured interviewees and interviewers had already consented to have the digital recordings published online in an open science format.

Results

Table 1 presents sociodemographic and trauma-related details of the participants. All survivors were forced to flee and/or witnessed direct violence, most were children, many were not able to finish secondary and/or university education, and all were married at some point in their post-Partition lives.

Table 1

Sociodemographic and 1947 Partition Trauma-related Data of Survivors ($N = 10$)

Religion/ gender/age at time of interview	Lang- uage Spoken by Interv- iewee	Country of Origin	Country of Refuge	Current Country of Residence	Age in 1947 Partition	Type of trauma	Edu- cation level	Marital status at time of inter- view	Occu- pation before retire- ment
Sikh male aged 79-85	Hindi	Pakistan	India	India	12-17	Family was murdered, loss of property	Pre- high school	Married	Nation- ally ranked athlete
Hindu female aged 81	Hindi	Pakistan	India	India	15	Loss of property/ assets	Pre- high school	Married	TV/ radio singer, teacher
Muslim female aged 73	Urdu	India	East Pakistan ¹	Banglades h	5	Loss of property, family murdered	None	Married	House- wife
Muslim female aged 92	Punjabi/ Urdu	India	Pakistan	Pakistan	24	Loss of property/ assets	None	Widow	House- wife

¹ In 1971, East Pakistan became the independent country of Bangladesh.

Sikh female of unknown age	English/Hindi	Pakistan	India	USA	unknown	Loss of property/assets	High school	Widow	Odd jobs/Housewife
Hindu male aged 72	English	Pakistan	India	USA	8.5	Loss of property/assets	Pre-high school	Married	General in the army
Muslim male aged 73	English	India	Pakistan	USA (via the UK)	8	Family was murdered, loss of property	University	Married	Owned a gas station
Hindu female aged 73	Hindi/English	Kashmir	India	India	7	Loss of property	High school	Married	Housewife
Hindu male aged 75	English	Pakistan	India	India	7	Loss of property/assets	High school, maybe university	Widower	Owned a bicycle company
Muslim female aged 80	Urdu	India	Pakistan	Pakistan	10	Loss of property/assets	University	Widow	Teacher

The following explores these narratives for elements of PTG theory. The first element of post-traumatic growth explored is *Appreciation for Life in General*, which is often displayed through a desire to live life to the fullest and cherish even small moments, never taking life for granted.

The following quotes illustrate how the trauma of the Partition experience contributed to this greater appreciation. For example:

A pleasurable moment was the winning of the ... medal in 1958. No-one expected that a boy [redacted] would win that medal. It was a great moment for me. At that time, I got the message [redacted] [then Prime Minister of India]... She conveyed the message [redacted] saying, “Ask for whatever you need!” I [asked for] a vacation over the whole of India. It was also a big demand. All that was a huge thing for [me]. (Sikh male aged 79-85, India)

To this survivor, the deep value of athletic accomplishment was a truly wonderful experience. Another survivor shared her zest for life as an elder:

You know, I am at a stage of my life where I have babysat, done retail, loved doing houses, invested in property, raised my children, involved with my grandchildren – I am really looking for something that will have even greater meaning because I feel I have done my worldly duties, but I need to do a wider duty of contributing to society more. (Sikh female of unknown age, USA)

Despite the atrocities suffered at a young age, this subject spent her life living to the fullest, taking up many different mantles throughout the years, and yet showed no sign of stopping. Her desire to keep giving to the world only grew over time, showing the extent of her post-traumatic growth.

Another element of post-traumatic growth, *Meaningful Interpersonal Relationships*, refers to the idea that trauma survivors seek strong and tight-knit relationships, often lasting a lifetime. Additionally, they can form strong relationships with those outside their social circle, regardless of their background, religion, or other factors.

The following quotes illustrate how Partition-related trauma contributed to developing these meaningful relationships, including with those who now occupy the homes they fled. The quote below refers to his family's post-Partition visit to Pakistan:

I haven't gone, but my uncle's whole family has gone many times. And my uncle has also gone to that house where we [survivor's family] were living [at the time of Partition] and met those people who were living there [now]...People were very happy. They welcomed him. Otherwise, normally, people are not so different in Pakistan. They speak the same language, eat same food, have the same culture, same habits. No differences. Whenever 2 people from India and Pakistan meet, they talk like that... People don't want these things, only politicians want these problems. (Hindu male, aged 75, India)

Despite the loss and tragedy this survivor suffered as a result of fleeing from Pakistan as a child, the relationships his family formed with the current residents were strong and full of love, with no enmity at all. This is a true recognition of the importance of staying together as humans, no matter the overarching occurrences in society. This survivor reflects on a lifelong friendship:

Then I was 12 when my life changed... As soon as he came in and sat beside me, he asked me my name. Then he asked me my father's name because it was a small town... When I told him my father's name, he asked what he did. I said, "He died." He said, "Well, then in that case we are in the same boat." He had lost his father when he was young too. He put his arm around me and that's where our friendship was born... All of a sudden, I felt that I was belonging to some person, and somebody was there to care about me,

and I found love and care. For me, all of a sudden, it was a wonderful feeling. (Muslim male, aged 73, USA)

Even as a child recently suffering from the loss of his father, this survivor saw the importance of having someone to rely on and to share experiences with, most likely *because* of the traumatic events he was forced to experience. This friendship was never weakened or broken, and they remained friends for the rest of their lives – a true testament to the power of community and how the survivor grew in this way after Partition.

An Increased Sense of Personal Strength is the next domain characteristic of post-traumatic growth. This refers to higher resilience and tenacity when faced with adverse situations in life. It also includes the strength to survive on the bare minimum if it means that they or others would be able to live as well.

The following quote illustrates how childhood resilience led to a participant's later success:

I started my life with 10 rupees. One day we 4 or 5 young friends decided to go to Delhi city in search of a job. All our relatives and parents were killed, and the only way of survival to do something for ourselves. So, we all friends decided to move toward Ajmeri Gate now called Kashmiri Gate in new Delhi. I went to a shopkeeper and requested him to give me a job. I [asked] very little money for the job. He asked me about my background and origin. I told him about the death of my parents and narrated the whole story. But he feared that I would loot his shop and run away. So, everybody there was fearful of outsiders and was not willing to give jobs to us. Anyhow upon my continuous request he hired me on 10 rupees per month as salary. He offered me one bread with an onion or pickle as lunch and I had to rely on that food for whole day.

(Sikh male aged 79-85, India)

For this survivor, perseverance in the face of adversity was what led to eventually being given that job. Despite having gone through the ultimate tragedy of losing his parents, he did not falter when faced with increased suspicion and distrust, and this is a prime example of increased personal strength.

Another participant reflects on her survival and subsequent generosity in assisting others during times of conflict in Kashmir:

... We told him whosoever wants can come to our house and get wood and blankets, at least for the stay... Then the whole winter they would come and take wood from us and sit there and burn it. It was a very harsh time. One day my neighbor said, "whatever you have, you are giving out to the others. You will die of hunger." I said, "When everyone will die of hunger, then we will also die. Till the time you have something, it should be shared"... And with God's grace everything keeps increasing when you have a big heart, I have seen this with my own eyes. (Hindu female, aged 73, India)

Especially in an area such as Kashmir, which has seen high levels of aggression from both India and Pakistan since Partition, the willingness of this survivor to share their limited resources shows her increased personal strength.

This survivor also demonstrates the connection between personal strength and generosity as she describes her lifelong work ethic and belief in the power of education for impoverished students:

All the girls were from poor families but were so intelligent and respectful... I used to [bring] them out of Korangi for competitions and they had not visited any other places. They won many [awards] especially in recitation competitions. A girl beat the whole of Karachi in a competition and participated in a national competition in Islamabad. I asked her to arrange for some warm clothes and to tell me her address. She cried and replied that her family lived in a quarter beside the mosque so there was no address. She did not even have warm clothes. I gave her my own angora sweater which I was wearing at that time and never [asked for] it back. She did well in the competition and thanked me for the warm sweater which helped her to beat the cold. Most of the girls were daughters of [laborers] but talented to an extreme level. I held an art competition, and they came up with amazing designs of [jewelry]...They were all brilliant and fabulous. Awesome girls. (Muslim female, aged 80, Pakistan)

This survivor dedicated herself fully to her students, regardless of what situation she might put herself in.

Another characteristic of post-traumatic growth is *Changed Priorities*. This refers to the survivor making decisions on what is important to them after the trauma or based on the events experienced during the trauma.

The following explains this participant's decision to forgive and hire employees who belonged to the same religious background as the perpetrators of his trauma:

It was a long time ago in London that I decided to forgive what had happened and I just felt like a different person. And now I have my station where I have 2 Sikh employees. I am very friendly with them. They have been there for nearly 10 years now. So, I have no problems with anybody. As far as I am concerned, we are all humans, we have to get along. (Muslim male, aged 73, USA)

This survivor's entire family was murdered by Sikhs, and yet he was able to move past the event and work amicably with people of that same religion. This is an example of the survivor developing values different from those as a child, and maturing to understand the importance of community, compassion, as well as the power of forgiveness.

The final element characteristic of post-traumatic growth is the *Emergence of a Richer Spiritual Life*. This often involves the survivor gaining a strong personal

philosophy or belief in a higher power. In a religion-motivated traumatic event such as this, it is not uncommon for survivors to hold a belief in religious tolerance and acceptance.

The following survivor reflects on how her personal refugee history connects her to today's refugees:

I am really moved by what is happening in Syria and Turkey and all the refugees there. My message would be that somehow, we have to constantly preach that religion should never divide us. Because we have no choice what family or what religion we are going to be born in. (Sikh female of unknown age, USA)

Despite religious violence being what tore this survivor's family apart, she was able to reflect on religion as a whole and advocate for tolerance of all. Furthermore, she urges to understand the position of others, showing a deeper insight. Another participant speaks of his philosophy of religious tolerance:

Religion should be a personal belief to a person. It shouldn't be interfered by anybody else outside. Of course, you can discuss religion with anybody, but with an open mind and accepting other person's point of view and their beliefs and respect it. Not impose your own beliefs... An individual should have peace within oneself and take religion the way it should be. And when you find a religious person of a different religion or different faith, respect them please. Listen to them what they say and respect what they believe in, no matter what... It's a person's own personal decision. (Muslim male, aged 73, USA)

Through his experiences, this survivor was able to come to an understanding of what role religion should play in his eyes and to help others understand that religion should never take precedence before humanity and recognize the importance of treating others with kindness and an open mind.

Discussion

Post-traumatic growth domains were revealed in nine out of ten of the narratives examined. Evidence for appreciation of life often manifested in the survivor's passion for a discipline or hobby. Survivors showed the importance of meaningful interpersonal relationships in their lives, often involving members of their immediate or extended family but also extending to acquaintances from other religious groups. Survivors demonstrated increased personal strength over the course of Partition and their lives afterward; this could be seen in increased personal tenacity or a strong work ethic. While changed priorities were not demonstrated to the degree as other domains, there was one instance in which a survivor was able to prioritize moving forward and forgiveness, rather than ruminating or wishing harm upon those who caused his suffering. Finally, survivors often expressed a

richer spiritual life, mostly through the forms of feeling closer to their religion or practicing tolerance for other religions (see *Table 2*).

Table 2
Results of Content Analysis of Survivor Narratives Based on the Five PTG Domains

Appreciation for life in general	More meaningful interpersonal relationships	Increased sense of personal strength	Changed priorities	Richer existential/spiritual life
Career fulfillment: 2 ²	People they knew from their town/village: 1	Increased hard work/strong work ethic: 4	Letting go of the past/practicing forgiveness: 1	Deeper connection to religion: 4
Passionate, dedicated to hobbies: 3	Other people from hometown/village: 1	Increased willpower: 4		Feeling that life was generally fulfilling 1
Wanting to make meaningful contributions to society: 1	Immediate/extended family: 6	Increased dedication: 2		Advocating for religious tolerance: 4
Interacting with social networks: 1	People of different religions: 6	Increased discipline: 1		Practicing forgiveness: 1
Love of travel: 1	Friends: 2	Increased character: 1		Advocating for education: 1
	Business relations: 1			Practicing honesty: 1
	Teachers/students: 2			Practicing respect: 1

Post-traumatic growth (PTG) theoretical domains were present in most of the refugee narratives this study analyzed and illustrated how some were able to overcome overwhelming circumstances and lead meaningful lives. This is important because the public perception of those who experience trauma can be, at times, negative and can influence an immigrant's ability to secure a job, housing, and opportunities for schooling. Our findings demonstrate that it is possible to attain

² Numbers indicate the frequency with which these themes appeared in the content analysis.

a degree of recovery from sudden violent displacement and lead relatively productive lives. Having a strong social network after a traumatic event reduces the chances of being diagnosed with post-traumatic stress disorder (PTSD) and increases the mental resilience of the survivor, while those with poor or no social network were more likely to develop PTSD in the future (Sippel et al., 2015), which speaks to the potential and power of meaningful interpersonal relationships. Likewise, feeling a stronger sense of spirituality after a traumatic event was reported to have a positive correlation to better mental states and lower mortality rates immediately post-trauma (Peres et al., 2007).

The PTG theoretical orientation does not posit, however, that these refugees were immune from profound sadness or depression. Rather, this concept refers to a way of coping that reframes negative experiences. Moreover, elements of post-traumatic growth may not always be found. Although elements of PTG could be found in nine of the survivors' stories, the exception was a Muslim woman aged 73 from Bangladesh. This survivor's history was notable in that she was a refugee twice in her life – once in 1947 during the Partition, when she migrated from India to East Pakistan, and again in 1971 when East Pakistan seceded and became Bangladesh. When interviewed, she was struggling and living in a government-built slum. When economic circumstances are so dire and basic safety needs are not met, the utility of the PTG framework for analysis may be limited, but political-economic theoretical frameworks would better explain her circumstance.

Critics of this digital archive point out that the use of oral history “remains overly committed to accentuating individualized and localized experiences,” and thus may lack historical authenticity (Svensson, 2020, p. 216). However, as this analysis focused on the psychological characteristics of individuals, authenticity in this context is from the vantage point of the survivor expressing their lived experience. That said, historical analysis is important and PTG can be used in conjunction with broader social science theoretical frameworks in history and anthropology to better articulate the unique experiences of non-Western communities.

There were limitations to this analysis. Survivorship bias, a form of selection bias, in the sample may have resulted in more optimistic recorded experiences – after all, the recorded interviews are from the people who *lived* through Partition, and those who died would most likely have had more negative experiences that can never be accounted for. Similarly, even if one survived the Partition, the likelihood that they would be in an adequate socioeconomic position to give an interview in the twenty-first century would decrease if their experience of the Partition did not allow for economic mobility.

Second, the translation of the survivor accounts into English may have resulted in the loss of cultural nuance. For example, the exclusion of untranslatable

words from the final manuscript, or certain phrases having more meaning in the original language than in English, could mean that some potential material was lost.

It is also important to consider how each survivor's socioeconomic background could have affected their experience of Partition. Due to being better off, one may have more connections or means to start a new life with, and as such the perception of Partition will be less harsh than those without such means.

Finally, growth after exposure to extreme childhood trauma has many cultural variations, and PTG, with its roots in Western psychology, posits a Western bias towards the concept of "growth." That said, this content analysis was not intended to measure whether these survivors had "achieved" PTG, but rather to provide an organized explanatory framework to illustrate divergent life paths and how these survivors made sense of suffering whilst dealing with enormous obstacles as child refugees living as immigrants post-Partition. There is limited scholarship on post-traumatic growth among non-Western refugees, but some studies are looking at PTG among those living and receiving mental health treatment in Western nations (Kroo & Nagy, 2011; Ferriss & Forrest-Bank, 2018).

New Contributions to the Literature

This case study is unique in that it examines post-traumatic growth in refugees that experienced sudden mass migration, similar to what is currently being experienced in Eastern Europe. Analyzing these narratives allows us to learn what influences flourishing after mass migration-related trauma. Collectively, the findings from this pilot study have the potential to better inform patient-centered approaches for improving the mental health of today's refugees by amplifying the message that there can be recovery from sudden violent trauma experiences regardless of cultural background.

Behavioral health treatments and programs for well-being can be improved by looking at the lived experiences of refugees from historical mass migrations. Behavioral scientists can work with clinicians, refugees, and non-profit groups in the development and dissemination of programs and push to make sure the development and testing of behavioral interventions include diverse community members, clinical providers, and other community stakeholders. The inclusion of these groups will ensure that the improvement of these programs is in line with the experiences of community members and the medical knowledge of clinicians and benefits the community that they are attempting to serve.

Moreover, the impact of historical and intergenerational traumas is relevant to clinical practice among refugees. By studying and understanding refugee narratives, clinicians can leverage these experiences to adapt current treatment modalities and/or develop new culturally and historically informed treatment options to care for survivors of modern refugee crises. The results from this pilot

study set the foundation for future larger studies that can determine the nuances of what contributes to recovery after such tumultuous and life-changing violence. In doing so, the prevention of future violence is more likely, and hence this type of analysis also contributes to peace and conflict studies.

Most important, however, this analysis of Partition survivor oral histories from this digital archive represents a unique opportunity to bear witness to stories from a previously invisible population. By democratizing the research process via the use of citizen historians working in low-resource countries, the resultant narratives allow us to examine experiences that would have otherwise been irretrievable. The online and open science format of the 1947 Partition Archive allowed for unprecedented access to data seldom examined, and it contributes to trauma studies among South Asian refugee immigrants by making these experiences more visible to a wider audience both inside and outside of academia.

Survivor narrative analysis via open science methods is especially important due to the increased frequency of large-scale refugee and emigration events. Considering the Venezuelan emigration crisis, the Syrian civil war, Sudan, conflicts in the Middle East, and the most recent war in Eastern Europe, having access to citizen narratives in an online open science format is essential to documenting modern mass trauma incidents. This allows for accountability, addressing possible war crimes, and giving agency to the impacted civilians and refugees from current and future conflicts. Open science methods used to examine survivor accounts add an additional emphasis- understanding what trauma means in the context of a survivor's culture and political situation, especially in the wake of a refugee crisis (Wylie et al., 2018). Understanding the impact of trauma on a survivor and what surviving a traumatic event means in the eyes of a refugee through their words and cultural lens is foundational in designing mental health care programs and treatments that promote recovery and healing. Now this can be done on a global scale in real-time through open science methods and interdisciplinary collaborations.

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