

A study of the Political aftermath of the Partition of India



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Abstract

The demography of both sending and receiving populations may be significantly impacted by large-scale migrations, particularly involuntary ones. We calculate the effects of the 1947 partition of the Indian subcontinent, which resulted in one of the biggest and fastest population transfers in recorded human history. Comparing adjacent districts helps separate the impact of migration movements from long-term changes. Within four years, we discover significant impacts on the educational, vocational, and gender mix of a district. Higher levels of education among migrants caused literacy rates in districts with more inflows to rise by 16% more, whereas literacy rates in areas with greater outflows fell by as much as 20%. Indian areas with substantial inflows showed a fall of 70% in the development of agricultural professions because fewer lands were left vacant by people who departed Indian Punjab. The gender makeup of affected districts saw significant changes as well, with a noticeable decline in the number of males in Indian districts that saw significant outflows and Pakistani areas that saw significant inflows. Our findings indicate that although the split, which was motivated by religious differences, enhanced religious homogeneity within communities, it was also accompanied by a rise in educational and vocational inequalities across religious groupings. We suggest that these compositional impacts, in addition to a population-wide impact, are probable

characteristics of forced migration and may have significant long-term repercussions, as they did for India, Pakistan, and Bangladesh.

Keywords: Partition of India, Political Aftermath, human history, population.

1. Introduction

Large-scale migrations have often occurred throughout history and are prominent worldwide phenomena. There are presently around 175 million migrants worldwide, according to a study from the United Nations released in October 2002. Since 1975, the number of migrants has more than quadrupled. The factors that influence emigration and the long-term demographic and economic repercussions of mass movement are extensively studied in the literature of economics.

The widespread emigration from Ireland between 1840 and 1920 is a well-researched example. For instance, Hatton and Williamson (1998) discovered that variables influencing the choice to leave in the setting of rural Ireland before to World War I were poverty levels, family size, and relative pay rates. While Guinane (1997) utilises the migration to help explain the significant fall in the Irish population during the same time, Boyer et al. (1993) looked at the effect of Irish emigration on wages in Ireland. Despite a number of notable examples, including the migrations during the partition of British India, as well as during the conflicts in the Balkans, Rwanda, and the Middle East, involuntary migrations and population exchanges have received relatively little attention in the economic and demographic history literature.

This is partially due to the difficulties in gathering trustworthy data during such events, which frequently involve the movement of many people in a short period of time. These involuntary movements or exchanges typically occur under extraordinary circumstances such as wars, partition, and ethnic/religious strife. But given the conditions surrounding such migrations, it seems probable that their effects will be extremely severe and long-lasting. Furthermore, one might speculate that since involuntary migrations frequently involve entire communities moving (regardless of wealth, relative wage rates, etc.), the selection effects are smaller and the main effect is a transfer of population as opposed to voluntary migrations, which are typically characterised by their selective nature (i.e., not everyone chooses to migrate). However, even involuntary migration may cause significant compositional changes to the

degree that there are baseline variations in the characteristics of the migrant and the receiving populations.

2. The Making of Refugees: Political Responses in India

It was March 30, 1951. The Budget requests from the Rehabilitation Ministry were being discussed in the Indian Parliament. Shyama Prasad Mukherjee reminded the Treasury Benches of the pledges they had made concerning rehabilitation to people who had then become refugees while pressing for a special tax or capital levy to provide money for the rehabilitation of the refugees. Rehabilitation is not only a social or economic issue, according to Mukherjee; it is also a significant political issue, a human issue, and the current government has a moral obligation to address it. Others have discussed the situation of the refugees in Bengal and elsewhere. The assistance and rehabilitation provided in the Eastern area, according to Sucheta Kripalani, a member of the parliamentary subcommittee who visited numerous refugee camps, was so inadequate that the refugees were compelled to return to Pakistan. When remarking on the deficiencies of assistance and rehabilitation in the Eastern region, Kripalani said in the Parliament, "The Government of late has been glibly presenting us data of persons who have been going back to Pakistan. I am aware of their motivation; they do not return out of love for their country of citizenship, Pakistan. They return in desperation when they give up on finding rehabilitation facilities here. They return with the intention of converting to Islam and settling there. In her impassioned address, she pleaded with the audience to stop seeing the migrants as "extraneous individuals" and instead to see them as fellow citizens who should be "integrated with the local population and the country's economy."

The problems of the refugees did not interest the representatives from those states who were not affected by the Partition, and they preferred coffee at the Mughal Gardens to paying attention to what was to them a local issue—the refugees—as the debate went on, it was reported in the newspapers the next day. Of course, there was also the question of the government's inaction or incapacity to act. There were also others in India's political elite who believed it was the nation's moral responsibility to defend the honour of the Hindu refugees and serve as a warning to Pakistan's Muslim population. Others, however, emphasised the victims' plight of the migrants. However, there was mostly quiet in broader India, which may have

resulted from apathy for the refugee problem, which many dismissed as a regional problem in remote Bengal.

- **Objectives of the study**

1. **To study of the Political Aftermath of The Partition of The India.**

3. **Historical Literature on Partition**

A rich historiography of the Partition has been produced through historical writing that has emerged in the past fifty years or so. The historiography of Partition has generated several intriguing historical narratives, ranging from an end game of high politics to the reconstruction of Partition as narrated by its victims - in its substance, approach, and sources. British Civil Service personnel (Alan Campbell-Johnson, Sir Francis Ticket, Sir Penderal Moon, G.D. Khosla) or nationalist activists like Abul Kalam Azad (India Wins Freedom) and Chowdhury Khaliqzaman were the ones to start the partition literary movement (Path way to Pakistan). Khosla, for example, has produced a thorough analysis of the events, particularly in the Punjab. An eyewitness to the unrest in the Bahawalpur state (next to Punjab), Moon's book provides the perceptions of a British government worker about the events that occurred at the time of Partition. Although they are mostly accounts of the events leading up to and soon after the Partition, they include insightful personal remarks that make them an invaluable resource for understanding the mindset of the time. Essential historical studies to comprehend the Partition include David Page's study of the effects of imperial policies on shifting political alliances in the 1920s and early 1930s and Anita Inder Singh's analysis of the political trends since 1935 that led to the Partition.

The study of Jinnah by Ayesha Jalal is said to provide a revisionist viewpoint on the subject, and the knowledge of how the Partition truly occurred is actually complemented by Inder Singh and Jalal. Mushirul Hasan notes that Inder Singh "gives us the larger picture, focused on the national arena. Jalal investigates what's going on in the provinces, wisely connecting them to all of India's politics. 6 With scholars on the regional dynamics of the Partition by Gilmartin and Talbot on Punjab, Suranjan Das, Joya Chatterjee, Hashmi, and others on, the field of Partition studies has advanced and advanced to new heights.

Following the 1984 anti-Sikh riots, a whole new history of the Partition came into being. Urvashi Butalia, Ritu Menon, and Kamala Bhasin created their works on the Partition of Punjab after being deeply touched by the Sikh massacres. ⁸ They made an incredible contribution since their publications diverged from those about the high politics of the day and used oral histories to recreate history. They acknowledge the challenges of using oral history. Butalia claims that memories are seldom "pure" or "unmediated." However, their goal was to portray the Partition as it occurred via the recollections of the survivors and also through their unwillingness to speak, not to construct "pure" history. By using such tales, Butalia, Menon, and Bhasin seek to comprehend the pain of violence and displacement, the experience of women, and how they came to be the basis of the community's honour. They also looked at how women were subjected to violence by both the other and her own people, who killed their own women to preserve the honour of the community. Another effort to comprehend Partition violence may be found in Gyan Pandey's most recent book, *Remembering Partition, Violence, Nationalism, and History in India* ⁹. Pandey investigates how experiences of violence contribute to the formation of a community by examining the violence in Panjab, Delhi, UP, and some other regions in northern and north-western India. He claims that nationalisation is the eventual result of partition and independence. His book's main parts are case studies of the riots in Delhi in 1947–1948 and Garhmukteshwar in November 1946. In the example of the deaths at Garmukteshwar, Pandey demonstrates how nationalists made an effort to characterise the violence there as local in order to separate such manifestations of ingrained hate from national customs. In his study of Delhi in 1947–1948, Pandey demonstrates how Muslims there and across India were homogenised as a group, suspects, and targets of persecution, just as in other instances of ethnic cleansing throughout the globe, such as in Nazi Germany.

4. Conclusion

In the last several decades, historiography has acknowledged and accepted the idea that Partition was not only the result of decades of communalism that went hand in hand with anti-colonial resistance. It was indeed one of the major occasions that impacted Pakistan and India's post-independence histories. It served as the main distinguishing characteristic of the subsequent events and was intimately related to the subcontinent's decolonization process. But the profound impact Partition had on society, politics, the economy, and culture in the years

after independence took diverse forms in various parts of the country. Its effects and character were quite diverse throughout Bengal and Punjab and were dispersed across various time periods. The slow migration along the border with East Bengal, in contrast to the quick influx of migrants from West Pakistan, unleashed a number of distinctive socio-political trends unique to Bengal. Its impact was felt over time and across generations, which to some extent added to the uniqueness of the Bengal experience. The factors that drove minorities from East Bengal are examined in this research. It also examines the effects it had on West Bengal when East Bengal's minorities became refugees there. This thesis examines the situation of Hindu Bengali migrants from East Bengal in an effort to dispel certain misunderstandings and clarify some of the arguments surrounding the effects of Partition in Bengal. It focuses on how Partition was redefined in the minds of the Bengali people in the light of the sociopolitical changes that the state experienced during the years after independence and how events in Bengal after independence did the same.

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