



An examination of the promises taken and the promises broken during and after the 1947 Partition :A critical observation of condition of the lower class refugees(East Bengal) after 76th years of the great politically made partition .

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Abstract

How those who were forced to migrate to West Bengal as refugees after independence were cut off from the mainstream of their lives, livelihood and familiar environment. In addition to this, victims were among the people of bitter politics. Besides, there were a large number of people from the lower strata of society who continued to fight for their existence and social struggle. Their social economic, political changes happened with the partition. In fact, were they really able to become citizens of this country in this region? Or what benefits the government has provided for them, The government gives some promises to the migrate people, and promises to solve the migration issue ,but all the time the government failed .so in this position ,what happen to the migrated people , How has the culture of their social life changed and what the situation of their education will be if they are economically sound or not, how they adopt the culture of west Bengal, what the changes would arise in their life, and what are promises of government and what are the difference between promises and reality, all of these things are the matters of discussion in this article.

Key words: Refugee, migrated people, bitter politics, existence, social struggle, independence

Introduction

The word Partition When we hear the word, we get a thorn in the side because there are many things associated with it that really upset us, the main problem associated with this partition is the environmental problem. Who are these refugees, why do they have so much problem, well, there is a problem with all

refugees, not a problem with any particular refugee, if we look at the history of partition, we will see that our country was divided on the basis of religion. Basically, the partition of the country was to separate the people of these two religions, Hindus and Muslims, so all the Hindu people who are on the Muslim side will come to India and the Muslim people on the Indian side will go to the Muslim side, that is, to Pakistan. These two-way migration people are basically called 'Udavastu'(refugee).

Those who leave their homes and move to other places are basically called refugees, this is the main story but as simple as I have presented the story of partition here, the story is not simple and it did not happen so easily. There are many stories of violence in the division of this country, how many stories of bloodshed are there in this division, how many stories of loss are there in this division of the country, how many stories of abandonment are there in this division of the country, but what we will talk about today is, If we talk about the story of these refugees, we will have two types of 'Udavastu', a type of 'Udavastu' who were wealthy, and had education. Partition of the country did not affect them that much. However, there was another class of people who were working in agriculture, fishing, day wages, and manual labor, which we call backward people in the society or low- class people. What is the effect of partition of the country in their case, How did they move from one country to another, how were they welcomed by other countries or what happened to their livelihood in other countries, how did their culture change, what was the status of their education, did they get an education or what was their hope for survival? Along with this, before the partition the government made many promises during the partition of this country, they saw a lot of coming light in this promise, all hopes are surrounding the promises, the lower people leave their all thing sand country to believe promises of the government, today's discussion is about how much that promise was fulfilled.

The origin of the lower-class refugees in the narrative of the history of partition

The partition that took place in the name of religion in 1947 created India as a Hindu state and Pakistan as a Muslim state. People of two opposite religions lived in both yet to be divided countries. As a result, these two religions will go to the state where their religion is recognized. This People who migrated from one place to another were called emigrants. But among these refugees, there was a group of wealthy refugees who were not affected by this country, they did not have problem to go to other countries to for live and finding lively hood . People of the lower class of society, thus the origin of these low class refugees, what we will get to tell the history of the next low class refugees are two names the first Congress schedule cell leader, Constituent Assembly member Pramath Ranjan Tagore and Another name for is the schedule The leader of the federation, the minister of the interim government of the center! Yogendranath Mandal. Although these two men had opposite ideas, their main goal was to see these low-class refugees in a stable place. After the Partition, when the Udavasthas came to West Bengal after leaving their homes in East Bengal, they found that arrangements for sheltering the refugees or rehabilitating them were far-fetched, the government had no plan. West Bengal Government has not opened any rehabilitation office!! The work is being continued by the General Relief Department. Although disappointed at this time, Pramath Ranjan Tagore did not give up, he took the initiative himself to show the direction of the rehabilitation problem. A company named Thakur Lao Anga Indambridge Limited was formed. This organization made its debut in December 1947. In North 24 Parganas, they bought a part of a vast empty field between Chandpara and Gobardanga stations. Thakurnagar is the first refugee colony in West Bengal. Pramatharanjan's followers came and bought land in that planned territory and built a settlement. To encourage and reassure them, Pramatharanjan himself left his luxurious residence in Calcutta and built a hut in Thakurnagar and started living with them. This is how the history of low-class Udavastu begins,

inspired by the growth and expansion of this Udavastu camp in Thakur Nagar, new private colonies are started in the bordering areas of Nadia, Twenty-four Parganas. On the other hand, Jagendranath Mandal was solving the problems of refugees from East Bengal. This is how the story of the history of our lower - class refugees goes.

It is a complete reversal of the promises made by the Government of India at the time of partition

Before the partition of this country, the government had made various promises to these refugees. But when in reality most of those promises were broken when the country was partitioned, we noticed a stark difference between their promises and the current environment which resulted in the division of the country bringing extreme danger to a class of people. But we see a lot of differences socially and politically. First, we will see that the riots of 1950 shook the Dalit community of East Pakistan the most. Those who did not think of leaving the country before, also floated in the refugee stream this time. In response to this, Muslims were attacked in various parts of West Bengal. Many Muslim families left the country in fear. At the time of partition, the government made many promises that the doors of India will be open for them forever, but immediately after the partition, after the Nehru-Liakong agreement, most of them returned to their homeland. Similarly, the central government led by Nehru was busy repatriating the Hindus who had escaped from East Pakistan. This is where we see the failure of the first promise, the question is that the refugees of this Dalit society did not understand that those who agitated them with the demand of Bengal partition saying that they would not stay in Muslim-ruled Bengal, why they want to push them there today without giving them shelter? Why did they forget their promise at the time of Partition – 'India's doors will be open for you forever?' While opposing the formation of Bengal, Nehru and Patel said, 'It is only a plot to divide the Scheduled Community leaders from the Hindus.' Now they want to push towards the Muslims without pulling them even if they get the chance. On the other hand, the leader of the Hindu Mahasabha. Shyamaprasad Mukhopadhyay pointed out the need for partition of Bengal and said: 'All of independent Hindu Bengal, from Darjeeling to the Bay of Bengal, will be a refuge for the endangered Hindus of East Bengal.' Now in time it was seen that all the love and promises are hypocrisy. They are now saying the opposite.

Mohanlal Saxena, the rehabilitation minister of the Nehru government, called reporters at the Writers' Building on March 2, 1950, and said, 'The new refugees must be looked separately from the old refugees. They will be kept in separate camps. Our responsibility regarding the new refugees will be limited to relief work only. There will be no provision of rehabilitation for them.' In this way, these Dalit refugees came to India and were considered as outsiders. Naturally, the anger of the refugees turned into a protest movement. Threatening to stop the meager rations that were being given by the government as a punishment is also a breach of promise.

This time the Dalit refugee leaders raised the question, why is the main reason for the formation of West Bengal being forgotten now? West Bengal's wealth and boundaries have been determined by counting the total number of Hindus in Bengal. Here they are not beggars, partners in the right judgment. People have not been exchanged, this is not their responsibility. If so, on what grounds are they being told to stop their rations and not rehabilitate them? But, the Nehru government refused to listen. They are determined to push the refugees. Leftists stood against this policy of the government. In meetings and processions, they

made the government a mess. On the other hand, the two central ministers of Bengal. Shyamaprasad Mukhopadhyay and Kshitishchandra Niyogi vehemently opposed the government's decision. As a result, the government had to stop. Reluctantly, the government undertook some rehabilitation. This initiative and organization of resettlement to the government is like a begging mentality of the refugees from West Pakistan. They were deprived of their rightful rights and had to be victims of broken promises.

In this way, an administrative sector attempted to find a place suitable for the rehabilitation of the working people according to their vocation can be observed at the beginning. An inconsistency can be noticed in that, for example, some families of Tantubaya class are resettled in places like Phuliya, Zirat, Chauhatta (South 24 Parganas), Muradihi (Birbhum). Baru people earn their livelihood mainly through betel nut cultivation. Finding a suitable place for them was difficult. However, they were able to get some places of their choice through organized movement. Various places in Nadia and Hooghly and Ayesha Bagh in Murshidabad are notable in this context. Arranging rehabilitation of aquatic life as well as fishermen was another difficult task. There is no other place in India with so many rivers and canals as in East Bengal. Being evicted from there is the same thing as throwing a fish in the water. A large section of Malos from Titus and Meghnagar migrated to Tripura. Rudrasagar and Rudijala were surrounded by their new settlements. But it was not in vain, they had to shed blood to get possession of the land. Much later, in the name of rehabilitation, the government collected an acre of land, two rents for cleaning the house, a load of bamboo and 750 rupees in cash.

Among the earliest fishermen who arrived in West Bengal, their families were resettled in the middle pastures on the eastern bank of the Bhagirathi near Kalyani. After the severe refugee cyclones of 1950s, the government somehow folded its hands in not being able to select a place suitable for the fishermen's scholarship, resulting in yet another disenfranchisement and broken promise.

Among the Bengali refugees, Dalit farmers were the worst victims. As a result of the partition of the country, a handful of people did not share the benefits. Those who had little means, bought land themselves and settled down, the rest of them were unemployed and lived meagerly in various transit camps. They spent years waiting for rehabilitation. The experience in transit camps outside was more miserable. In particular, the refugees taken for the penal project had to live like slave-prisoners in Mana and adjacent camps. So the protests finally reached them in death. That experience was also cruel and brutal.

The places where Dalit refugees were resettled in the states of Andhra, Odisha, Madhya Pradesh (including present-day Chhattisgarh), Maharashtra, Karnataka, etc. were unirrigated, rocky gravel and hilly land - unfit for agriculture. At the same time it was a deep forest full of animals like tigers, bears etc. There was no minimum chance of survival—no civic services, including education, health. It is enough to cite an example: Amiya Das, the foremost leader of the Bengali language education revival movement in Maharashtra. 28 km from his resettled area in Gadchiroli district in 1964 reached his secondary examination center on foot. Such was the pattern of civil service.

In 1949, i.e. at the very beginning, the Bengali families were taken to Andaman, one of them being the family of Ananta Biswas. Twenty-five of their families, after being disembarked from the ship and ashore, were brought three hours on foot through the deep forest to a hut covered with palm leaves. The huts were built earlier by bringing in Santal laborers from Ranchi. There they had to fight every moment with ferocious boars, wild boars, elephants and monstrous long leeches. After a year in Kunde, they were rehabilitated. During that time, food and even drinking water did not arrive for many days.

What can we say after seeing the events mentioned above! what was the promise for them? This is what they deserved! What was wrong with them? They were just lower- class people, economically backward people. There are many questions, but they were the life force of this country, how much their agricultural work yielded crops in barren lands, yielded golden crops that powered the Indian economy during the Partition period. Unemployment has solved the problem of the society. That's why some incidents are shown below.

Havelock is a popular tourist island today. The first settler team reached the island in 1954. Havelock's senior social worker N.C. Ray's reminiscences brought up the painful experiences of that phase of life. Due to lack of food, vegetables had to be boiled and eaten day after day. They used to shed tears every night thinking how the rich and poor would survive in this land of black water. The Dalit refugees of Bengal had to suffer the poisonous result of the partition of Bengal in this way. Today, the Andaman Islands are rich in cash crops, grains, all thanks to the Bengali agriculturists.

Not only the Andaman Islands, many states of India saw the green revolution at the hands of the farmers of East Bengal. Their special skills in agriculture were not unknown to the leaders of India. Therefore, the then Chief Minister of Uttar Pradesh, Govindavallabh Pant, called the farmers of East Bengal very respectfully for the need of jute cultivation in the Terai region of Nainital. There was a big economic reason behind it. High-quality jute cultivation was mainly in the hands of farmers in East Bengal. Most of the jute mills, however, were located in West Bengal, in the Ganga region of Uttar Pradesh. After partition, jute mills went bankrupt as the supply of good quality jute was cut off. Its impact on the country's economy and unemployment was far-reaching. As a result, g. B. Pant called Bengali refugees and resettled them in the state for the sake of jute cultivation.

Katowa is another indication of how much the supply of superior quality jute was in demand. East Bengal farmers came to the area of Burdwan to grow high quality jute and the West Bengal industry breathed a sigh of relief. The news of that joy was prominently printed in English newspapers. Apart from this, ambitious farmers enriched West Bengal with rice and vegetable crops. The riverine plains of North Bengal became fertile in their hands, they were able to subdue the rugged soil of Greater Bengal and grow many crops which no one could have imagined before.

The unirrigated rocky land of Dandakaranya was rehabilitated by them, Morichjhangi After returning from being oppressed, Rashi is in that land as an innovative force. Rashi solved the food problem of himself and the country by growing maize. In the Vidarbha region of Maharashtra, no one succeeded in rice cultivation before the Bengali farmers. Bengali farmers have cultivated golden rice there. Vegetable cultivation was almost unknown in Andhra Pradesh. In the 1970s, a Bengali farmer named Surendranath Barai, after experimenting with soil and vegetables, succeeded in growing vegetables as expected in Andhra's Ejgaon region. Now several lorries of vegetables are exported from that region every day to different parts of Andhra. Surendrababu has been felicitated several times by Andhra Pradesh government in recognition of this achievement and green revolution.

Assam also needs to be mentioned separately. However, the Assam government and a section of the public are now holding swords to expel Bengalis from Assam. However, it cannot be denied that the role of Bengali farmers is no less behind the prosperity of Assam in the field of agriculture. Bengali farmers were once summoned to cultivate paddy in the flooded land of Assam. Assam has always been an

economically weak state, dependent on other states in India for development due to fiscal deficit. The farmers of Bengal are largely self-sufficient in food production.

In the name of rehabilitation, the Dalit refugees of Bengal were thrown into the unknown and remote environment of India, but they have overcome all the odds and come back one day. If properly traced, their contribution to India's agricultural development is unparalleled. No doubt they would have shown many more wonders if they had been given the necessary irrigation facilities. But, there they have been systematically too deprived. Not only this, but the barren land which they have made fertile through sweat and innovative energy, now there is a plot to take away that land from their hands in many states. Unfortunately, even after all these years, the land patta has not been handed over to these farmers. It can be said that even today they are landless. On the other hand, many families were resettled by the government over a period of forty-fifty-sixty years. As the tenure has expired, there is now pressure from local residents to vacate the land. Their names do not appear in the BPL list, they do not have the opportunity to learn their mother tongue in schools, their children do not get domicile certificates even if they are born in this country, they are considered as second-class citizens. Refugee farmers in Bihar's Motihari area are forced to sell crops at least twenty percent below the fair price of the crop. There are many more deprivations surrounding the refugees, and various protests and movements have been formed about it. This is how the government is breaking its promises, and making new promises.

Discussion

At the end of the discussion, it is understood that the status of these low-class refugees, whichever country they are actually citizens of, what they deserve, or what their rights are, they are not aware of what they are entitled to. They have been transferred to other places. We look at the areas of their use, then we will be more clear about the matter, the first way they are being used is in the political field, in the political field, they are being used as puppets, they are being used as vote banks, and for the campaign and gives some fake promises. Once the polls are over, they are transferred to another place. Again, they are being used from the social aspect, making them the lower-class people of the society and depriving them of other opportunities, the lower-class jobs were done by them, they were who was used as cheap labor. They were sent to the barren areas and the lands were made fertile, and the role of these low-class refugees in the development of the country's economy is also undeniable. As a result, they were also used for the development of the economy.

At the end of the day, judging from the current perspective, it can be correctly understood that the Dalit community of East Bengal has not only been endangered socially and economically, but also politically, their existence has been thwarted. An example of this is the NRC (National Register of Citizens) incident in Assam, the first people to be evicted after the NRC roll out are these low caste refugees, no doubt. There is no way to dismiss as unfounded the fear that NRC in all the states of India will put them on the ropes. If that happens, the country will be taken away from them in the name of freedom. They will be landless like the Jews. But it was not supposed to be like that. That was not a promise.

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