

# The partition of British India in 1947 and Migration and Financial effects of post Partition. A Critical Analysis

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## Abstract -

The Partition of India is a 1947 episode that took place in the Indian subcontinent. It led to the creation of two new nations, India and Pakistan, but just for these nations. The people who fled from India to Pakistan and Pakistan to India were those who were most affected by the partition of India. Historical records reveal that during the partition of India, around 14 million people migrated. With its accompanying human misery, one of history's largest demographic shifts defies chroniclers' ability to comprehend it in its whole. The country had to deal with the division of not only its land but also of its resources, infrastructure, and culture. In this research paper we are going to discuss the repercussions of the partition on both the country and how the countries dealt with it and met their post-partition obligations.

**Index Terms** - Partition of India, Gandhi, Jinnah, Pakistan, Secularism, Communalism, Subaltern studies, Nationalism, Migrations and Economic Consequences.

## I. INTRODUCTION

Britain had spent a lot of money in World War II and wanted India to be free, but the Quit India Movement made it clear that Indians wanted to govern themselves. When Britain left India, the subcontinent was so divided that it would have been impossible to have one united India. Hindus and Muslims could not live next to each other like they used to, and there was a massacre and bloodshed that had never happened before. The differences between the personalities of Mohandas Gandhi, Jawaharlal Nehru, and Muhammad Ali Jinnah led to Jinnah's jealousy of Gandhi's power in the Hindu-dominated Congress Party. Jinnah and Gandhi didn't like each other, leading to tensions between the Muslim League and the Congress Party.

Britain sped up the process of independence so it wouldn't have to act as a peacemaker, and Cyril Radcliffe drew the borders of two countries in less than two months. The finalised borders didn't live up to the hopes of either side, and Jinnah was upset about how much land was given to Pakistan. Local politicians took their cues from those three men and made controversial speeches, widening the gap between the two religions in their own areas.

## II. LITERATURE SURVEY

**A.N. Subrahmanyam** says that due to the subcontinent's partition, domestic issues now affect both Dominions, creating rivalry and straining their bilateral ties. Due to the loss of food supply, India's commerce and payments situation is challenging and necessitates higher domestic production or imports. After the partition, India's exports of jute, cotton, tea, oil seeds, hides, and skins considerably rose. Jute accounted for 31% of exports, cotton for 20%, and tea for 15%. Major exports from Pakistan have shifted to India as a result of the partition, which has diminished India's negotiating position. Imports may be reduced or replaced by domestic manufacture to save money.

Similar relief benefits are produced by more exports and lower import costs. India's requirement for imports at lower rates would not be satisfied, and Pakistan's export prices might go up. India must also increase exports, which are expected to rise by 30% from their pre-partition level. India's export prices are challenging to lower because of the market's exports of goods like mica and jute. Production increases are unlikely to be reimbursed because of supply, equipment, and labour issues.

India must direct a significant amount of its exports to nations with strong currencies, which might result in a persistent imbalance with these nations and the eventual devaluation of India's currency. India may look at selling to other nations that export food in order to prevent a significant goods trade imbalance. Because prices are more significant than quantities, the balance of payments is more significant than the balance of trade. A nation's financial health may have a significant impact on its internal economic position, and India's balance of payments is anticipated to be in the neighbourhood of Rs. 52 crores. The U.K. will provide £ 18 million to India.

Additionally, £10 million will be convertible into any currency, cutting down on the shortage of hard money. Hard cash up to £ 10 million and £ 28 million for transactions in the sterling region are available to India as exchange resources. The Bank of England could take action. The recent agreement between H.M.G. and the Government of India has made certain elements of the balance of payments certain, and India may be able to receive gold via the Bank of England.

### III. LEGACIES OF PARTITION

Partition altered India's nationalism, with "unity" and "integrity" being more positive than "secessionism" and "fissiparous" and "secularism" being placed next to "communalism". The Constituent Assembly's refusal to grant religious minorities voting districts was blamed on a British strategy known as "divide and rule." India became more centralised as a result of the Partition, which supported linguistic and ethnic nationalism. As a result, Urdu was imposed as the only official language of Pakistan, pluralism was rejected, and the executive branch was used to overthrow democratically elected governments. The Khuhro government in Sindh was overthrown by Muhammad Ali Jinnah's administrative authority in 1948, and the Army's assistance to refugees laid the stage for catastrophe. India and Pakistan developed ethnic nationalism when refugees arrived, leading to a growing demographic majority and the creation of a separate state. Sindh suffered four consequences from the Pakistani government's failure to reconcile locals and refugees: Sindhi nationalism began, the "new ethnicity" "mohajir" appeared unexpectedly, Pakistani centralization efforts clashed with Sindhi nationalism, and Sindhi activists fought mohajir. G.M. Syed's newspaper, *Qurbani Sacrifice*, fueled anti-Punjab sentiment and opposed Sindh's impending subjugation, and Sindhi lawmakers' biggest complaint after independence was that the federal government didn't grant enough money to enable North Indian refugees to locate houses. The rural Sindhi-speaking aristocracy against urban Urdu-speaking refugees became obvious when Karachi became a "refugee city" that had a different government than Sindh, and the 1941 and 1951 Censuses indicate the city's change.

G.M. Syed united Sindhi nationalists in the Sindh Awami Mahaz and the Jiye Sind party, which advocated for a Sindhi country (Sindhu Desh). After partition, Sindhis and migrants and the provincial and federal government had ongoing tensions. Martial Law in 1958 devalued Sindhis and granted Punjabis more influence. After Bangladesh broke away in 1971, Sindhi politician Zulfikar Ali Bhutto took control, signalling further mohajir decline.

By enacting affirmative action policies in employment and education in his own area, Bhutto tapped into Sindhi pride and backed his people, forging a new ethnic identity that referred to Mohajirs as "the fifth nationality of Pakistan." For thirty years, Mohajir activists have waged bloody intra-Mohajir conflicts and low-level insurrections against the Pakistani government. Understanding Mohajir ethnic identity requires examining migration trends after independence as well as complicated and perhaps confusing political events. Hindu nationalism has grown dramatically in the 21st century, leaving both India and Pakistan with strong religious nationalist movements. The partition "history" has been exploited to portray Muslims as sexually predatory and aggressive aggressors, and modern India's Muslims and Hindus don't get along, making matters worse. Hindu nationalists talk about Partition's difficulties, and the BJP, RSS, and VHP's violence shows this. The Partition has little bearing on the 20-year-old transnational jihadist religious nationalism in Pakistan, yet it is valued anyway. In Pakistan and India, religious nationalism is associated with Muslim cultural devastation and Hindu conceptions of evil.

Media promotes the assumption that Pakistan is only for Muslims, and the Partition strengthened religious nationalism. In what Husain Haqqani refers to as the "mullah-military complex," it stifles minority voices and state relations and has been used to justify military regimes.

### IV. EFFECTS OF PARTITION

Indian nationalism experts have recently come to terms with the notion that nationalism, as a feature of modernity, implies a clear rupture with all prior history. This break between the traditional and the modern typically includes a break with religious consciousness. Benedict Anderson's influential analysis of nationalism begins with a structural-functional view of "primordial" face-to-face societies and "religiously imagined communities" with "unselfconscious coherence" (1991:15, 23). Then modernization in the form of print capitalism creates a new consciousness, a sense of "homogeneous empty time" in which the nationalist idea grows. Anderson's reformulation of time involves a new vision of both chronology and simultaneity within historical consciousness.

He writes that the contemporary conception of simultaneity is "homogeneous, empty time" marked not by time, but by simultaneity-along-time. According to Anderson, the contemporary capitalist economy creates a "homogeneous empty time" in which individuals stop identifying themselves as members of a family or as subjects of an empire and begin to consider themselves just as citizens of their country. He defends the ideal against those who find an intrinsic connection between nationalism and racism, arguing that inequalities of race are a function of class disparity rather than of nationalism. He suggests that true nationalism could have provided collective action to contest inequality and exploitation, but only after a cosmological rupture.

The Subaltern Studies Collective has sought alternatives to the normative modernist accounts of political community. Ranajit Guha's influential analyses of peasant insurgencies in colonial India argue that the consciousness of the peasants was indeed political, but of a feudal sort. Partha Chatterjee, a founding member of the Collective, adopts a similar stance towards religion when he analyzes the religious consciousness of the bhadralok. Guha argues that passing through feudal society and transcending the "contradictions" and "brakes" that religion brings to these rebellions is a "historically necessary" step on the road to emancipation, but it does not preclude them from achieving the truly egalitarian, unexploitive polity which is his ideal.

The "secret history" of nationalism is the construction of a set of reified representations of Indian "religion" and "family". Chatterjee's analysis of the religiosity of the bhadralok focuses on their attachment to Ramakrishna, a nineteenth-century charismatic Hindu leader. He suggests that this religiosity is the result of the group trying to position itself between an exclusionary capitalism and a religious mentality from below. This discussion of "the vital zone of religious belief and practice" does not include a consideration of household deities. Indian nationalism is a project of liberation that takes and recreates the worst of both worlds: the modern disciplinary state of the colonizers and the regressive religious mentalities of the subaltern classes.

However, reductive analyses of religious consciousness can erase certain forms of moral-historical consciousness, such as the morally laden experience of time which is implicit in specific practices of worship. This erasure fails to recognize that nationalist historical consciousness in Bengal garnered some of its persuasiveness from overlapping with the bhadrak's morally and emotionally loaded understanding of the passage of time in relation to family deities.

## V. MIGRATIONS

Congress refused to split the nation apart. It had not put up a protracted fight for freedom to watch the country fall apart in the end. The fact that the Congress specifically opposed the community foundation of the divide made it all the more unacceptable. The foundations upon which the body politic of Congress was built were secularism, nonviolence, and fraternity. These values, as well as the nation, would both be destroyed by partition.

Following the 1946 elections, in which the Muslim League garnered 90% of the vote, the nation's unity was in jeopardy. As riots murdered people cruelly in the streets of Calcutta and Rawalpindi and the backstreets of Nathaly and Bihar, all attempts to maintain the country's unity were rendered futile. Pakistan's potential became a reality when the Interim Government effectively fell.

Patel stated that the Congress must acknowledge the reality that Pakistan was operating in Punjab, Bengal, and the Interim Government at the All India Congress Committee meeting on June 14, 1947. Nehru was quite saddened to discover that the Interim Government had become a battleground. The operation of other ministries in this unity was severely hampered by Liaqat Ali Khan, a Leaguer and the Finance Member, who divided the ministers and caused them to meet individually to make their own choices. Hence, partition looked to be the final line of defence to put a stop to the violence. One alternative that was often put out by figures such as M.R. Jayakar, the leader of the Liberal Party with ties to the Hindu Mahasabha, Purushottam Das Tandon, the Congress leader and Speaker of the U.P. legislative assembly, Ram Ratan Gupta, etc. was to keep the country together via force. If the country's unity had to be preserved, the brutality of League communalism needed to be countered by like violence. Gandhi and Nehru, however, disagreed with this viewpoint. Such aggression may have made things worse. The use of violence at this moment to preserve Indian unity, as Nehru put it, "would have terrible effects." India's growth will be hampered for a very long period by civil conflict. If unification by force was chosen, League thugs would respond by teaming up with Congress goons and creating organisations that could fend off Muslim National Guards, thereby transforming Congress into a Hindu sectarian group.

The leaders of the Congress, J.B. Kriplani, C. Rajagopalachari, Rajendra Prasad, and Sardar Vallabh Bhai Patel met Mountbatten in April 1947 and presented their proposal for the country's division. Instead of engaging in combat, J.B. Kriplani declared, "We will let them have their Pakistan." The Congress Working Committee approved Partition on May 15, 1947. Following this, Gandhi and Nehru had nothing left to accomplish. In the belief that the Muslim League would now have what it wanted, violence would stop and peace would reign, the country was divided. As a result, unity was required to purchase peace. Unfortunately, the violence didn't stop; rather, it increased in fury. The number of victims of this violence increased after Partition in comparison to the casualties prior to Partition. Gandhi continued to resist Partition despite such horrifying bloodshed. He pushed that the British leave India, even if he was ready to risk chaos. He thought that the nation's unity should not be jeopardized in the face of a danger of violence. There will be a time of anarchy and lawlessness once the Brits withdrew. Yet, eventually, things would calm down. Yet Congress was unwilling to take a chance on this chaos. They believed that it was preferable to divide the country into two so that each region might live happily and quietly than to allow the entire nation to disintegrate.

## VI. ECONOMIC CONSEQUENCES

As a result of the partition, India lost a significant portion of its vital jute crop, which generates significant foreign cash, as well as 40% of raw cotton and a significant portion of its wheat supply. Pakistan's only available agricultural products were these three crops. Most of West Pakistan is made up of alluvium, which is rich when irrigated but dangerously saline. The aridity of the region, which adds to salt accumulation on the surface of cultivated land, is a second risk. The few minerals found in the hilly borders are of limited relevance, the iron ore deposits are inaccessible, and the coal is of low quality. While it is a riverine region, East Pakistan also receives a lot of rainfall. Communications are challenging, and the province has extremely limited resources.

However, India has the vast bulk of the resources needed to support heavy industry. High-quality coal, iron ore, manganese and other alloys, bauxite, precious minerals, and certain radioactive materials are all available in large and economically feasible quantities. Despite the fact that oil has been discovered in a number of locations, the country of India still lacks the petroleum products it requires.

Agrarian issues were the main issue with division. India's most important industry was weakened, and Pakistan was cut off from its main needs, particularly petroleum. Politics-related postpartum disputes caused trade to be hindered as well. In 1948, India had to buy 2.8 million tonnes of food grains, which had a considerable detrimental effect on its currency reserves. For inflation prevention, this was inadequate. Between July 1946 and the month of the partition, the total price index rose from 270.1 to 310.4. Up until December, the industrial raw materials index was 45. Devaluation was unavoidable, and the smuggling of agricultural products from Pakistan to India quickly caused Pakistan's fledgling government to face major challenges. Because of the problems in the Punjab, Pakistan had to temporarily borrow 160,000 tonnes of grain from FAO.

As India depreciated its currency in September 1949, following Britain and over thirty other states, the economic relations between the two countries further worsened. Pakistan refused to lower the value of the rupee and requested new exchange rate with India where 100 Pakistani rupees would be worth 144 Indian rupees. This ratio was rejected by the Indian government, and a serious crisis resulted. Even though East Pakistan grew 75% of the jute harvest, it was entirely processed in India.

As a result of partition, India's agricultural issues grew worse, while Pakistan was compelled to provide crops to support its emerging industries. This method is used to convert food grain-planted land into cash crops. Due to shifting land-use patterns, Pakistan had a deficit of grains within five years.

## VII. THE FINANCIAL FRAMEWORK

India's infrastructure underwent comparatively minimal damage during the split. India gained control of the main seaports and a full railway network. East Pakistan's rail network, which was really a portion of a larger Bengal system, was shortened whereas West Pakistan received a united strategic railway. Along with hindering communication throughout India, the partition conflict created an 850-mile gap between the two halves of Pakistan. Only two months after the split did Karachi begin radio communication with East Pakistan. The first inter-wing rail travel began running on a limited basis across Indian railways in 1962. Pakistan too has a terrible problem with power. The country's installed capacity was little over 75,000 kWh at the time of independence, with just 15,600 kWh in East Pakistan. Furthermore, until the discovery of sui-gas in West Pakistan in 1954, Pakistan had no domestic energy resources. Additionally, the early development plans were just for thermal plants. The electricity production was subsequently greatly enhanced by hydroelectric projects at Warsak in East Pakistan, near to Peshawar and Kaptai. A shortage of electrical capacity also occurred in India, but not as a consequence of the divide. The banking industry was another source of economic support that was negatively harmed by divide. Pakistan did not have a national financial system or any commercial banks until the summer of 1948. There are now just 69 of the 487 chartered bank offices that were situated in Pakistani territory before to partition. Villagers were momentarily relieved by the departure of village moneylenders. Hindus predominated in banking, finance, commerce, and the import-export industries, but their exodus may also have been influenced by the hazards associated with conducting business in an unstable state.

## VIII. Effects of Post-Partition

Pakistan's weak democratic culture and party system are a result of its colonial past. Rich landowners and Sufi Pirs switched their support from loyalist parties to the Muslim League during Pakistan's first 10 years of independence because of the Muslim League's political atmosphere and corruption. This contributed to the first coup in 1958, which put the nation on the road to dictatorship. Land reform was obstructed by the Nawab of Mamdot, and landlords strengthened their control over the community by illegally acquiring vacant property and taking over the role of Hindu moneylenders. Politics of patronage and clientele still exist today as a result, and some of the landowners have sided with the military authorities.

The continued hostility between India and Pakistan is attributed to a variety of reasons, such as differing perspectives on national identity, a lack of trust, territorial disputes, and Pakistan's emergence as a military-dominated state. The partition of 1947 is the origin of the animosity between India and Pakistan. This resulted in stereotypically negative attitudes of the "other" Muslims and Hindus, and Hindu nationalism saw this as a rejection of the fact of Indian unity. The creation of Pakistan's national identity was in part influenced by the perceived danger of Hindu majoritarianism. The military and political leadership in Pakistan concur that India has not reconciled itself to the Partition, and disputes have arisen due to disagreements about the division of money, weapons, water, and land.

As a result of New Delhi's claimed involvement in the 1971 Bangladeshi uprising and the growing power imbalance between the two nations, Pakistan has developed an "India psychosis". The conflict in Kashmir was more than just a disagreement over territory; it represented the divergent views on national identity. Kashmir's majority Muslim population was essential to Pakistan's two country theory, which links territorial identity with religious identity. The admission of a nation with a majority of Muslims into the Indian Union was evidence of Nehru's personal commitment to Kashmir. The killing of Muslims in Jammu province and the "partisan" British border award are two other parallels that have been established between the Kashmir conflict and Partition.

These events served as a turning point for Pakistan's internal objectives and Indo-Pakistan relations. The military confrontation between Pakistan and India in 1947 exposed Pakistan's strategic weakness. Prime Minister Liaquat Ali Khan outlined the importance of bolstering the military forces, and in the first three years of Pakistan's creation, defence expenditure accounted for seven tenths of the budget. However, Pakistan still fell short of India, so it sought assistance from the United States. The Pakistan Army has a history of adventuring in Kashmir, and its efforts to oust India from control have fueled long-standing animosity. Civilian efforts to enhance ties with India have been thwarted by its influence.

## IX. CONCLUSION

One of the biggest mass migrations in human history occurred as a consequence of the partition of India in 1947. Based on their religious affiliation, millions of people were uprooted and compelled to go to either India or Pakistan. The economic consequences of the partition were significant, as the division of resources and infrastructure led to the disruption of trade and commerce. The after-effects of the partition are still felt today, with issues of communalism and religious tensions still prevalent in the region. The division of South Asia was a terrible event in the region's history, and both nations are still feeling the effects of it today.

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