

**INTERROGATING
CRISES AND CONFIGURING
RESPONSES : INDIAN
PERSPECTIVES**

With Foreword by
RAJ SEKHAR BASU

Edited by

**DAMRUPANI BHATTACHARYYA
&
SAYANTANI MAITRA**



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Impact of the Indian Partition: A Review of the Social Crisis in Forced Migrants of Dandakaranya

Dr. Rohidas Mondal

Introduction

The refugee problems in India reached its height after accepting partition and two-nation theory. The Congress leaders endeavoured to bring the Indian dominion under the supremacy of the Hindu gentries. Before Jinnah, Hindu Mahasabha leader Savarkar declared, in 1925, that the Hindus were the only nationalists of India.¹ During the transfer of power, many of the renowned Muslim leaders including Khan Abdur Gaffer Khan and Maulana Abul Kalam Azad tried to bring back the Hindu-Muslim unity but failed. Rather the idea of a separate nation of Jinnah was more attractive to the Muslims.² The Namasudras as well as the SCs among Hindus of Bengal were attracted more to the liberal policies and principles of the British and to the call of SC leaders than the call of Hindu nationalist leaders who tried to unite the Hindus against the British and the Muslims. Most of the SCs could not be faithful to the hegemony of the privileged castes but the promise of Muslim leaders. Since the partition, they could not struggle either against the Hindu gentries or Muslims as they lost their unity and were segregated in many parts of the Indian provinces. The colonial rulers supported them for sustaining their social rights but after partition, they again faced many social crises. The government did not care about the language, social interest and social status of the Dalits in Dandakaranya. The new generation had lost the right to learn their mother tongue. They faced various crises including social problems. Ninety per cent of the refugees in Dandakaranya were Namasudras(SC) but the government of Madhya Pradesh and Orissa did not allow them to enjoy reservation in education and jobs.³