

Exodus and the Process of Rehabilitation

Pushpa

Assistant Professor, Kalinga University, Raipur, Chhattisgarh, India

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Abstract

After the Partition of Indian subcontinent a large number of migrated population settled in and around Rohtak. The persons migrated were locally called as Punjabis and the major host community was of Jats. Both these communities are living with harmony except very few instances of differences between them. Most of the land holding in this part of Haryana is with Jats and Punjabis are entrepreneurs and deals in all kind of business. In the present paper the relationship of both the communities has been studied by interview technique of all age groups including those who actually migrated from the present day Pakistan.

Keywords: Community, Host, Jats, Punjabis etc.

1. Introduction

Table-1 showing quantum of land holdings by the Panjabi respondents

Sr. No.	Land in acres	No. of Respondents	Percentage
1.	0-10	Nil	Nil
2.	10-20	16	64%
3.	20-30	7	28%
4.	30-above	2	8%
	Total	25	100%

In an agrarian society the status of an individual is mostly measured on the basis of how much land he possesses. So it becomes a necessity to prepare the above table, showing land holdings by Punjabis, to study the said community properly. Above table shows that 92% of Punjabis have land between 10 to 30 acres, which means the majority of rural Punjabis have middle rank socioeconomic status. Only 8% of them have 30 acres of land or more this quantum of land they had got in lieu of the land back in West Punjab. By analyzing above table we can also say that every individual has at least 10 acres of land.

Table-2 Age group of Punjabi respondents

Sr. No.	Age group (Years)	No. of Respondents	Percentage
1.	50-55	2	8%
2.	55-60	2	8%
3.	60-65	4	16%
4.	65-70	5	20%
5.	70-75	5	20%
6.	75-above	7	28%
	Total	25	100%

In the sample of 25 respondents no body was taken below the age of 50 years purposely, because only the people of above 50 years can recall their past memories. Table-2 reflects that 84% of the respondents were above 60 years of age, it means that a majority of respondents have experienced and were able to recall their pre-partition and post-partition rehabilitation 28% of them are 75 years or above and only 16% are below 60 years but above 50 years.

Table-3 Annual Income of the Punjabi respondents

Sr. No.	Slab of Income (per annum)	No. of Respondents	Percentage
1.	0-50,000	6	24%
2.	50,000-75,000	7	28%
3.	75,000-1,00,000	7	28%
4.	1,00,000-1,25,000	4	16%
5.	1,25,000-above	1	4%
	Total	25	100%

Annual income of a family from all sources determines the social-status of a family and social status of a family plays an important role in establishing the relationship with the other neighbouring families. On the same lines we can make a statement about a particular community because many families constitute a community. Table-3 shows the annual income from all sources of the respondents. The table explicitly says that 56% of the respondents have income in the slab of Rs. 50,000-1,00,000, it means they are near middle economic status, 16% have income in the slab of rupees 1,00,000-1,25,000 and only 4% have annual income above Rs. 1,25,000 whereas 24% have annual income below rupees 50,000.

Table-4 Educational level of Punjabi respondents

Sr. No.	Level of education	No. of Respondents	Percentage
1.	Illiterate	5	20%
2.	Under middle	8	32%
3.	Middle	4	16%
4.	Matric	6	24%
5.	Under Graduate	Nil	Nil
6.	Graduate	2	8%
7.	P.G. and above	Nil	Nil
	Total	25	100%

Education level of a community reflects its awareness. Table-4 shows that 80% of respondents are literate and only 20% are illiterate, 50% of them are educated upto middle or under middle and only 8% are graduates. One thing which is not shown in table but came to light during data collection was that as the age increases the educational level decreases. It means younger generation is more aware than elder one in recognizing the benefits of education. Secondly we were not able to trace even a single educated female of above 50 years of age. It means males are more aware than females.

Table-5 Percentage of respondents in different occupations

Sr. No.	Occupations	No. of Respondents	Percentage
1.	Agriculture	12	48%
2.	Shop keeping	8	32%
3.	Govt./Private Service	4	16%
4.	Others	1	4%
	Total	25	100%

To prepare the above table the occupations were divided into four categories say Agriculture, Shop-keeping, Govt./Private Service and others. Twenty five respondents were taken for the study. Table 5 shows that a major part (48%) of population of rural Punjabis are agriculturists, 32% of them are shopkeepers and only 16% are in Govt./Private service. During data collection it was also noticed that most of well educated Punjabis are in Govt./Private service. We did not come across even a single graduate engaged in agriculture. It means the educated people prefers Govt./Private Service in place of agriculture. Above table also shows that 80% of the rural Punjabis are either agriculturists or shopkeepers, in both these occupations it is the necessity of both the communities (i.e. Jats and Punjabis) to co-operate with each other.

Table-6 showing frequency of Social Visits by Punjabis to Jats

Type of occasion	Frequent	Occasional	Only ceremonial	Total No. of respondents
Regular family visits	4(16)	18(72)	3(12)	25
Occasional	18(72)	7(28)	Nil	25
Marriages/ birth ceremonies	20(80)	4(16)	1(4)	25
Festival visits	6(24)	17(68)	2(8)	25
Death visits	23(92)	2(8)	Nil	25
Other visits	7(28)	14(56)	4(16)	25
	Total = 25			

Note: Percentage of number of respondents is indicated in brackets.

Our purpose in preparing the above table is to analyse the interaction of two communities i.e. how many respondents (Punjabis) share joys and sorrows with their local counterparts. The visits are classified as frequent occasional and only ceremonial horizontally whereas the occasions are categorized as regular family visits, occasional family visits, marriages and birth ceremonies, festival visits, death visits and any other occasion. By doing so it becomes easy to find the frequency of visits (Punjabis to Jats) on a certain occasion. To prepare the table-6 twenty five respondents were asked about the type of occasion and frequency of visits made by them. Above table shows that 92% of Punjabis visits Jats on death occasion and 80% on the occasion of marriages. It means most of them share sorrow and joy with their local counterparts. On the other hand there are only 16% who regularly have family visits, such a low percentage reflects that Punjabis may be very formal in their attitude towards Jats. Middle column of above table reflects that about 100% Punjabis visits Jats at least occasionally. The table reflects clearly the lacks of informal rapport between the communities. This lack of fit between the two has hampered the growth of most intimate and cordial relations. The result is that though the Punjabis maintain a façade of cordiality, in their heart of hearts, they are somewhat ethnocentric.

Table-7 showing voting pattern among Punjabis

Sr. No.	Voting pattern	No. of Respondents	Percentage
1.	Caste basis	13	52%
2.	Village basis	9	36%
3.	National party basis	3	12%
	Total	25	100%

By analyzing the voting pattern of a community we can gauge the cohesiveness prevailing in a community. For this purpose voting pattern has been classified as caste basis, village basis, national party basis, explanation of each category is given below.

Caste Basis :- An individual lies in this category if he/she votes for the candidate of his own caste or community.

Village Basis :- Some times in some villages the village panchayats decide to support a particular party or a particular candidate and they request he whole village for support. An individual lies in the category if he votes accordingly irrespective of his caste or community.

National Party Basis :- An individual falls in the category if he votes in favour of a candidate belonging to a particular national political party, irrespective of his community and village panchayat decision.

Above table shows that a majority of Punjabis (i.e. 52%) favours the candidate of their own community during elections it means they are ethnocentric, 36% votes in favour of the candidate sponsored by village panchayat and only 12% go with the candidate of a particular national party.

However the conclusion that a majority of Punjabis are ethnocentric may be wrong because this 52% also include those voters who have no interest in politics but only go to cast their vote on the advice of their relations or elders as most of rural Punjabis are uneducated.

Table-8 showing intercaste marriages amongst both the communities

Type of community intercaste marriage	No. of respondent
Punjabi	Nil
Jat	Nil
Total = 50	

Twenty five respondents of two communities (i.e. Punjabis & Jats) were interviewed for their attitude towards intercaste marriages. In the process we came across some examples of marriages of Punjabis with banias and Brahmins, but there was not even a single case of intercaste marriage between Punjabis and Jats. Above table explicitly shows that inspite of good social relations, both the communities are very rigid towards their attitude regarding the inter-caste marriage. Hence we can conclude that both the communities are very much ethnocentric concerning their marriage preferences.

Table-9 showing land holding and fertility before migration and after migration

Fertility Land in acres	Fertile		Middle Fertile		Barren	
	B.Mg.	A.Mg.	B.Mg.	A.Mg.	B.Mg.	A.Mg.
0-5	Nil	4(16)	19(76)	20(80)	22(88)	14(56)
5-10	2(8)	6(24)	6(24)	3(12)	3(12)	5(20)
10-15	15(60)	9(36)	Nil	2(8)	Nil	6(24)
15-20	3(12)	5(20)	Nil	Nil	Nil	Nil
20-25	4(16)	1(4)	Nil	Nil	Nil	Nil
25-above	1(4)	Nil	Nil	Nil	Nil	Nil
Total no. of respondents	25	25	25	25	25	25

Note : 1. B. Mg. = Before Migration, 2. A. Mg. = After Migration, 3. Percentage of number of respondents is shown into brackets.

To prepare the table-9 the land holding was divided into intervals of 5 acres. Fertility of land is classified into three categories say fertile, middle fertile and barren. The percentage of number of respondents is given into brackets. The table-9 shows that as quantum of fertile land increases the number of respondents decrease in after migration period. But the order before migration is just opposite.

From the third column of the table (i.e. Barren land) one can see that 88% of the respondents have less than 5 acres of barren land before migration but after migration the percentage of respondents in this category is 56%. It means before migration the Punjabis have less barren land than after migration. Also after analyzing above table one can see that there is not even a single respondent having more than 10 acres of barren land before migration but after migration 24% respondents have 10-15 acres of barren land.

Therefore we can conclude that regarding land distribution a majority of Punjabis were awarded barren land in place of fertile which they had in Pakistan. At the same time we have to mention that quantity of land to a particular candidate has increased but quality or one can say fertility decreased after migration.

Table-10 showing the perception of respondents regarding inter-community ties in immediate future

Sr. No.	Type of perception	No. of respondents	
		Punjabis	Jats
1.	Clashes will occur	Nil	2(8)
2.	Social disharmony will prevail	2(8)	3(12)
3.	Absolute indifferent towards each other	Nil	2(8)
4.	Harmonious relationship will prevail	23(92)	18(72)
Total		25	25

Note : Percent number of respondents are shown into brackets.

I have interviewed twenty five persons of both the communities i.e. Punjabis and Jats for analyzing the inter-community ties in the immediate future. In the process I have asked their reaction on the following questions or subjects i.e. clashes will occur, social disharmony will prevail, absolute indifference towards each other and harmonious relationship will prevail. In this analysis we came to know that a majority of Punjabies (i.e. 92%) believes that a harmonious environment will prevail in future among both the communities while a small fraction of Jat community believe that in future the relationship between both the communities may deteriorate, their percentage was 8%.

On the issue of 'clashes will occur' Punjabis react in negative while Jats react with 8% positive attitude. On asking 'will social disharmony prevail in future?' Two Punjabis and three Jats out of 25 react positively. When the question of 'Absolute indifference towards each other' raised before them we found that Punjabis said not at all but 2 Jats out of 25 answered yes. It is a matter of immense pleasure that on asking 'will harmonious relationship prevail in future' we found that majority of both communities (Jats 72%, Punjabis 92%) react positively and were hopeful of a harmonious future.

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