

INFLOW OF MIGRANTS AND THEIR CONTRIBUTION IN THE ECONOMY OF HARYANA: A SOCIOLOGICAL ANALYSIS

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Abstract

Migration is not a new phenomenon, since migration in search of food, shelter and other basic needs were found in ancient history of human beings. People are forced to move as a result of conflict, human rights violations, violence and extreme weather. Demographic changes, economic development, urbanization, better employment and educational opportunities, improvement in communication and transportation also influence the mobility of population. Labour emigration is a major factor in the development of Haryana and has contributed to social and economic change in the State. The present paper deals with the inflow of migrants and their contribution in the economy of Haryana since partition of India. The present paper is based on secondary sources of information.

Key words: *Migration, Economy, Traditional Economy, Refugee Community, Liberalization, Globalization, Land Acquisition, Green Revolution and Sanskritisation*

Introduction

The word 'migration' derives from the Latin verb 'Migrare', "Meaning to move one place to another" literally, the term 'Migration' means settlement or shifting of an individual or group of individuals from one culture area or physical space to another, more or less permanently. The term has been defined in the new Webster's dictionary (1996) as the act or instance of moving from one country, or region or place to settle in another and for searching for work and employment. So, different scholars have understood the term migration in different ways. Paterson (1958) defines migration as movement motivated by the individual willingness to risk the unknown of a new home and breaking from a familiar social universe for the state of

adventures, achievement of ideals or to escape a social system from which he has become alienated. Chauhan (1996) defines migration as change of residence from one geographical area to another for a certain specified period of time (one year or more). According to Lee (1966) migration broadly as a permanent or semi-permanent change of residence. No destination is placed upon distance of the move or upon the voluntary and involuntary nature of act and no distinction is made between external and internal migration. International Labour Office (I.L.O.) the statistics of temporary migration should cover that person who passes from country to another country or one place to another place more than a month not more than a year and for permanent migration is more than a year.

According to Lee's (1966) there is one theory which has two factors one is pull and other one is push factor, the pull factor is that which factor attracted the people to go to destination place, second one is push factor that is which factor forced the people to leave their native place.

As we know that Haryana is a fast growing state and being very near to Delhi, rapid industrialization, urbanization is taking place and people are moving from another states to Haryana at large scale. Therefore, it became a matter of concern for the social scientist to know the inflow of migrants and their contribution in the economy of Haryana since partition of India. Although there are various studies are available on migration pattern and factors of migration but rare studies are available on the theme of the present paper. The present paper is based on the secondary sources of information. In this paper the researcher is going to analyze the major objective of the present paper i.e. inflow of migrants and their contribution in the economy of Haryana with the support of some classical research work done by the eminent scholars.

Inflow of Migrants after partition of India

The major flow of migration took place in 1947 at the time of independence when large scale of population shifted from India to Pakistan and from Pakistan to India. A large number of Muslims migrated to Pakistan and similarly a vast section of Hindus migrated to India. At the time of settlement of Hindu Punjabis, a large section of them were settled in the than Punjab including Haryana. The entire process of formation of refugee communities and groups has been viewed in the light of various theories of migration. Trimble (1980) says that forced

migration is stressful

for stable, indigenous and traditional communities because in any cases they have to cope with change at short notice and often without their informed consent with little preparation and few resources. It also results in the destruction of traditional economic patterns. As the native population who were forced to migrate, did not possess the psychology skill or economic techniques necessary for adapting to the new environment. Trimble in his discussion of the consequences of forced migration refers to the disruptive changes that occur in the family structure and in the social organization. He points out that forced migration may lead to a redefinition of social responsibilities inherent in traditional mechanism of social control. Alteration in the production and consumption pattern may follow signifying disruptive organizational changes. At the psychological level too, routine behavior attitudes, motivation emotive and cognitive – perceptual styles are disrupted. Consequently radical structural change occurs in the migrants' communities- a change which the migrants cannot resist. Therefore, the hall mark of a migrant is his migration experience.

One such attempt is made by Stephen Keller (1975), who compares the success of Punjabi migrants after its partition in 1947. He argues that the experience of the migrants as they get uprooted and go through the ordeal is likely to make them invulnerable. Invulnerability, according to Keller is a psychological trait which makes a man feels that he belongs to a chosen few and nothing can cause any great harm. This feeling of invulnerability, he explains, is the result of the harrowing ordeals and threats to life migrants' experience in spite of which they managed to survive. Invulnerability, he hold migrants the need for power which makes them taketo business, commerce and large- scale agriculture because the doors to conventional careerssuch as the military, the government and politics are usually blocked off.

Keller is of the view that invulnerability made the Punjabi migrants enterprising and adventurousbecause circumstances were also conducive in channelizing their energies into agriculture and industry. The Punjabis could be settled on land provide by the government. Further goes onto point out that the initial migrants experience in the case of Punjabis got converted into synergy asthey began settling down in their new environment. As the Punjabi refugees entered the fields of industries and agriculture and became successful they became the target of aggression of competition between the migrants and non migrants which

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legitimized and institutionalized synergy is the socially shared world view that sees competition as legitimate. Each individual in a synergistic situation created by the influx of migrants contributed to the overall result of synergy which is gradually transmitted from migrants to non-migrants makes for greater participation in economic development and that the values of the society does not become concentrated in the hands of a few. Thus, Keller sees in migrants experience the potential for economic development and social change in the host society under certain specific conditions. It is important to keep in mind that Keller also highlights the role of particular circumstances surrounding the interaction of the migrants with the host society in accounting for their successful resettlement.

Furthermore, in the adaptive mechanism, the proper adjustment and integration of any migrants community into the receiving society depends on three important factors. The first point which refers to pre-emigrational characteristics and conditions meaning thereby social structural and economic set up of the migrants before migration. This would not only reflect the worldview and a way of life of the migrants but would also indicate their predisposition toward change or preservation. In juxtaposition the first point in the receiving society refer to degree of industrialization and urbanization and demographic composition of the society, which are referred to as situational determinants. The interplay between migrants' pre-migration characteristics and the situational determinants in the host society would determine the extent of adjustment and adaptation process. The second point refers to the ethnic identity of migrants as well as that of the members of the host society. This point is important since it can either make the adaptation process of any immigrant community. The third point refer to the kind of political system to which immigrant community was used to and come from to the one prevailing in the receiving society. Since this aspect can have political bearings on international relations, the very acceptance of the migrants and immigrants depends a great deal on the kind of foreign relations existing between the migrant country and the receiving society.

In order to observe the successful adaptation of Punjabi migrants in the contiguous and non-contiguous areas, it becomes imperative to look into socio-cultural parameters of the Punjabis before migration so as to identify those crucial variables which have acted as catalyst in the post migration rehabilitation phase. Hence we turn now to the socio-cultural

profile of Punjabis before migration. It is now a well documented fact that the Punjabi migrants have on the whole successfully adapted themselves in India that they have not only merged into the mainstream of Indian society but they have attained upward mobility and spectacular success. This success is invariably attributed to the government's rehabilitation policy, which gave the Punjabi migrant's ample finances to settle down in India. This is a native interpretation of the success of Punjabi refugees because economic resources alone do not guarantee upward mobility. There have been cases of several communities within India who have acquired windfall gains but have only frittered away their newfound wealth in drinking and gambling. Hence, Keller's argument of the sense of invulnerability of the Punjabi migrants seems to provide a convincing explanation of the successful adaptation of the Punjabi migrants (Awasthi, 2002).

Inflow of migrants after statehood of Haryana

At the time of statehood (1st November 1966) of Haryana state, the Green Revolution i.e. use of high yielding varieties of seed, chemical fertilizers, pesticides and new machines raised productivity of land by several folds and nearly solved India's national problem of food scarcity in a rather short time. From the simple concerns of elementary economics, such as who benefited from the new technology and who did not, to the complex questions of social and cultural change in the Indian countryside, all were examined empirically and debated with passion. The famous mode of production debate among economists and anthropologists of Marxist persuasion of the nature of emerging social relations of production in Indian agriculture was a direct outcome of this growing new interest of social science scholars in the changing rural scenario in the wake of the Green Revolution. Relationship with attached labourers had also become completely formalized. Most of the needs of the farmers were fulfilled by casual and contractual labour, mostly on a fixed cash rate (Jodhka, 2014). Local agricultural labourers, mostly rural dalits, have already diversified to different non-agricultural occupations such as vegetable vending, rickshaw pulling, brick moulding and other forms of casual labour. The only savior is migrant labour who is no more ready to work as distressed labour for paltry wages. Instead of waiting in vain for migrant labour the farmers of Punjab as well as Haryana have to be ready to further enhance wages, also perhaps the quantum of employment, to ensure their steady supply. However, despite such acute labour deficit the farmers would not hesitate to impose immediate social boycott if the local

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agricultural labour demands higher wages (Singh, 2012). Since the period of Green Revolution, agriculture sector needed more labour for plantation of Paddy which was a new crop for the peasantry of Haryana. Therefore, out state migrant labour from Uttar Pradesh and Bihar fulfils these needs, because they were well familiar with plantation of Paddy crop. Green revolution has affected especially those areas which was adjoining with Punjab like Kurukshetra, Ambala, Karnal, Kaithal etc. because these areas has better water supply from both river and Tube wells. Some areas like Punjab, Haryana and western U.P. were benefited due to Green Revolution and became prosperous. Initial policies towards balanced development like setting up of big and propulsive industries in backward region did not help because these industries usually had forward and backward linkages outside that region. Moreover the natural advantage of resource rich regions of erstwhile Bihar (including Jharkhand) and M.P. (including Chhattisgarh) were minimized due to introduction of telescopic freight rates.

After liberalization, the inequalities among regions got accentuated. Industries naturally shifted and got concentrated in the regions which had a head start in industrialization or were prosperous and had better infrastructure facilities. This can be seen from the F.D.I. inflows. Haryana attracts largest F.D.I. and also able to provide better policy environment and incentives to attract investment (Kulharia, 2013). Government also provided all facilities to urban sector as compare to rural areas such as industrialization, health, transport, education, drinking water, entertainment etc. therefore rural people migrate to urban areas for better facilities and livelihood. As wage rate in Haryana state were very high as compare to neighboring states like Bihar, Uttar Pradesh, Uttarakhand, Rajasthan, So, in the beginning, migration started from neighboring states mainly into industrial works in cities like Panipat, Gurgaon, Faridabad and Bahadurgarh etc.

It is also noticeable that push and pull factors both play an important role in migration. Services, small land holding, barren land or landlessness, family tensions, social dispute, sense of insecurity among widow, fear of Khaps panchayats towards love and inter-caste marriages, Poor facilities like education, health and jobs etc. are responsible for migration from the place of origin to the place of destination. The pull factors at the place of destination like services, cash wages, social and economic security and enough jobs, better facilities of education, health, transport etc. helps in attracting the rural people at the place of destination

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i.e. urban areas (Yudhvir and Sangwan, 2011). Government also begin to acquire land in across the state for various kinds of project therefore, local people begin to invest their money (land compensation) in urban areas because they think investment in urban areas is more fruitful as compare to investment in rural areas. In current scenario, in rural areas people have small land holding or landlessness because of nuclearization of families and Government also acquired a huge acres of land for different projects, therefore, migration from other states begin decreasing in rural areas and increasing in urban areas.

The process of 'Sanskritization' also plays an important role in encouraging migration from other states. The process of 'Sanskritisation' is more common in urban areas because urban areas have diversity of occupational activities and more liberal to choose their occupations as compare to rural areas where occupation is decided by birth in a particular caste. So the lower castes people leave their traditional occupations and follow the upper caste's people's occupations, customs and belief to improve their lower social and economic status. Therefore, local people who belonging to lower castes leave their traditional occupations because these occupations are stigmatized and not much fruitful. So, departing from stigmatized occupations has created an occupational vacuum in the society, because nobody wants to do these inferior occupations. So, lower castes people's occupations has not much competition, therefore, migrants can entered in these occupations easily without investing much amount (Yudhvir, 2014). Secondly, they entered in those work where demand is more and supply is not enough. Majority of the migrants entered only those works which demand less investment. They (migrants) fulfill the vacuum of lower caste people's occupations especially in urban areas. That is why majority of the migrants in Haryana are engaged in construction, bricks kilns, dairies, factories, godowns, vegetable and fruits markets, restaurants or dhabas, banquets halls etc.

Conclusion

In current scenario, people of Haryana in rural areas have small land holding or landlessness because of nuclearization of families and Government also acquired a huge acres of land for different projects, therefore, migration from other states begin decreasing in rural areas and increasing in urban areas. Moreover, after liberalization Haryana attracts largest F.D.I. As

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wage rate in Haryana state were very high as compare to neighboring states like Bihar, Uttar Pradesh, Uttrakhand, Rajasthan. So, migration started from neighboring states mainly into industrialworks in cities like Panipat, Gurgaon, Faridabad and Bahadurgarh etc.

The process of 'Sanskritisation' also plays an important role in encouraging migration from otherstates, because in urban areas also, local people who belonging to lower castes leave their traditional occupations because these occupations are stigmatized and not much fruitful. So, from stigmatized occupations has created an occupational vacuum in the society of Haryana, because nobody local people wants to do these inferior occupations. So, lower castes people's occupation has not much competition, therefore, migrants (who are from another states)can entered in these occupations easily without investing much amount.

Secondly, they (migrants from another states) entered in those work where demand is more and supply is not enough. Majority of the migrants entered only those works which demand less investment. They (migrants) fulfill the vacuum of local lower caste people's occupations especially in urban areas.

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