CHAPTER-II

RESEARCH METHODOLOGY & THE AREA OF LOCATION
The present study is based upon a survey of 240 respondents, out of which 180 are refugees and 60 are the members of the host society. The field-work was carried out in 1982-83 in Uttar Pradesh. In Uttar Pradesh, the study was carried out at two places. The first is the Rajpur locality of Tibetans nestling between Dehradun and Mussoorie. The second place is the Rudrapur block of the district Nainital, which falls in the Tarai region of U.P.

A pertinent query seems to be arising out of the above is the rationale behind the number and locale of the respondents and area. For the former, the time, manageability and resources was the main consideration and for the latter the design of research demanded the selection of the above-mentioned area, the logic of which follows in the next paragraph.

The major plank of my thesis is the process of adaptation of the three refugee communities in our socio-cultural-milieu. Although there exists several studies which look upon the process of adaptation of the refugee communities from different
perspectives, such as economic, political and psychological. Most of them are either the ethnographic accounts or some are also on the settlement pattern of the refugees. There is an acute paucity of literature on the refugees adaptation from a sociological perspective. This lack of sociological literature is difficult to explain.

As regards the process of adaptation, employed by the refugees in any alien setting, it is my contention that it is never one way only. It has to be a two-way-process i.e. both refugees and the members of the host society are involved in it. In this interactional matrix involving both, that one can infer the extent of the processes of adaptation employed by both the communities. There are studies which emphasise that the onus of adaptation is always on the migrant community. These studies just do not take into account the host society. So in my opinion, it is only through inter-community ties and inter-group relations that one can attempt to study and observe the process of adaptation.

Given the objective, I set out to scout for the suitable area where refugees are in direct
contact with members of the host society i.e. are in their immediate neighbourhood. This was a difficult proposition at least in the case of Tibetans who with the help of the Dalai Lama's administration have established their own settlements, what I would call them ethnic enclaves. These enclaves are managed by the officers of the Tibetan administrative service and hence are more or less insulated from the outside world. In such a situation the inter-community and inter-group relations are at the most minimal and to look at the process of adaptation in such a setting seemed to be an exercise in futility.

Rajpur Road between Dehradun and Mussoorie fitted my scheme a little too well. Here, the Tibetans are staying along with the members of the host society in the same buildings and premises. Here are the Tibetans who have yet to find a place in the settlements managed by the administration. It was here the Tibetans were in direct contact with the members of the host society. Hence the actual operation of the process of adaptation was at work here. Both the communities were trying to adopt to each other's way owing
to situational placements and of course for the mutual convenience.

Next in the field-work are two refugee communities viz. Panjabis and Bengalis. The Tarai area held such a location for me. It was here that the Panjabis and Bengalis have been settled in after the partition. Moreover, it is here that both the communities stand in juxtaposition to each other. This in my view was an ideal situation to study the process of adaptation at work for both the communities. For one it was successful and for the other it was a miserable failure. Here the Panjabis successfully settled down whereas Bengalis could not.

In the Tarai it is important to mention here that while the Panjabis who came in the wake of partition around 1950, Bengalis came in around three waves that too at different intervals. The three waves include the Bengalis who came before 1964 and secondly those who came in the 1969 and thirdly are those who came after 1975. For our study purpose, I have taken those who came before 1964.

Research Techniques:

I went and lived in the localities i.e. at Rajpur first and Rudrapur later. The first place Rajpur
for Tibetan refugees and second, Rudrapur for Panjabi and Bengali refugees. I had prepared a questionnaire (given in the Appendix No.2) and used this questionnaire to elicit responses from the respondents. I interviewed the respondents intensively. Questions were asked on pre-migrational social aspects such as occupational orientation, life in west Pakistan, values, ethics and ethos of the communities. Data was also collected on these aspects in their post-migrational setting. Data was also collected from various governmental and semi-governmental agencies. The modus-operandi I adopted for interviewing the respondents is through contacts. It goes something like I met A and then A introduced/to B and B to C and so on. All along, I kept a diary for the respondents' types of houses, physical amenities, clothes, conveyance, their common sense, manners, values and their worldview.

Location of the Univers:

The district of Naini Tal lies in the southern and south eastern portion of Kumaun division between latitudes 29°24" north and longitude 79°28' east. According to the surveyor general, India. The area of the district is 6792 sq.kms. It is bounded on the
north by district Almora, on the north west by district Garhwal, on the west by district Bijnor, on the southwest by district Moradabad on the south by distt. Rampur, Bareilly and Piliphit and on the east it froms the international boundary with Nepal. Geographically, the distt. is situated in the northern region of the state.

There are five Tehsils namely Nainital, Haldwani, Kashipur, Kiccha and Khaima. Amongst these Tahsils Kiccha is the biggest both from the point of view of area and population.

Rudrapur is the only block in the Kicha tehsil of the district Nainital (U.P.). The block head quarters is situated on the Rampur-Nainital road at a point where it is traversed by a truck road connecting Kicha and Kashipur tehsil head-quarters. The block also serves as an important centre for the research and extension activities of the various faculties of the G.B. Pant university of Agriculture and Technology, Pantnagar. The block comprises of 91 revenue villages and extends over an area of about 256 square kilometers. As the Tarai soils are rich in fertility, a variety of crops can be taken, but
the most important crops of this region are maize, paddy, soyabean in Kharif and wheat, Potato, sugarcane, sugar-beat etc in Rabi.

Though the water table is high in this area because of the uneven distribution of rainfall, artificial irrigation has become essential for the profitable farming. An important feature of this area is that besides tubewell, ordinary well, and canal irrigation, artis n wells are very popular and common.

Rudrapur block is very well connected with Roadways and Railways. There are about 80 kilometers of all weather pucca roads and about 250 kilometers of kaccha road which is generally unusable during Monsoons. This block is connected with Rampur, Moradabad, bareilly, Nainital etc. by road and Haldwani and Bareilly by rail. Rudrapur and Kichha are two main markets where farmers can sell their produce and buy their farm and families supplies. Besides this there are two weakly markets (Hats) one each in Bara and other in Daram village. For the supply of seed and fertilizer Tarai Development Corporation is major source. Cooperations and agricu-ltural seed stores and some private seed stores
also serves this purpose for the supply of insecticides, pesticides and implements.

The 91 villages in Rudrapur block are divided into 40 gram Panchayats, 10 V.L.W. circles and is Nyay Panchayats.

The presence of formal institutions gives an idea of the nature and extent of the institutional facilities available to the farmers in the block. Facilities of agricultural credit are also extended as new branches of various commercial banks have been opened during the last decade.

District Dehra Dun is situated between the parallels of 29°57' and 31°20' north latitude and 77°35' and 78°20'east longitude in the Meerut division. It is bounded on the east by the district tehri Garhwal and Garhwal, on the north and to some extent in the north-east by the district of Uttar Kashi, on the west it adjoins the union territory of Himachal Pradesh and in the south by the districts of Saharanpur and Bijnor. Geographically, the district is situated in the north-west corner of the state. The Ganga and the Yamuna are the two principal rivers of the district.

The district comprises of two tehsils namely Chakrata and Dehradun. Of these tehsil, Dehradun
is the largest in area and population both. The district contains nine urban units namely chakrata Cantt, Dehradun and F.R.I. and college area, Dehradun Cantt., Mussoorie Rishikesh, Clement town, Vikas Nagar, Rajpur and Landour Cantt.

A little peep into the historical background of Rajpur Road is essential for our purpose. At the turn of the century, Rajpur enjoyed an important position in the Dehradun district as a half way port for a large number of visitors going to the hill station of Mussoorie. Transportation was by dandly or ponies only and the town, with a predominantly Muslim population of 35,000 was a thriving commercial centre. The building of a main motor road earlier and partition in 1947 when the Muslims fled to Pakistan, reduced Rajpur to a ghost town of abandoned buildings and deserted streets. It remained this way for many years, until in 1960, the Government of India set up the first Tibetan Central School in Mussoorie for the children of the refugees. The close proximity of the school to Rajpur encouraged many families to settle down, often with no other shelter than the derelict houses, and they struggled to earn a livelihood by working on road construction or in the local lime quarries. That is how it became gradually a sort of locality housing both Tibetans as well as Indians.