CHAPTER – I

INTRODUCTION

Ever since Adam and Eve were forced out of the gardens of Eden, men have been on the move, and movement has spread culture and stimulated invention. When man is mobile he meets other men, and sparks fly between brains as well as between swords. Constant confrontation with new situations in nature and in social relationships demands adaptation and creativity, leads to invention and development. And when a group of people reaches the end of the road, settles down for long periods and loses contact with men moving about, that group stagnates. Most backward people on earth are the Indians of Tierra del Fuego, the Bushmen in the interior of South Africa, and the isolated tribes of aborigines in Australia. Within the United States the twelve poorest countries are neither Negro nor immigrant, they are almost pure old-line American stock that has stood still. Civilization is a product of mobility and the crossroads, of the ever shifting populations of cities.

Although we lack precise records of the early migrations of men, the evidence of legends and archaeology indicates not only that peoples have moved from time immemorial, but that they have maintained the memory of movement. The Goths of the Ukraine retained a belief that their ancestors came from the north in great white birds. For the Etruscans we have chiefly the record of archaeology but it is a rich one. For the migrations of the post-Columbian world we have a full account of travel and migration, the record of a vast centrifugal movement out of Europe with which we yet live ---- so much so that we tend to take it for granted.
Migrations has been such a universal phenomenon that some scholars have speculated that it is instinctive in man, as it is in many animals, birds, and fish---the reindeer that lead the lapps from the lichen of northern Sweden to the summer grass of northern Norway and back again, the Salmon that go off into the deep ocean and two years later smell their way back to their spawning grounds, the birds that fly long seasonal migrations and reappear on schedule. Is it possible that for man himself the search for variety as well as the need to change hunting grounds or pasture lands has bred some innate urge for movement? (Scott Franklin. D, 1968)

But there are certain main types of human migrations with which we are concerned. First we may note examples of creeping expansion. The Slavs thus at one time pressed westward in Europe as far as the Elbe, and then the Germans, growing in numbers and strength, applied a counter pressure that slowly gave them the lands eastward through Prussia and northward into the Baltic provinces. Thus, too, the Chinese moved slowly southward into southeast Asia and northward into Manchuria. In south Africa and Zulus moved in from the north, and then the Boers pushed northward into the veld. Possibly this creeping expansion is best illustrated by certain tribes of Southern Kenya as described by Monica Hunter Wilson. It was customary among them, as villages grew in size and as young people grew to maturity, for the new generations to move out and organize new communities, sometimes just beyond the parent villages, more often leapfrogging over one or two neighboring villages, and establishing new settlements on the “frontier”. This may well have been the way the Goths moved westward across the Sudan. It reminds us also of the westward movement within the united states that speeded by the railway, brought settlers tumbling out of Vermont to Pennsylvania, them a new generation on to Indians or Illinois, and the next to Nebraska or Wyoming. In
Nebraska, for example, the name of the town Ohiowa preserves the memory of its early settlers coming direct from Iowa or Leapfrogging all the way from Ohio. The suburbs of our modern cities illustrate a somewhat similar pattern of expansion.

A second type of migration is the sharp, thin thrust: so we may characterize the sea movements of the Greeks to Syracuse, to Alexandria, to Marseilles, and to the coast of Spain, making a kind of Greek fringe all around the Mediterranean. This was the nature of Polynesian migration to Hawaii. And it is the name for the spectacular thrusts of the Vikings as they swept in their long boats to established beachheads in Ireland and Normandy and Iceland, far around to Sicily, and in feeble thrusts to Greenland and the shores of North America. They struck also deep into Russia, where they organized the state and were gradually absorbed by the bulk of the Slaves. Movements such as these, though limited in time and numbers, nevertheless left lasting impact.

Third and most impressive among the major types of migration is the bold mass movement of peoples, the Volker wandering. Such was the prehistoric Mediterranean transfer of the Etruscans from their home in Asia minor, stopping possible in Egypt, then moving on to central Italy, providing the base of technical and organizational skill on which the Latins were to build the Roman Republic. Then, after the republic had become the Roman Empire, and when it weakened internally, the impact of the Teutonic migrations helped to give it the coup de grace and to inject new blood. The cultural bridges established between the Roman and the Germanic worlds helped then to spread Christianity and the Latin language to northern Europe and to lay the foundations for Pan-European Christendom. The complex dynamics of history can here be seen as a kind of chain reaction in which migrations was one of the essential impulses.
Even vaster in both numbers of people and distance travelled was the mass movement from Europe overseas, a migration spanning four centuries and all the continents, but concentrated especially in the hundred years from 1830 to 1930, and two-thirds of it being migration from Europe to the United States. In that single century some 60,000,000 men, women, and children left Europe, and 40,000,000 of them cast off forever the ties of home, family, and fatherland. They populated the prairies, raised wheat for the factory workers of their European homelands, developed new forms of government, and invented new machines and gadgets not only for themselves but to sell to the peoples across the oceans. This eventuated in speeding up the processes of change, in creating a “new world” in both Europe and America, and finally in extending this new civilization into the older continents of Africa and of Asia—revolutionizing the planet. Enfolded more or less within these three broad categories are almost infinite varieties of migratory phenomena: forced migration such as the expulsion of the Huguenots and the African slave trade, conquest migration such as that of the hordes of Genghis Khan, conquest in the name of religion like the expansion of Islam, group religions migration like that of the Mennonites, Crusades like the push of the Teutonic knights into Prussia and the Baltic lands, or agreed transfer of population.

Of all the movements we have conjured up, some of them devastating in their original impact, is there even one that can be clearly branded, in the final balance, as destructive? It is the movement of people that has transformed the prairies from the hunting grounds of barbarians to farms and cities, factories and universities. If in some cases older cultures were obliterated in the process, then we must lay in the scales the cultures of the Aztecs and of the Sioux, for instance, and weigh them against their replacements. Many factors—economic, geographic, technical, spiritual—
are involved in Human progress. The point is chiefly that migration is an activating factor. In the dynamics of historical development progress stems from one of two roots. Diffusion (or borrowing) is one, invention (or creativity) is the other. MIGRATION BOTH FACILITATES BORROWING AND STIMULATES CREATIVITY. (SCOTT Franklin, D, 1968).

Migration is an integral part of human existence, and its manifestations are diverse. Migration is more often than not, motivated by reasons of food, shelter, security and other opportunities. A large number of migration are casual as community to and from the place of work, shopping and traveling for business or pleasure. Such migrations are temporary and have to be distinguished from migration which involves a change of place of residence. The concept of migration, however, also covers a change of milieu i.e., environment. Thus the change of dwelling place and change of milieu is an important aspect of migration. Migration may be considered as a symptom of basic change. In most countries, it has been observed that industrialization and economic development have been accompanied by large scale movements of people from farm areas to towns, from towns to other towns, and from one country to another (Donald J.Bogue, 1961).

For instance, Countries in Asia, Africa and Latin America, which are undergoing technological changes, are experiencing some type of migration from rural to urban areas, and these streams of migration have given rise to Metropolitan cities. From the demographic point of view migration is a third component of population change, the other two being mortality and fertility. But whereas both fertility and mortality operate within the biological framework, migration does not social, cultural, economic and political factors influence migration. Very often it is determined by the wishes of persons, though there may be some exceptional cases. Usually,
each migratory movement is deliberately made and an element of human violation is involved in the decision to move. Migratory movements are, therefore, “a response of human organism to economic, social and demographic forces in the environment”. (Bogue 1969).

Migration is the processing machinery and it is the cause of social change. Urban life always brings about certain social changes in the migrants. The village culture may give way to urban culture. This transformation is thrust upon the migrants by the very nature of urban social life. However, it does not mean that the migrant sheds the old habits and assimilates himself into the urban culture. The culture and transitional lethargy towards change may still be strong and he may preserve some of the old customs and life style. Many migrant maintain strong ties with their nature culture. They remain semi urbanized. Thus, the problems and extent of the adjustment of the migrants to the new cultures is important both from the point of view of the preservation of their own values and practices as well as their contacts with, and their adaptations to the new conditions. The migrants with the same culture and back-ground usually have a tendency to congregate together for various social reasons. This enables them to preserve and protect their social value and needs. In some cases, there are well established castes or sectarian associations which cater to the various needs of their members. For example, we may, see ‘the Saraswat Association’ in Bombay. It conducts its own census, acts as an employment bureau and a marriage counseling agency. It has established its own educational institutions. They are very well organized in Bombay, not only to acquire all the urban facilities but also to recreate their own culture in a new place of residence (Rao, M.S.A, 1970).

Conversely, migrants may influence the social character of the cities in which they have come to stay. Bhooshan and Leela Rao have observed,
“In Fiji one of the positive consequences of the arrival of the rural migrant has been the breaking down of the traditional enclave character of the towns. There has been a ruralisation of urban areas. In a way, this has been responsible for a considerable part of the urban squatters (which may be a problem as well as solution). To the traditional urban elite, however, this ruralisation may be somewhat ‘Irksome.’ (Bhooshan B.S and Rao Vijay Leela, 1962).

The word migration has been derived from the Latin ‘Migrare’ which means to change one’s residence. Literally it means the settlement or shifting of an individual or a group of individuals from one cultural area or place of habitation to another, more or less permanently. In the international Encyclopedia of social science migration has been defined “as the relatively permanent movement of persons over a significant distance.” (International Encyclopedia of the social sciences, Macmillan and free press, 1968).

Migration is a geographic mobility that involves a change of usual residence between defined political or statistical areas, or between residence areas of different types. In general usage, the term has been restricted to relatively permanently change. (International Encyclopedia of population (1982).

In Encyclopedia Americana it has been stated that Migration is a coordinated voluntary movement of a considerable number of people from an accustomed habitat to a new one”. (Encyclopedia Americana, (1968).

The outcome of Migration depends upon the possibility of gaining a foot hold in the region entered. Neither the wondering of nomads or venture (some exploration by individuals) constitutes migration, nor does the term apply to rhythmic changes of base by pastoral people who move their herds.
seasonally within a familiar region. According to Helen. I Safa,” Migration” is normally viewed as an economic phenomenon. Though non—economic factors obviously have some bearing. Most studies concur that migrants leave their area of origin primarily because of lack of employment opportunities and in the hope of finding better opportunities elsewhere.”(Safa, Helen and Brivm 1975).

It has also been pointed out that most of the migrants move from rural areas to urban centers to find out better economic opportunities. A few well educated socially and economically better--- off people are attracted by the vast opportunity of fulfilling their aspirations and acquiring better status and changes of further achievement in society. Fucks and Demko have stated that a migration is a highly selective process. It removes the younger, stranger, best educated, most skilled people from rural areas, and efforts to revitalize or modernize the rural economy are hindered by this drain.” (Demko and Fucks, 1980).

Migration is a form of geographical mobility or spatial mobility between one geographical unit and another, generally involving a change in residence from the place of origin or place of departure to the place of destination or place arrival, such migration is called permanent migration and should be distinguished from other forms of movement which do not involve a permanent change of residence (multilingual Demographic dictionary, united nations, 1958).

The movement of people concerning space can be of different types. Broadly, it is sub—divided into the following:-

1. **Inter—continental migration**

2. **International migration**
3. Interstate migration

4. Local migration

5. Rural --- rural migration

6. Rural --- urban migration

7. Urban – urban migration

8. Urban/ rural migration

9. Long range migration

10. Periodic or seasonal migration

11. Permanent migration

12. Semi permanent migration

13. Temporary migration

14. Irregular or casual migration

15. Daily or pendulum type migration,

16. Brain—drain migration,

17. Refugee,

18. Forced or involuntary migration,

19. Voluntary migration,

20. Labour migration (Sinha, Ataullah 1987)

History is repleted with forced/involuntary migration. The major reasons behind forced migration as revealed by historical records are wars, local conflicts, ethnic religious threats/ persecution and militancy etc.
The first world war (1914---1919 A.D), involved the displacement of about six million people, and the second world war (1939---1945 A.D), involved the involuntary displacement of about 60 million people. Some people were forced to move to avoid political and religious persecution even long before the war. Millions war moved in the forced transference of ethnic minorities, millions more in evacuation and flight from the battle fronts. Forced labour movements and deportation accounted for several millions. For example nearly a million poles and Jews were deported by Germany during the war, another million by Russia who also moved a large number of Germans from the Volga to the far eastern parts of Siberia. Turko--Greek war of 1921, led to the exodus of 3.5 lakh (0.35 million) from Greece to Turks and about 12 lakhs (1.2 million). Greeks from Turkey fled to their own country, Greece. The partition of India in 1947 led to large scale exodus of population involving approximately six million Hindus who left Pakistan and an equal number of Muslims left India for Pakistan. In the summer of 1991, millions of Muslims from Kosovo were forced to migrate to Albania and Mcedonia (Hussian 1999).

The causes of migration may be numerous and these may range from natural calamities, climatic change, epidemics, drought to socio, economic—cultural and political. The over-population and heavy pressure on resources may be the cause of permanent or temporary, and long distance or short distance migration. Many a times the differences between groups in levels of technology and economic opportunities also cause large—scale migration.

1. **Technology**

People with more sophisticated technology may invade and conquer new areas. Contrary to this, less advanced groups may be attracted to
the greater opportunities provided by a more developed society. For example, ancient Romans conquered vast areas in Europe, North Africa, and South-West Asia. During this period, many people migrated to Rome which provided better economic and employment opportunities. During the medieval period, the Arabs were quite advance in education and technology. With this, they conquered large territories in central Asia, Northern Africa, Iberian Peninsula (Spain and Portugal) and eastern parts of Europe. In the 14th and 15th centuries, the Europeans had better navigation ships and they discovered America, Australia, and numerous unknown islands of the Atlantic, Indian, and pacific oceans. They colonized and exploited more populated territories of Asia and Africa. After the industrial Revolution in 1779, the Europeans emigrated to North America, Australia, New-Zealand, South Africa, and South America. The large-scale emigration from European countries continued up to the first part of the twentieth century and the main reason was to colonize the underdeveloped countries and to exploit their resources.

2. Economic Reasons

One of the prime motives of emigration seems to be economic. Man’s need to have virgin land to till has inspired him to migrate to distant areas. It was because of this reason that the slaves (Africa Negroes) were transported to the plantations in tropical America. These Negroes subsequently got settled in the United States of America and the West Indies. Lust for virgin land also motivated the Europeans to emigrate from U.K, Ireland, France, Germany, Italy, Spain, Portugal, Holland, and Denmark and to settle into the Prairies of U.S.A and Canada. In the 17th and 18th centuries, about twenty to
forty hectares of land was used to be given free of cost to the emigrants in U. S.A., who owned nothing in their homeland. The temptation to have land became a great magnetic and attractive force for the Europeans to settle in America. Heavy pressure on the land resources in the motherland also forced the people to out migrate and to settle in areas where economic benefits may be achieved. The pastoral people and nomads of central Asia invaded the territories of the sedentary people. The Mongols, Tatars and Kurds migrated in the medieval period and got settled in the fertile valleys of Farghana, Volga, Armenia and Caucasus mountains.

Non-availability of proper jobs and unemployment are also the economic reasons which compel the youths to leave their home for the places, areas, regions and countries where employment may be found. It was the main cause of the migration of the Scotch-Irish in the seventeenth and eighteenth centuries after the decline of the woolen industry and the slump in linen in consequence of the rise of cotton textile industry in Britain. The invention of spinning machine and the establishment of large-scale cotton factories made many of the weavers of the sub-continent of India (India, Pakistan and Bangladesh) unemployed. In 1930, the slump and economic depression resulted into an exodus of British workers to Canada and U.S.A. in spite of efforts to stop them.

The agricultural labourers, if unemployed, also leave their native places. In every age, the labourers immigrated to neighbouring or distant fertile tracts. For example, in about 2,000 B.C, Abraham migrated from Ur (Mesopotamia to Cannan), the Greeks migrated to Scythia, the Jews migrated to Nile valley and Mesopotamia, and the Bihari, Orissan, and Rajasthani labourers migrated to west Indies
and South-East Asia. At present, labourers from Bihar, Uttar Pradesh and Rajasthan are migrating to Haryana, Punjab, and Himachal Pradesh.

Thus, the economic poverty, unemployment and attraction for better economic opportunities always motivated and forced the people to emigrate from their native places. For example, poverty of agricultural labourers in West Bengal, Orissa and Bihar resulted into the emigration waves towards the metropolitan cities and the productive plains and agriculturally developed parts of the country. The regions and districts of marginal farmers and small farmers also emigrate with the agricultural labourers as the tiny size of their holdings is unable to provide them adequate sustenance.

3. **Over—Population**

An excess of population in an area in relation to resources and available technology is known as over-population. Over-population may exist at local, regional and national levels. At present, it is most frequently seen in underdeveloped rural areas where the outstripping of resources by population growth may be evident in under-nourishment or under-employment.

Throughout the human history, migration took place because of the over-population in a community or region. In such a case, emigration may affect all social classes. At present, over population is the most important cause of emigration in the developing countries of Asia, Africa and Latin America. The people of these countries are emigrating to Saudi Arabia, Kuwait, UAE, Canada, Greece, France, Germany, Australia and New-Zealand. The emigrants include domestic servants, agricultural labourers,
unskilled workers, technicians, engineers, doctors and academicians. Each year, from India alone, about three lakh (0.3 million) skilled and semi-skilled people out migrate.

4. **Social and Religious causes**

The human desire to stay, work and enjoy life with the people of his ethnic, social and religious groups is also an important cause of migration. In every period of human history social factors led to large-scale emigration. In the middle ages, there was the emigration of Balkan peoples owing to the dominance of Muslim Turks. In the twentieth century, there has been expulsion of Jews from Germany, Spain, Russia (Erstwhile U.S.S.R.). There is large scale outmigration of Muslims from Bosnia and Serbia (Erstwhile Yugoslavia). Muslims are moving out from Myanmar (Burma) to Bangladesh. The feeling of insecurity has compelled many of the Kashmiri Pandits and Punjabi Hindus to out migrate from Jammu and Kashmir and Punjab respectively, while the Muslims prefer to migrate from the Hindu dominated areas to Muslim localities, irrespective of the social amenities. Many of the well-off Muslims are moving towards the Muslim slum localities in Delhi, Mumbai, Ahmadabad, Meerut, Allahabad, Agra, Kanpur, Lucknow etc. because of social and the religious persecution. Health, climate, education and other social amenities are also responsible for migration at the regional, national and international levels.

5. **Political causes**

One of the important causes of migration, especially after the Second World War, is the political one. Political refugees are a world-wide phenomenon today. One can list numerous examples of political
migration. These included, Turkish, Armenians, and white Russians early in the twentieth century; European Jews after the second world war, Palestinians, Chinese, Hungarian (freedom fighters), Cubans, Indians, Pakistanis, Bangladeshis, Kashmiris, Tamils, Vietnamese, Afghans, Iranians, Somalians, Kurds, Serbians, Bosnians, Kosovos, and Albanians. All these are the examples of forced migrations induced by political factors.

Another form of involuntary migration is the expulsion or exchange of minorities by nations. For example, the Sudeten Germans repatriated from Czechoslovakia after the Second World War, and the Muslims and Hindus exchanged when India and Pakistan were created by the partition of the sub-continent in 1947.

The forced and compulsory migration is always bound up with tragic highlights in human history. During the medieval period, Negroes used to be sold in the urban markets of Portugal, Spain, France, and Italy. These slaves (Negroes) were exported to U.S.A. from the western coast of Africa, from the Senegal to the Gold coast and Congo. The settling of the New World (after 1492) opened up new market, but it was Spain which needed them in the Americas. (Hussian, 1999).

6. Militancy

The movement of people from one place to another also happens to appear at any location due to militant violence. Twentieth century witnessed large amount of militant related violence’s all over the world. In the north of India i.e., Kashmir militant violence’s were observed in 1990 which created a large amount of displacement of minority people. Militancy compelled minority people to leave their
movable and immovable property at Kashmir and start living in Jammu and different parts of Indian states. At Jammu these displaced people were kept in migrant camps, Govt. buildings and some at their own choice in rented houses. All of sudden their social, cultural, and economic conditions became miserable.

The rise of militancy and selective killings of Kashmiri Pandits in late 1989, followed by a terror campaign launched through letters, posters, pamphlets and newspapers, and issuing death threats and warnings to the Pandits to leave the Kashmir valley in a short and specified time, had created feeling of fear and insecurity. Its immediate and major fallout has been the unprecedented en mass migration of nearly one lakh (minority) Hindu Pandit families from Kashmir to Jammu and other parts of India. This is the largest displacement of people in the history of independent India. Worsening security situation, which shows no signs of improvement, discourages these people from returning to their homeland. Though militancy has affected almost all sections of people in Kashmir, it has been particularly a nightmare for Kashmiri Pandit community who had to migrate almost en mass from Kashmir to safer places. (Koul, 2005)

The rise of militancy from the middle of 1988 saw a fructification of a half a decade of planning by Pakistan to promote a separatist militant Islamic movement in Kashmir. It coincided with the period of unrest that followed the state elections earlier in 1987. The period saw a growing disenchantment with the internal political management by the ruling political force which was perceived to be corrupt and incompetent. It was largely believed that the ruling coalition had rigged the election to prevent its new rival, Muslim
United Front (MUF) to emerge as a potent force. This is supported to have lead to disenchantment among the Muslim youth who had backed the Muslim United Front.

They turned to Pakistan and were eagerly received and trained in subversion. Militant Islamic fundamentalism found a willing partner in these young men. The two trends in Kashmir, namely, political disaffection of the Kashmiri youth with the system, and a growing involvement of international Islam in the socio-political life of the state, got intricately mixed. As a result the political movement in Kashmir assumed an Islamic character replacing the secular Kashmiriyat. The political mobilization on fundamentalist Islamic platform increased since the early 1980’s. The growth of Islamic fervor in the eighties in J&K received a great boost by infusion of large funds from Saudi Arabia and Iran for setting up Islamic schools and religious institutions including mosques and seminaries. Jamaat- i-Islamic grew in strength and influence and expanded their network of schools and Islamic study circles. By 1990 it was estimated that more than 100 Jamaat- i-Islamic schools had trained about 150000 students, over the years in the orthodox Islamic values. During the decade, in line with growing sentiment, names of about 800 villages were changed to Islamic ones. (Koul, 2006)

South Kashmir, in 1986 also saw an unprecedented exhibition of communal violence that left the rural minority in the effected villages stunned. In many places they had to leave their villages to save their lives, in fact most of the effected rushed to the capital city and the district headquarters. Strong response from the administration prevented the situation from becoming ugly and catastrophic. The memories of these incidents of wholesale arson
and looting were as yet fresh in the minds of the minorities. There was already a feeling within the community that a repeat of such incidents on a large scale would be disastrous, and may force them to flee out of the state.

Terrorism is a negation of life, and violation of the norms of human behavior recognized by all civilized people of the world. All value-based violence, which contravenes generally the accepted norms of social order, human behavior and right of life and equality of all men, is retrogressive. Judgements which are based upon preference, which violate life, equality of all men and freedom, do not have any revolutionary content. The political violence motivated by ideological commitment, whatever their value content, is necessarily retrogressive. There is no freedom which impinges upon freedom, no equality which upholds inequality. There is no life which portends death political terrorism, even if it is for a religious crusade, is as heinous a crime as any other crime against humanity. All political terrorism is organized crime. (Koul, Pandita, Raina, Teng, 2004).

7. **Demographic Causes**

Besides other factors, overpopulation is one the most important reason emigration across regions and countries. For example, age has been recognized as one of the important demographic factors controlling the degree of desire to move among the potential migrants. It is not surprising that adults are more migratory than other age-groups. It is the rate of growth of population in relation to its resources that determines the extent of population pressure in an area. The great historic movement of the Europeans across the Atlantic Ocean was an expression of increasing pressure of
population on the resource base of Europe. Similarly, in India, the large-scale outmigration from the densely populated parts of Orissa, West-Bengal, Kerala, Bihar and U.P is largely due to a poor population resource ratio in these areas. (Husain, 1999).
REVIEW OF LITERATURE

My Kashmir Dairy

By

S. L. Pandita (1999)

The above book reveals that the migration of Kashmiri Pandits took place in the second half of 1989. Up to 1990 there were more than 600 violent incidents including 161 bomb blasts. It is due this violence which later led to a total collapse of Dr. Farooq Abdullah’s government in the Second half of 1989.

The author further highlights one of the letters of H.N. Jathu, President of the all India Kashmiri Pandit conference, who said, it is wholly incorrect that (H.N. Jathu) and other Kashmiri Pandits migrated from the valley at the instance of Jagmohan, Governor of Jammu & Kashmir. The truth is exactly the opposite Mr.Jagmohan in fact did his level best to stop migration which had began much earlier, when innocent leaders of the Pandit community were being brutally murdered and the government was taking no action whatsoever. The author further reveals that in Jammu, the migrants were lodged in the camps at Jhiri, Nagrota, Purkhoo, Sherkhania and at other places. Some of them in Udhampur and Kathua Districts of Jammu. The filthy condition at the camp sites, the tormenting summer and related difficulties simply made their lives miserable. The migrants also feared a threat to their cultural ethos. The local people also feared that the migrants would “Pollute” the Dogra culture and cause
economic crunch in the region including reducing job opportunities in the already discriminated Jammu. The ethnic tensions are gradually surfacing. The leaders of the migrants have appealed to the central government to shift displaced people out of Jammu for their proper rehabilitation. They felt that Jammu is a small place to accommodate such a large migrant population.

“The author is of the view that displaced people are clamouring nothing is being done for them. They are being treated not as human beings but as herds”.
“The Challenge in Kashmir Democracy Self Determination And a just peace”

By

Sumantra Bose (1997)

In this book, author states that the nineties have seen a dramatic escalation of the conflict in Jammu and Kashmir, which has become the site of the triangular struggle between India, Pakistan and a popular movement demanding independence based on the extensive field research in the violence torn regions, this lucid book is a distinctive contribution to policy-relevant scholarship on that conflict. The author argues that the India states domicile of basic democratic rights namely genuine electoral participation, civil liberties and federal autonomy to its citizens in Kashmir has ignited their struggle for ‘self determination’. He accordingly sees the Kashmir problem as a challenge of achieving both democratic governance and self rule.
Kashmir Wail of a Valley

By

Mohan Lal Koul (1999)

In this book author states that Kashmiri Pandits happen to be an ethnic group and are a minority in the state population. So, one can safely characterize it as an ethnic minority. In the international Encyclopedia of Social Sciences, Arnold Rose has defined minority as, ’’…… a group of people differential from others in the same society by race nationality, religion or language who both think of themselves as differentiated group and are thought of by other as a differentiated group with negative connotations. Further, they are relatively lacking in power and hence are subjected to certain exclusions, discriminations and other differential treatments.”

The author further states that this entire group of Kashmir Pandits is now migrants who left their homeland in order to save their lives. These people (Kashmiri Pandits) left their ancestral orchards, lands and houses and this they did only because they were forced to do so because of threats of annihilation and even conversion.

The author further explains that exodus is not new to the Kashmiri Pandits. The displacements of the population were there in different historical periods, but the peculiar situation that has emerged out of the situation of conflict in Jammu and Kashmir displaced a large number of people from the valley. Consequently, there was a mass exodus of Kashmiri Pandits from Kashmir in early 1990, due to
warnings from militants outfits virtually ordering them to leave the valley., It is noted that, “in early 1990 public announcements were made from neighborhood mosques in Srinagar that all those who wanted to live in Kashmir would have to submit to Nizam-i-mustafa, governance under traditional Muslim law, failing which the only options available were migration or, implicitly elimination ’’with a view to putting the whole scenario in a proper perspective it needs be said that the fundamental cause necessitating the exodus of Kashmiri pandits is the Muslim bigotry. The 1990 exodus of pandits is the sixth in the series of their exoduses from their land of birth. As revealed by the telling facts of history the first major exodus dates back to the barbarians times of Sikander. But Sikander(1389-1413) who unleashed a reign of terror for conversion of Hindu Kashmiri to the Islamic religion. The exodus was so massive in its scale and dimension that only even Kashmiri pandit families stayed back in their home land. The processes of conversion continued without a let up at various stages of Muslim rule. The basic and glaring cause has remained unchanged and immutable. Even in secular and democratic India that is pledged to a constitution with fundamental guarantees, for its citizens, the Kashmiri pandits have been pushed out lock, stock and barrel with the patent aim of capturing kashmir to establish a Theo-fascist state there by exploding the myth of composite culture and farce of pluralism.
“Non-Renunciation Themes and Interpretations of Hindu Culture”

By

T. N. Madan (1987)

In this book author has drawn the reader’s attention away from the ideas of caste and renunciation which dominate academic Literature on India, focusing instead on the house-holders life in Hindu Society. Beginning with an analysis of the ideology of the house holders among Kashmiri pandits, the author deals with asceticism, eroticism, altruism and death as elaborations of main theme……strictly speaking this book is about the Brahananical traditions, but it does not deny the non-Brahananical traditions in Hindu society. The book is of immense importance as it focuses upon the signs of Pandit identity and its traditional purposes of life.
Family and Kinship – A Study of the Pandits

of Rural Kashmir

By

T.N. Madan (1959)

In the above book author has concentrated on certain institutionalized systems of action found among a small segment of the rural population of Kashmir. Author has made an intensive study of the domestic organization among the Brahmans of the village Utrassu-Umanagri in south Kashmir. Author makes mention of the methods used by him during his field work and the problems, when he underwent while making survey of the village. The book is extremely useful for carrying out an in depth study of family and kinship patterns of a community and gives an insight into how various methods like sociological census method, interview method, participant observation etc can be used in the field area.

The author, however only studied the family and kinship among Kashmiri pandits and the present research considers it to a limitation in community studies. Therefore, the focus here is to have holistic study of Socio-cultural and economic changes that have occurred after exodus among the displaced Kashmiri pandits living in the different camps.
My Kashmir Diary

By

S. L. Pandita (1999)

In this book author has analyzed vital question of what is ashmiriyat and the present predicament of Kashmiri pandits. The author throws light upon the problems faced by the Kashmiri migrants due to displacement after 1990, like that of malnutrition, problems of college and university joining Kashmiri students, about migrated government servants, about how to compensate the displaced people for their destroyed and illegally occupied properties, the problem of their mother tongue and the social identity. This book has a direct relation to the present study.
The author in this book deals with social and political dynamics of refugee problem in eastern and northern-eastern India. The book contains articles of different authors. The authors have taken care in presenting a comprehensive view of the refugee group they have dealt with, bringing to light the root and intensity of the problem and its implication for the host country. The process that ultimately leads displacement of people from the land of their forefathers is pregnant with elements of human right violation. The articles in this book are historical, social and political narratives on the major refugee groups in the eastern and north eastern states of India like Bengali refugees, Tibetan refugees Bhutanese refugees.

The author explains the genesis of each of those refugee groups and the areas of human rights violations in their treatment. The inadequacies of the international regime for the protection of the refugees in India have also been examined. The book though deals with a different sample, yet would be of help to those studying the migrants, refugees and their problems emerging from violations of human rights.
FORCED DISPLACEMENT ILLUSION AND REALITY

BY

N. Durgesh Bishwal (2000)

The author in this book has discussed displacement and rehabilitation as an induced social change which requires an anthropological and sociological analysis apart from economic analysis. Displacing people involuntarily gives rise to several economic social and environmental problems and impoverishment. Talking about the Dam and the displacement, the author throws light upon the voluntary and the involuntary displacement. Though the displacement discussed in the book is of different nature than the displacement to be studied under the research proposed but still one can analyze the social and cultural changes due to this kind of displacement.
KASHMIR RETURN TO DEMOCRACY

By

P. Kumar Dev (1996)

The author in this book states that armed militancy and terrorism surfaced in the valley from the year 1988-89 on a large scale with the connivance and support of Pakistan. Muslim youth of the valley had been crossing the border in large numbers since 1984 and returning with sophisticated arms and ammunition after receiving training in sabotage and warfare. Their design had been to subvert democracy and secularism, establish an Islamic theocratic state and to secede from India, so, the terrorists firstly made the minority Hindus of the valley victims of their operation and they were gunned down in discriminately, hanged or murdered by other brutal means. Torture, molestation and rape, threatening letters and telephone calls, posters and quiet notices posted on doors and warning through newspaper for the whole community to leave the valley within short and specified time, became the order of the day leading to a mass exodus of this community. Meantime, more than a thousand members of the minority community had been killed and later on nearly three hundred thousand forced to leave the valley.
Pakistan’s Proxy War Explodes Myths about Kashmir and threatens the Survival of Kashmiri pandit Community

By

(G. K. Muju, 1992)

In this book, the author highlights the crisis which has been witnessed in Kashmir during the past seventeen years that made the entire minority Hindu community of about more than three lakhs to flee the valley of Kashmir. He has exploded certain myths which had blinded the Indian political leaders to see the reality and kept the general masses in India in dark about the factual position and other important aspects of the unrest going on in Kashmir.

The author further explains that still people of India are not fully aware about the real problem of terrorism and religious fundamentalism which has put entire valley of Kashmir on fire. He (author) further asserts that terrorism in any form is highly condemnable and should be crushed. The religious fundamentalism must not be allowed to find roots in our country at any cost as it threaten the integrity and solidarity of our country.

The author further states that Kashmir was symbol of secularism in India where Gandhi ji had seen a ray of hope and light has now turned out to be a myth, a delusion, because of the terrorism lashed out by communal and fundamentalistic elements killing hundreds of Hindus and other secular people and forcing the entire
Hindu minority community to run away like frightened pigeons from Kashmir, their place of origin and birth for over thousands of years. This fame of secularism was obviously kept burning with dignity and honour by Kashmir with its blood, rejecting the two nation theory of M.A. Jinnah who facing a hostile Muslim Crowd (in Kashmir) had to run away from Kashmir and was given necessary escort by Maharaja Hari Singh for his safe exit from the valley. There was secularism and peace in Kashmir because a Kashmiri Hindu (pandit) did not retaliate to the numerous onslaughts made on him from time to time on different fronts – economic, educational, business, social, employment, religious, cultural and even historical- directly or indirectly. This non-retaliating and silently suffering profile adopted by a Kashmiri Hindu kept the communalistic and fundamentalistic elements of the majority community (Muslims) at bay, and the anti Indian elements did not dare to raise their ugly heads easily and openly, though they were not at all inactive.

The author further states that terrorism in Kashmir according to some political leaders took place due to economic reasons such as unemployment and poverty etc. They have often been pleading that the educated unemployed had taken to terrorism as a result economic frustration.

However the author feels that the poverty and unemployment is not the cause of terrorism in the valley. He (author) is of the view that these pleas of poverty and unemployment etc are forwarded by those leaders whose only aim has been to exploit the government of India for their own benefits and cover their own failures. If there is
any poverty or economic disparity, it is because of the wrong policies of those very political leaders who have been managing the affairs of the state since independence directly or indirectly. These political parties and leaders of Kashmir have always been holding the Government of India to ransom by presenting a wrong picture regarding the economic position of Kashmir and threatening that Kashmiris would revolt and ask for Pakistan if their demands for more grants would not be met. They would use other similar tactics to secure aid and bluff the central leadership which had a soft corner for Kashmir. The game has well succeeded and the Government of India continued and still is continuing to pour in tons of money for the upliftment of the state as a whole which has not been properly used and about which the central Government never asked for any account. In fact this misuse of funds and not being accountable can be easily assessed as one of the main cause of disillusionment and frustration among the people. The money sent for the development of the state went into the hands of a few families and sections of society, leading to resentment among masses.
The Trauma of Kashmir: The Untold Reality

By

Omkar Razdan, 1999

In this book the author describes that the exodus of Kashmiri Pandits from the valley of Kashmir was the result of a meticulous plan carefully drawn up by outside agencies. The enmass fleeing of Kashmiri pandits from the valley of Kashmir for the first time in the last 500 years and the third time in the history of the valley was a direct consequence of the threats of death meted out to them in the early nineties of the twentieth century. Some vested interest have made the cause of their deserting the valley a controversial issue. Controversial opinions of course are held by a small minority. The planners and executors of the strategy deserve “Kudos”. The Kashmiri Pandits did not fit into their scheme for Kashmir valley. After all none without exception among the Pandits, had demanded right of self –determination for Kashmiri’s barring perhaps external Pandit Prem Nath Bazaz who was in any case no more. The die cast against the Pandits, therefore fitted into a logical plan to achieve for Kashmiri’s what had been denied to them for the last 50 years.

The author further explains that up to 1996, the value of their properties was quoted at rock bottom throw away prices. Many pessimists could not withstand of selling their properties during these years of slump. With the dominance of security forces over the forces of “Liberation movements “. The prices of immovable properties
rose steeply in 1997. The pandits who were dormant so far suddenly offered their properties for sale.

The author further states the displacement made the Kashmiri pandits to leave their property and houses at the place of origin. The author further describes that at some places, the houses and property of Kashmiri pundits have been occupied by the local people in Kashmir. About jobs, the author states that the government jobs which were available to pandits have been already filled by Muslim candidates.

The author further exposes one of the statement of one Kashmiri pandit namely Bushan Lal Bhat who happened to be the member of National Conference for 22 years. This Kashmiri pandit was nominated as the member of the legislative council [MLC] by Dr. Farooq Abdulla, the Chief Minister of the State. B.L. Bhat perceives that Kashmiri Pandits will be consumed by the 960 million people inhabiting the vast country that India is, “Pandits who can afford to buy homes and find good jobs outside the state are few and far between. The majority among them are clerks, typists, peons, and other class IV category people”.

The author further states the view of B.L. Bhat, who is of the view that it is very difficult for Kashmiri pandits to survive under 45 degree Celsius temperature in Indian plains with a salary of Rs. 5000-6000. He further states that P.V. Narasimha Rao, the former Prime minister of India had suggested establishment of six mini township for Kashmiri pandits having the potential to generate a reserve assembly
member. This arrangement well thought could be deliberated and acted upon in any suitable form. Mr. Bushan Lal Bhat was heading a group of 13 Kashmiri pandits from the tented camps in Jammu touring the villages in the valley with intense armed security cover. The group was surveying for themselves the pulse of the local population with a view to finding whether the time was ripe for them to return. This group visited many places adjoining to Reshmole. This group was nicely received by local population with warm hugs. B.L Bhat further states that, it is ripe time for Kashmiri pandits to return to valley of Kashmir.
Kashmiri Pandit’s Migration Most Painful Incident

By

Arjun (Kashmir times 28-12-02)

In this article, published in Kashmir Times, describes the migration of kashmiri pandits as the most shameful and painful event in the India history. The author describes migration as traumatic days for Kashmir pandits. The author in this articles states that senior congress leader Arjun Singh describes migration as painful for kashmiri pandits and has extended his full support to the displaced community in solving their grievances.

The writer in this article highlights the statement of Dr.B.L Koul, Dr.Koul in his statement stressed upon the government to draft a comprehensive plan for rehabilitation and return of kashmiri pandits, to begin employment avenues for kashmiri pandit unemployed youth, to improve conditions of the migrants camps, provide Houses rent and DA to employees, rehabilitate businessmen who were rendered jobless after migration, adequate security to all religious place in valley.

Dr. Kaul further stressed upon the government to provide healing touch ‘to the next kins of the Kashmir martyrs and to remove illegal encroachments from the properties left by Kashmiri migrants. Dr. Kaul also demanded probe into the killing of Tika Lal Taploo and Prem Nath.
Kashmir Distortion and Reality

By

Dina Nath Raina (1999)

In this book the author states that the Kashmiri pandits have become refugees in their own country. The word ‘refugee’ is taboo for the government because technically one can not become a refugee in one’s own country. But still Kashmiri pandit have become refugees and are in this condition for the last more than seventeen years. In this case, they are displaced persons.

The author further reveals that the choice of getting displaced was forced on them by the Pakistan – led terrorists. In this violence thousands of innocent human beings were killed. Residential houses as well as public buildings were targeted. Bridges and schools were burnt without any reason. Besides this many other destructions took place due to violence in Kashmir.

The author further reveals that these refugees (Kashmiri pandits) who were forced to abandon their homes and hearths, their fields and orchards, their jobs and business enterprises are now living in distress conditions. The armed terrorists killed many family members of the Kashmiri pandits brutally, without any reason, without their ever having given them the slightest provocation.

The author further states that due to the mass exodus, almost every section of the community, either employed or unemployed, traders or businessmen, men or women, young or old, urbanites or
ruralites, all have to suffer. Employees could not be adjusted; traders/businessmen could not be compensated. Women old as well as young were unable to understand and cope up the hostile environment and language.

The author further states that the student community became most affected, depressed and neglected section. They were not admitted or enrolled anywhere soon after their migration. After a hard struggle the Government opened the camp colleges and institutions but that too without the bare necessities of laboratories and other equipments needed for studies.

The author further reveals that the results of displaced students, who had appeared in the examination prior to migration, under the aegis of the Kashmir university were deliberately declared after a long time with a purpose to put a break to their future studies and not allowing them to “enter into colleges/ universities or for undergoing training in professional or technical courses. The Kashmir University with its camp office in Jammu, after a delay of two three years however, managed to start some courses of academic nature at post graduation level but many important branches for which students had aptitude like home science were left out. The seats were also restricted to limited number.

The author further states that the recruitment of unemployed migrant educated youth is rather gloomy. There might be hardly few cases of appointment made with regard to them but that percentage might be equivalent to naught.
Kashmir: A Tale of Partition Volume I

By

M.G.Chitkara, 2002

In this book, the author apart from other aspects has also highlighted the Chathi Singpora episode in the south Kashmir in which 36 Sikh were brutally killed and created panic in the Sikh community. This incident made Sikhs move from Kashmir and joined with the mass exodus of Kashmiri Pandits. The Sikhs have experienced the pains of migration at a gigantic scale at the time of partition of the country and to a lesser extent during the 1984 anti Sikh riots. Therefore, these fresh waves of migration by the Sikhs has opened new wounds and has added another chapter to their travails. The innocent killing further terrorized the Kashmiri pandits to flee from the valley.

The author further exposes that violence in Kashmir has affected everyone in Kashmir and has motivated the people to migrate to safer places. Over the innocent killing in Kashmir region, president Clinton once pointed out that south Asia is one of the most dangerous places in the world. The source of danger however is not India’s pursuit of a legitimate nuclear programme but cross-border terrorism, which with its acts of random savagery, subverts stability and peace not in this region but globally.

The author further states that from valley of Kashmir the whole of Hindu population (over 700,000) is systematically cleansed since
50 years, by means of rape, torture, dismemberment of body atrocities, terrorism, murders, kidnap and conversion to Islam. The basic cause of trouble in Kashmir is the present Muslim majority in the valley. From the advent of Islam 2000 the native Hindu population was brought down from 100% to 1% in the valley by sheer force and fraud.

In 1986 sudden and unprovoked attacks on Hindu Shrines, loot and arson in district Anantnag sent shivers down the spine of the hapless Hindus . It caused exodus of scores of families from the district Anantnag. In 1990 forced exodus of more than three lakh Hindus who ran for their lives abandoning all what they possessed. The author further states that a demographic change has taken place by hounding Kashmiri pandits out on the basis of faith and loyalty.

The author further states that when migrants were kept in different camps in Jammu, their condition was miserable. In the beginning there were no schooling for their children, no medical aid, no security. Any one can came any time and wipe them. According to national human rights commission Report, death rate in camps have gone up. People are being forced to sell their property in Kashmir at throw away rates. At the time of exodus about 12,000 Kashmiri pandits were in State Government Employment, of this more than 5000 have already retired and no fresh recruitment has taken place. As per author there will be no pandit in state government employment by the year of 2008. Thus there is ethnic cleansing in the administration too.
Report On

“The Impact of Migration on the Socio-economic Conditions of Kashmiri Displaced People”

By

M.L Koul 2005

The Author exposes that the prime cause for the migration of Kashmiri pandits and other minorities from the valley in the first half of 1990 was “insecurity of life and honor” due to the total collapse of the structures of governance and the anarchy, that prevailed in the face of Pro-Pakistani movement lead by the Islamic ideals and others who were Islamic diehards, With covert support from Pakistan in terms of training, arms, sanctuary and trained manpower. Their success was however due to a mix of fortuitous circumstances.

The author highlights that only 14% of the registered migrant families live in camps, the rest live, mostly in hired accommodation, on their own. The author further states that the proportion of rural families is more than half (59%); and 64% of these are dependent on relief; and most (60%) of these in turn are from old Anantnag District followed by old Baramulla District (28%). Most of the families with urban origin are from Srinagar District.

The author is of the view that large scale splits in families have disintegrated age old tradition of joint family system in the community, creating cultural social and economic insecurity particularly among the old and the aged, and also eroded cultural and
social space of the community. One of the main reasons for splits was the constraint of space particularly in the camps.

The author further highlights that after migration there has been substantial decline in the growth rate of population of the minority community with male population growing at a lower rate as compared to the female population. As per author, the crude death rates have increased substantially during the post migration period as compared to the pre-migration period due to new hostile environment. He is of the view that crude death rate increased from 5 to 7.8 for males and from 4.5 to 4.8 for females. Significant changes in the morbidity patterns in the post-migration period were observed. Some of the diseases unknown during the pre-migration period have suddenly surfaced after the migrations. The deaths due to snake bites were significantly high in the initial phases as camps were located in stony and bushy environment most suitable for snakes and other poisonous insects.

The author further highlights the education scenario of displaced migrants. He discloses that the proportion of educated and trained population has increased marginally during the post-migration period as compared to the rate of increase in literacy rate for other communities of the state except for those living in camps where it is low particularly for the rural families. In the house holds dependent on government services, provision of higher education (graduation, post graduation and professional and technical training) is high as compared to other occupational groups. The post migration period witnessed a significant shift towards enrolling children (both males
and females) for college level and for professional training courses. This shift is recorded for all categories of migrant families. In the case of female students admission in undergraduate and postgraduate courses located within the vicinity of their living places is more preferred by the families living in the camp localities as compared to families living in non-camp localities. The proportion of discontinuation of students education from camp localities is high at school, college and post-graduation/professional level particularly, so in case of girls, in order of ascendance. Major benefits of the reservations of seats in professional training courses mostly accrued families dwelling in non-camp locations with urban background. Services occupation benefited most as compared to the families who are drawing relief from the government. Camps with deficient eligibility levels are disadvantaged in taking benefit from reservation policy.

The author further exposes that professional trainings among males increased considerably after migration. In the case of females graduation level and vocational training has also increased after migration. But this change is more found in non-camp localities as compared to camp migrants.

The author further explains that the migrant families have undergone a significant shift in the employment and occupational status during the post migration period. Agricultural sector (over all 30%) vanished and instead it was replaced by a new category of jobless/reliance holders. Rural migrant households who had agriculture as their main source of sustenance in the Kashmir valley are now
dependent on government relief particularly in the camps. The author highlights that there is a significant decline in the self employed households engaged as traders or small businesses, particularly in the non-camp locations with a marked shift to private/ wage employment. The overall participation rate has declined sharply from 62% during the pre-migration period to 46% in the post-migration.
In the above book, the author mainly concentrates on the migration process, population characteristics, Socio-economic factors and rehabilitation of Kashmiri displaced migrants, presently living in Jammu. It is an attempt on the part of author to understand the emerging pattern of socio-economic landscape as developed by a migrant segment of population displaced from their original habitat due to ethno-religious compulsions. The author tries to explain the changes occurring in the Kashmiri pandit community within the frame work of socio-geography and typical Kashmiri sub-culture.

The author reveals that the overall work force of the Kashmiri displaced is 23.75%, which is far less than that the national average of 39.3% and even less than the state average of 36.3%. The author further highlights that the active labour force substantially low among the displaced migrants, it being as low as 17.20% in the Purkhoo migrant camp and the highest participation rate being 30.12% in the Muthi village.

The author explains the reasons of low work force of Kashmiri displaced as under:

1. Fairly large student/child population;
2. Less participation of women in the economic activities;
3. Unstable/ unsatisfactory jobs for the educated;
4. Lack of job opportunities;
5. The problem of unemployment, and
6. Out migration of educated workers.

Apart from this, another important contributing factor is the absence of agriculture activity in the new habitat. Majority of the migrants belonging to rural areas in Kashmir were owners of agricultural lands, orchards, etc and were thus engaged in productive work in one or the other form. After migration the whole lot of agricultural workers remains idle, and thereby contributing to the huge nonworking force. This is clear from the facts that camps, which are dominantly inhabited by population having rural back ground have less percentage of work forces than the non-camp migrants which have predominance of urbanites. As per author the percentage of work force in camps being 19.25 and in non camp areas being 23.75 respectively. The author further is of the view that after migration the section of women of rural areas were found idle, and thereby are termed as non-working force who previously were engaged in agricultural activities in one away or other in Kashmir.

The economy of any society depends upon the strength of its workforce. The employment of workforce can be classified under three heads viz, primary, secondary and tertiary activities.

The author explains that no Migrant work force is engaged in primary sector at the point of destination. It is so because, they have
no Agriculture land at the place of destination, where as they were owners of Agriculture land as well as in many cases, owned orchards at the place of origin. He further states that very few migrant work forces are engaged in secondary occupation due to virtually non-existence of industrial sector at the place of destination. However, most of the Migrant work force is engaged in tertiary sector. This work force is engaged in service sector viz working in Government / Private Service, banking, insurance and other commercial activities.
HEALTH TRAUMA IN KASHMIRI PANDIT REFUGEES
An OVERVIEW: KASHMIR SENTINEL, 1994, 1.4.

By

Dr. K.L. Chowdhary

The author highlights the impact of exodus on the health condition of the displaced people at the place of destination. According to the author, health, both physical and mental, has been the greatest causality. The author himself, a famous physician by profession, is of the view that due to forced exodus, the physical, mental, moral and spiritual functioning of displaced people is thrown out of gear. The terrible stresses and strains that dominate the struggle for survival result in the health trauma of the magnitude and severity not witnessed before and the emergence of new disease entities that were formerly relatively unknown to the displaced community. In fact health trauma has become a major challenge to the survival of the exiled Pandit Community.

The author further describes that a major segment of this population has been living in refugees camps in and around Jammu in the most miserable and hostile conditions which have been described variously as ‘sub human’, ‘beastly and not worth living even for animals’. One room tenements, ten feet by ten, with just a window and a door and tin and asbestos sheets as roofs in summer claiming victims to heat stroke and drops in winter to freeze their very existence.
The author further exposes that seventeen years of exile has given rise to dispersal, Diaspora and dissipation. The moral fabric of the people is tearing apart, the family structure has broken down, and the economic, social and administrative support has collapsed. The memories of terror, persecution and violence in the valley are super imposed upon a feeling of being dispossessed and uprooted. The trauma of forced exodus and the exposure to an alien and hostile environment are further compounded by the problems of acclimatization, lack of basic amenities like drinking water, drainage, and sewerage, absence of proper lavatory facilities, poor housing, over crowding and extremes of climate.
Violence or Economics: What Drives Internal Migration in Guatemala?

Economic Development & Cultural Change Volume 41,
November 4 July 1993

By

Andrew R. Morrison
Tulane University

The author in this research paper has analyzed interstate migration in the context of developing countries in general and Guatemala in particular. He states that the vast literature has produced a “Standard” migration model in which interstate migration depends on such factors as distance, wage and unemployment rates, educational characteristics, and average levels of human capital in source and destination areas. The most salient feature of this family of migration model is their focus on purely economic determinants of migration. Distance is viewed as a proxy for uncertainty or relocation and information costs, wages and unemployment rates are combined (in a probabilistic migration model) to yield estimate of the expected wage,’ human capital characteristics correct for differential labour quality between migration flows as well as for different migration propensities of different groups. This economic myopic is perhaps understandable, given the power of economic variables in predicting migration flows.

In several Latin American countries however, there is strong reason to believe that a particular non economic variable-fear of death from political violence – plays a key role in many individuals’
migration decisions. This is almost certainly the case in Guatemala and El Salvador in central America, and in Colombia and Peru in South America. He asserts that “purpose of this article is to embed political violence within a standard economic model of migration. It tests the hypothesis that violence is a key determinant of Migration decisions in a country suffering from endemic political violence.” In particular, he suggests a non-linear relationship between violence and Migration; while violence is posited to affect migration at all non zero levels, this effect intensifies as the level of violence escalates.

The country examined in this article is Guatemala, which has suffered from severe political violence since 1966, politically motivated violence has plagued Guatemala consistently since 1966, but the severity of this violence has followed a cyclical trend. A Guatemalan social scientist has described the periods of high violence as waves of terror. The first wave of terror coincided with an antiguerrilla offensive launched by the Guatemalan government in Late 1966. Simultaneously, clandestine rightist Organization began terror campaigns against labour leaders peasants, and leftist politicians.

He has highlighted that two distinct waves of terror began in 1969 and 1970, respectively. The role of clandestine organizations in the terror of the early 1970s was minimal; government security forces were responsible for most of the killings and torture. The acts of violence were selective, targeting leaders of the social democratic movement, labour unions, and the communist party. When the government lifted its state of siege in 1972, the third wave of terror
came to an end. Guatemala enjoyed an uneasy internal peace (with only a few killings of peasants and labourer leaders) until 1978.

The fourth wave of terror began October 1978 under the presidency of General Romeo Lucas Garcia, bringing with it the highest level of political violence ever experienced in Guatemala. The repression was originally a response to a popular uprising protesting increased bus fares, but its scope quickly widened. One author suggests that the military “aimed to crush all signs of resistance in the high lands … while the war was ostensibly against the guerrillas, the actual targets of military violence were Indian communities suspected of sympathizing with the guerrilla cause. By burning villages and terrorizing Indians, the army hoped to weaken the guerrillas by severing all links between them and rural communities which they depended on for supplies and information. The military was aided in this campaign by the emergence of several right-wing, clandestine organizations. Death squad activity continued unabated from 1978 to 1982.

While the number of individuals killed by the guerrillas, the military, and the death squards was relatively small (the national total was 1524 for the 1966-76 period), political violence has much wider demographic effects; internal migration fueled by individuals escaping violence has been significant. A recent study estimated that in 1986 there were between 100,000 and 250,000 individuals who had moved within Guatemala to escape political violence. Another 150000-360,000 had fled Guatemala to live in other countries. This amounts to between 3.1% and 7.5% of the national population. Other estimates
of those displaced internally are even higher. One source puts the number at between 500,000 and 10,000,000. Thus, while the number of deaths from politically motivated violence has been relatively small, the climate of fear that it has instilled – principally in rural residents – appears to have caused many individuals to migrate.

This article has broadened the traditional reduced from migration model to include politically motivated violence as a potentially important factor in individuals ‘migration calculus. For countries such as Guatemala, El Salvador, Colombia, and Peru – countries in which politically motivated violence is widespread – this addition to traditional reduced from migration models may have reasonably good explanatory power.

The policy implications of this research are quite strong. Migration flows are shaped by violence, and the effect of violence on migration tends to increase as the level of violence escalates. Consequently, a narrow focus on economic determinants of migration is inappropriate in high violence countries.

This paper has some relevance for the present study as it focuses on violence as a factor contributing to migration. However, the nature of violence in Guatemala was quite different from the nature of violence prevalent in the valley. In the former case it was military (government) violence and in the latter case, it is militants’ violence.
Crescent Over Kashmir: Politics of Mullaism

By

Anil Mahesh Wani 1993

The author in the above book high lights that the enmass exodus of Kashmiri Pandits from the valley in the wake of the current phase of terrorism was unprecedented. Never before had the minority community felt such despair, except once about 400 years ago, when only eleven families of this community survived following the onslaught of Sultan Sikandar.

The author further states that in the past much violence took place in Kashmir. In all the violence’s, Kashmiri pandits suffered a lot. This minority community by and large always remained in the vanguard of the tirade against the residents from other states who were posted in Kashmir. It is the turn of Kashmiri pundits now to be despised by the majority community which accused them of having dominated the political and economic scene of Kashmir for hundreds of years.

The author further states that there were good relations between Kashmiri pandits and Muslims in the Kashmir before the migration of Kashmiri pandits from the valley. The dress, language, living style, culture and genetic origin of both Muslims and Kashmiri pandits are identical.
The author highlights that there are a few exceptions on either side not withstanding. The Kashmiri pandits have managed, however to keep their traditional occupation with the written word alive, in spite of utmost difficulties faced by them in doing so. The maintained this wealth of learning within their fold at all costs. Kashmir pandits from centuries are dependent on petty services. Their Muslim brethren depended exclusively on agriculture, trade and the traditional arts for their sustenance. With good literacy rate among Kashmiri pandits, it became visible as a job-seeking community in the government hierarch.

The author further states that Kashmiri pandits were nearly three lakhs in 1947, they are only 70,000 now. The author is of the view that Kashmiri pandits left the valley because of discrimination in recruitments for jobs, admissions in educational institutionals and economic deprivation. The recent violence has shattered their confidence. They are feeling frustrated and bewildered.

The author has also described that when militancy started taking its place in Kashmir, the houses of Kashmiri pandits were attacked and their places of worships were badly damaged and at some places the members of Kashmiri pandits were beaten and harassed which thereby generated a feeling of insecurity which latter resulted into the flee of Kashmiri pandits from the valley of Kashmir.
Kashmiri Ecology and Environment New Concerns And Strategies

By

S.Bhatt, 2004

In this book author highlights the situation of Kashmir region after 1989 onwards and also describes the condition Kashmiri pandits who left Kashmir during 1990’s violence. About the Kashmir region, the author describes it the land of saints. People call it “Reshi Vaer” (The Garden of the Sages) in the local language. Kashmiri people are peace loving people. Before 1989, there was a complete peace in the Kashmir region. But after 1989 peace was turned out into violence. This violence compelled the Kashmir Pandits to migrate enmass from Kashmir to escape the wrath of the foreign sponsored and locally abetted terrorism. Kashmir, in fact had the indigenous tradition of humanism, tolerance and peaceful co-existence. But unfortunately Kashmir is no longer a ‘magical place’.

The author states that during the violence in Kashmir, Kashmiri pandit community started leaving their places and is now scattered all over the country and have become refugees in their own country. Some are languishing in camps, some in tattered tents, some in leaking one-room tenements and others in rented shelters. Not surprisingly, the vagaries of the changed environment, lack of privacy and economic support and the depression caused by displacement have affected them physically and mentally leading to a multitude of disease (earlier unheard of in the community ) and resulted in deduced birth rate and increased mortality rate.
The author further describes that violence in Kashmir has affected every house hold of Kashmiris- directly or indirectly. It has created widespread chaos, melancholy, distress and depression besides rendering thousands of families homeless. It has taken away innumerable precious lives, left hundreds of innocent children without parents and made young girls widows. Social fabric of Kashmir has also been disturbed. With the out – migration of thousands of Kashmiri pandits from Kashmir, villages and villages of Kashmir have emptied.

The author exposes that women of Kashmir (both in and outside) have suffered a lot during this violence. As victims they witnessed unimaginable suffering, which include the loss of their husbands, homes, sons and other family members.

The author further states that due to violence in Kashmir the quality of education has also been affected by indefinite strikes, intermittent closures, mass copying, favouritism and other disturbances including several educational institution being set on fire. According to recent estimate the dropout rate in schools is as higher as 47% at the primary level and 57% at middle school level, largely because of disturbances changes in family situations including loss of parents and general lack of interest . These children have been forced into economic activity (child labour) in agricultural fields, orchards in farms tending live stock and above all in the labour intensive carpet industry. Education system, health services and other developmental activities have come to a grinding halt.
“Focus on Jammu and Kashmir”

By


The author in the above book highlights how the migration of Kashmir Pandits took place in the initial 1990s. He is of the view that the killing of the prominent Kashmir pandits like Tika Lal Taploo, Lassa Koul and Pushkar Nath Handoo proved a warning signals to the well educated Pandit community which had started gradual migration from the Kashmir valley since January 1990. Besides this, the slogans of Nizam-i-Mustafa a pure Islamic administration further aggravated the fears among the Kashmiri pandits to flee from the valley. As a result of migration, some members of the Kashmiri pandits community died due to unfavourable environmental conditions such as heat wave and some of snake bites etc.

The Kashmiri pandits migrated to Udhampur, Jammu Kathua and other parts of India. The Governor’s administration identified camps for them and a migrant cell got established under the overall control of Relief Commissioner, Jammu. The Migrants had to face to acute problems such as shortage and ill housing. Sanitational, educational and health facilities etc., even though best efforts were made by the civil administration in providing basic amenities.

The author further exposes that in 1990 militancy in Kashmir was at its peak, militants burnt down educational institutions, government buildings, bridges etc throughout the valley. Such
activities extended to Doda District also where the School buildings, rest houses and other government buildings, bridges etc. were also burnt.

The author further states that the civil administration under the threats of the militants failed to exercise its duties fearlessly. The officers were forced to follow the militants advice rather dictates so the developmental activities came to a virtual halt.
Kashmir-Trail and Travail

By

Pyare Lal Koul 1996

In the above book, author has highlighted the problems of displaced students who suffered a lot in the initial stage of their migration. The three years courses for graduation have turned into six years courses for the displaced students. This was due to the hurdles, difficulties, delays created by the authorities of Kashmir University in the initial stage of migration. Due to delay in results the displaced students aspiring for joining post –graduation classes or Ph.D started giving up the idea of pursuing their studies further.

The author further exposes that the displaced students were fed up with the weak and ineffective policies of the state and centre in the initial stage of migration. But latter intervening of different states saved the situation which might have otherwise found expression in any shape and manner, none too good and pleasing. It was latter coalition government of Shive Sena and BJP Maharashtra, which has shown a remarkable concern about the Kashmir displaced students. The Maharashtra government has accommodated the Kashmiri displaced students in Engineering, M.B.A and other disciplines, even beyond expectations. The displaced people also likes to record its appreciations for the BJP Government of Delhi, Rajasthan and Gujarat for providing jobs to the members of this displaced community and also helping them in many other ways.
The author further states that displaced community at the place of destination suffered a lot through Jammu Joint Students Front. In the initial days of their migrations, Jammu Joint Students Front start giving slogans against Kashmiri displaced people. Their demands were that no displaced students be given admission to any Government Schools, Colleges or University nor to any other Government technical, Medical, Engineering, Professional colleges or institutes, no displaced persons be recruited and employed for any Government or Semi Government under taking/corporations or Bank located and functioning in Jammu, and no displaced government employee be absorbed, adjusted or posted in Jammu against any vacancy or post available in Jammu. These things further added to their problems and made their living miserable.

The author further describes the conditions of displaced employees, who suffered a lot so far as their adjustment and promotions are concerned. The author points out that employees feel handicapped, discriminated and stagnated, suffering unnecessarily undeserved infirmities being attached to them.

The author also highlights the conditions of displaced traders and businessman at the place of destination. These traders and Businessman were economically in good condition at the place of origin. After the exodus, the economic condition of this section of displaced group has gone bad to worse. They merely depend on relief.
My Frozen Turbulence in Kashmir

By

Jagmohan(1996)

In this book author explains that when he arrived in Kashmir as Governor of the J&K state, he found that there were 44 terrorist organizations operating in the valley. Important, amongst them were the JKLF, the Hizbul-Mujahadeen, the Students Liberation Front, the people’s league, the Allah Tigers. All were working under the chairmanship of a local advocate. But the real guidance and direction to almost all these organizations came from Pakistan occupied Kashmir and Pakistan. These organizations were operating openly and made frequently declarations.

The author (Jagmohan) further states that, these terrorist organizations made it clear to the people of Kashmir that they should surrender Indian passports. The shopkeepers were ordered to paint their hoardings green, hoist, green flags, write slogans and observe ‘hartals’ whenever calls in this regard were given. Their diktat was law, and the punishment was stoning, arson or even a bullet. The public were also instructed not to pay taxes. Consequently threats of extermination, selective killings, rape, molestation, pasting of threatening posters etc lead to a large scale exodus of people prominently Kashmiri Pandits from the valley. Almost three lakh people from Kashmir during the year 1990 onwards fled from Kashmir.
The author further asserts that the deep crises through which the Kashmir migrants, or for that matter the entire Kashmir, is passing is really the crises of Indian values- the perversion, in practice, of its constitutional, political, social and moral norms.”

The author’s (Jagmohan’s) explanations of the problems in his book Frozen Turbulence in Kashmir has said that the current phase of Kashmiri pandits misfortune is the most calamitous. The grim tragedy is compounded by the equally grim irony that one of the most intelligent, subtle, versatile, and proud community of the country is being virtually reduced to extinction in free India. It is suffering not under the fanatics Zeal of mediaeval sultans like Sikander or under the tyrannical regime of the Afghan Governors, but under the supposedly secular rule of Rajive Gandhi, V.P Singh and the like whose unabashed search for personal and political power is symbolized by the callous and calculated disregard of the Kashmiri migrants’ current miserable plight and the terrible future that stares them in the face. And to fill their cup of sorrow, there are bodies like the committee for initiative on Kashmir’ which are over-anxious and over-active to rub salt into their wounds.

In a soft, superficial, permissive and, in many ways, cruel India which has the tragic distinction of creating over one lakh refugees from its own flesh and blood and then casting them aside like masterless cattle to fend for themselves on the busy and heartless avenues of soulless cities, the chances for Kashmiri pandits to survive as a distinct community are next to nothing. Split, scattered, and deserted practically by all, though for different reasons, they stand
today all alone, looking hopelessly at a leaking, rudderless boat at their feet and an extremely rough and tumultuous sea to face before they can reach a safe shore across to plant their feet firmly on an assured future.

Tragically the ‘migrants’ own kith and kin, their own high-placed Stalwarts, too, have forsaken them. Where are those influential Kauls, Sukhdars, Nehrus and Dhars? Why have they not came forward and provided Solace and meaningful leadership to the indigent and resourceless migrants?

The author (Jagmohan) further is of the view that he (author) himself have seen tears flowing from the eyes hapless migrants and also perceived the imprints of terror permanently etched on their minds.

The author (Jagmohan) further explains that he (author) have no doubt that had these (displaced) great sons of the valley taken the trouble of flying even for a few hours to Jammu and seen the true face of Kashmir in the camps, they would not have remained mute spectators of the tragedy or contented themselves with sterile discussions at seminars sponsored by the interested parties. If nothing else, they could have helped in countering the disininformation spread by them. And if, during the course of this endeavour, they could assuage the suffering of these unfortunate people, they would have earned something for the life to come.
“Looking To the Future”

By

Kaw, Bhatt, Dhar, Kaul, Bamzai(2001)

This book represents the proceedings of a National Seminar held on 12 March, 2000 by Kashmiri Education, culture and Science Society (KECSS), Pomposh Enclave New Delhi. The different presentations of papers in the book by different authors are presented to study and analyze some parts of Kashmiri pandit cultural heritage. The authors also interpret and unearth a large part of Kashmiri pandit heritage which will open new doors to the understanding of the universe. The chapters also threw light upon various facts of the cultural, spiritual and other aspects of life of this outstanding community. It is hoped that this book will inspire many scholars to study more of the cultural heritage of Kashmiri pundits.

The author further states that the displacement has resulted in loss of their land, property, homes, educational and employment opportunities, besides leading to break up families, social and cultural community ties. Their forced displacement has had devastating consequences on the socio-psychological, physical, health and demographic profile of the Kashmiri pandit community which is on the verge of extinction.

The author further states that continued state of homelessness, deprivalion and insecurity has pushed this displaced community to a state of continuing chronic stress. This has led to deterioration in the
overall physical and mental health of the community. High death and low birth rates, ageing, diseases like diabetes, asthma, high blood pressure, tuberculosis, heart attacks and strokes have overtaken these hapless people.

The author further explains that more than 8000 displaced kashmiri pandits have died during about 10 years of displacement due to exposure to hostile environs, snake bites, heath strokes, heart, nervous and other ailments.

The author further reveals the statement of one of the physician and dialectologist of Jammu who is of the view that there is a wide prevalence of diabetes mellitus and high blood pressure amongst the displaced Kashmiri pandits due to continuing chronic stress. According to him, people at the younger age of 35-40 have got diabetes, which has adversely affected the productive year’s life of this community. As per the health conditions of displaced people, and the diseases found author is of the view that many other diseases like impotence, hypertension, psychological disorders and serious respiratory illness and tuberculosis cases has been found in the displaced community to a large extent.

The author further states that the major problem encountered by the displaced community has been the loss of their immovable properties, houses, shops, agricultural land, orchards, tress and live stock, which they left behind. More than 30,000 houses belonging to Kashmiri pandits, hundreds of their business establishments, educational, cultural and religious institutions have been destroyed
with the object of decimating all traces of the 5000 years old indigenous minority community.

The author reveals that the condition of the Kashmiri pandits who belonged to rural Kashmir and who were depended for their livelihood on their agricultural land, orchards and cattle is worse. Most of their land stands encroached and orchards destroyed. According to an estimate prepared by the Kashmiri Migrant Fruit Growers Association, about 9600 orchardists belonging to them had about 3600 hectares of orchards of apples, walnuts, almonds etc. Before the exodus they had in their possession about 5,0000 apples, 130,000 walnut, 25000 almond and 15,000 other fruit trees, which yielded an annual output of 15,000 metric tones of apples, 3200 mt of walnuts, 375000 kgs of almonds and 30,000 boxes of other fruits with a total value of about 34.42 crores of rupees.
“Beyond the Kashmir Valley”

By

Hari Om (1998)

This book has been divided into six chapters. In the fourth chapter of this book, several organizations of the Kashmiri pandits have given their views regarding rehabilitations of Kashmiri pandits. Since April 1990, several front organizations of the Kashmiri pandits like the All State Kashmiri Pandit Conference (ASKPCC), Kashmiri Pandit Sabha (KPs), Kashmiri Samita (KS), All India Kashmiri Pandit Conference (AIKPC), Panun Kashmir (our Kashmir), Panun Kashmir Movement (PKM), Indo-European Kashmir Forum (IEFF), Indo-American Kashmiri Forum (IAKF), Daughters of Vitasta (Jhelum) and outside India in favour of a fool proof political instrument that guarantees the three lakh internally displaced and other Kashmiri, Hindus’ safety and security, as also permanently ensures their effective and real say and participation in all democratic and economic processes in Kashmir. As a matter of fact While organizations like the ASKPC have been vouching for a dispensation that non only” reorganizes the scattered Hindu Minority in a manner that will create a security Zone with concentrated Hindu population in the valley” but also recognizes its right to determine its own political future itself’ in case the demand of the Kashmiri Muslim leadership for a special status of Kashmir In the name of preserving its Muslim identity,” is conceded, the outfit like the Panun Kashmir, PKM, IAKF and Daughters of Vitaste have been advocating that “four
percent (84,000 sq. km) of the land area in Jammu & Kashmir” north-east of the vitasta be set apart forth with for the setting up of a “home land” for the Kashmiri Hindus; that the area so earmarked be granted the “status of union Territory,” and that the “Proposed union Territory must guarantee un-diluted flow of the Indian constitution, which stands for democracy, pluralism and freedom. Even the opponents of a separate homeland or security zone like T. N. Kaul have been suggesting that “it would be worth while to consider a few relatively safe and secure localities both in Urban and rural areas from which the Migrants were forced to leave.

The refrain of all the Kashmiri Hindu organizations is that neither the “internally displaced Kashmiri pandits nor those who migrated from the valley before 1990” would make common cause with the valley’s Muslims leaders who clamour for Jammu and Kashmir’s separation from India and “Nizam-e-Mustafa” or call for “Pre 1953 constitutional position” yet another upshot of their argument is that the lasting solution to the problems inflicting the Kashmiri pandit’s lies not in their return from what they call “Cow-shed like – tenements” in Jammu and elsewhere between Srinagar and Avantipur in the salubrious Kashmir, but in Separate dispensation within the valley and under the Indian constitution. Though the author has brilliantly dealt with the genesis of migration of the pandits yet it has not covered the economic impact of migration.
Smouldering and Contentions Issues in Kashmir

By


In this book author highlights the propaganda campaign against minorities of Kashmir. The ethnic extermination of minorities from valley since 1989 has aimed to eliminate resistance to the fundamental forces in Kashmir. The minorities, they claim had stubbornly opposed the secessionist movement and their resistance to the militancy, could be useful to the Indian security forces in their counter operations. The campaign to eliminate the minorities was put into operation with ruthless abandon and had they not sensed the danger, while the escape routes were still open, many more thousands of them would have been massacred.

The author further exposes that the abductions, kidnappings, torture, killings and Criminal assault on minority women, were more extensive in rural areas than in the townships, where the incidence of killing was higher. Most of the people killed were shot dead wherever they were found. In the township, the attack was sudden and effective, because it was aimed at a quicker cleansing of the minorities from the valley.

The author further highlights that right from 1989, when the violence commenced, the secessionists followed scorched earth policy of demolishing minority localities, dispossessing them of their land, orchards, business establishments, traders, shops and other
properties and deprive them of the means of their livelihood. During the months after their exodus their houses were ransacked and the belongings and household goods and property, left behind by the fleeing families, looted. Many of the houses were torched, the houses which were not burnt, were occupied by mercenaries serving the secessionist organization. The Premises of the business establishments, shops and commercial establishments were also taken over by the activists who supported the militancy. In the rural areas, agricultural land, orchards and the lands attached with the burnt houses, were nibbled away by activists supporting various secessionist organizations.
Methodology and Study Frame

Through late eighties and throughout the nineties and early part of the 21st century, a considerable variety of material was published on Kashmir and Kashmiris (mainly due to the rise of violence/terrorism/militancy in the state J&K). Most of this literature deals with the politics, religion, history, mythology etc of the place. Very little attention however has been paid to the problem of the uprooting of the Kashmiri Pandits. In fact, the few observations of sociological import that were made in this connection were often at variance with one another. Further most of these accounts are in the nature of newspaper reports, journals, notes, dissertations (Project reports) which offer only a partial and limited view of the Kashmiri Pandit Society and their migration as such. Therefore, it was imperative for this researcher to review virtually all the available material on Kashmir and Kashmiri Pandit in order to build up a general profile of their traditional society; Kashmiri Pandits, even today, can best be understood through their past. But so far as economic conditions of Kashmiri Pandits are concerned, not much has been written anywhere. Their economic condition was however better in Kashmir. The reasons behind this were that because of their high literacy. It was due to their better literacy rate that they were mostly employed in state as well as in Centre Govt. Departments. Now they are displaced having been forced to leave their place of origin in the year (1989-90) because of terrorist violence in Kashmir valley. The leaving of their movable and immovable property behind has created a kind of disequilibrium in their social and economic life. In order to
know more in particularly their economic as well as social condition at the place of destination, a secondary source was an equally important part of the method as collection of the basic data. The present study, which deals primarily with the Kashmiri Pandit Diaspora Community that was uprooted from Kashmir in the wake of escalated militant activities since 1989-90 involved the following stages in its research methodology:

1) Collection of secondary data from traditional sources, such as research journals, pamphlets, books, census organization, metrological departments, relief commissioner (Migrants) Jammu, etc.

2) Collection of primary data through field work and questionnaires.

3) Statistical and scientific processing of data and tabulation thereafter.

4) Representation of processed data graphically, because it is most distinctive technique in economic research.

5) Data analysis.

6) Conclusion.

**Universe and Sample Selection**

The present study deals primarily with the community which was uprooted by militancy in Kashmir valley and who migrated to Jammu after sudden spurt in violence in 1989-90. Approximately
49,760 families settled down (initially temporarily) in Jammu division and some 21,199 families in other parts of the country. However the researcher has restricted his study to Jammu tehsil only. The study is based on a sampled survey of 300 households which includes 150 households from Purkhoo Migrant camp, 100 households from Mishriwalla Migrant camp and 50 households from Non-camp areas of Jammu division.

For collection of data, a questionnaire was framed by the researcher. In most of the households almost the entire family participated in responding to the questionnaire. Being a Kashmiri migrant himself the present researcher did not have a much difficulties in getting information. It was easy to get their willing co-operation. Information was obtained by recording the responses of the heads or responsible members of the households. These interviews were conducted for about two months. The data collected from the households surveys have been tabulated both manually as well as electronically.

**Limitations**

Following are the limitations and difficulties under which the present study was carried out:

1. Migrants are fed up with surveys for they believe that everybody is cashing in on migrants. “They just come and collect the data. We don’t get anything in return” is the general answer which a researcher is confronted with.
2. Families and their structures are being stated in accordance with the number and persons registered with the Relief commissioner. Migrant families suspect that the surveyors may be persons from the office of the Relief commissioner making verifications. This problem is particularly more pronounced in camps and with families getting cash compensation from the government than with migrant government employees holding ration cards.

3) The data regarding immovable properties are highly unreliable as migrants overstate the measure and amount of land, orchards, house etc left behind by them in Kashmir.

4) Relief in cash and kind conceals reality. Small family sizes may have been stated/ created artificially for availing the quantum of relief which has a ceiling of four family members only. Kashmiri migrants can be broadly divided into two categories- camp Migrants and non-camp migrants.

**Category 1:**

**Camp Migrants:**- These are families living in migrant camps set up by the Government.

These families live in different migrant camps in and around Jammu city. In all, there are eight migrant camps exclusively set up for the migrants from Kashmir valley. Seven of these camps, namely, Purkhoo (phase-1), Purkhoo (phase -2), Purkhoo (phase- 3), Muthi (Phase-1), Muthi (Phase-2), Nagrota
and Mishriwalla are located in Jammu district while one, namely, Battal-balian is located in Udhumpur district.

Initially, most of these migrant families were provided with tented accommodation. Later, they were allotted one room tenements in the same areas in a phased manner.

**Category 2:**

**Non-Camp Migrants:** - These are families living outside migrant camps set up by the government. The migrants who did not live in the tented accommodation initially for one or the other reason were as pointed out above, generally left to their own initiative in the matter of rehabilitation. These migrants are either putting up in rented houses or have constructed their own houses. The newly constructed houses have given a fillip to housing activity in Jammu and quite a number of new colonies have come up in the last decade or so. These migrant colonies are mainly located on the urban peripheries of the Jammu city.

These migrants are further divided into two categories.

**Category A:**

**Relief Holder**

These Kashmiri migrants, at present, get a cash assistance of Rs 1000 per soul per month subject to a maximum of Rs 4000 per month per family of four or more members. They are also provided with dry rations of 9kg rice and 2kg flour per head (with no maximum limit) and 1kg sugar per family per month.
This category also includes pensioners and daily wagers who get the difference of pension and cash assistance if their pension or daily wages are below the maximum prescribed limit.

Category B:

Non-Relief Holders

This includes government servants who draw salaries from their respective departments in Jammu. Accordingly, they do not get any rations or cash assistance. The government servants can, however, live in camps (if they get an accommodation). Some of these migrant employees have been accommodated/adjusted in various departments while others are paid ‘leave salary’.

Design of the study

The present study has been divided into seven chapters, besides bibliography. Various chapters address various dimensions of the problem under study. Chapter I include the introduction, review of literature on the subject, the kind of methodology used and various objectives and hypothesis of the research project.

Chapter II addresses the demographic compositions of migrant families—their age and sex compositions, child population, male and female ratio, and marital status (both in pre and post migration periods). Chapter III an analysis of the education profile of camp and non-camp migrants has been presented and this highlights literacy rate and an overall education scenario in
the pre- and post- migration times. Chapter IV studies the employment and occupational status of the camp and non-camp dwellers. Chapter V exposes the impact of migration on income. Chapter VI deals with the impact of migration on the social conditions of the migrants—it highlights their health status, housing conditions and their relationship with the local people, their marriages and other social aspects. Finally chapter VII, which is the last chapter or conclusion of the present study, sums up the main findings of the research project; it also suggests some remedial measures for the amelioration of the lot of the migrant population.

Main objectives and Hypothesis

In consonance with the statement of the problem made above, the main objectives of the present study are:

1. to study the economic impact of migration on the income and employment of the affected people;

2. to assess the impact of migration on educational conditions of the migrants;

3. to analyze the processes and the problems arising out of the social adjustment of the migrants; and

4. to study the living and the working conditions of the migrants in different Camp locations. In tune with the scope of the problem under investigation as indicated in the aforementioned objectives, the three hypotheses,
which have been put to test in the present research work are as follows:-

1. that displacement of Kashmiri due to forced migration has adversely affected their economic conditions

2. that migration has led a drastic deterioration in the living conditions of the migrants.

3. that migration has brought about unforeseen changes in employment pattern of the migrants.
CHAPTER – II

DEMOGRAPHIC COMPOSITION

Demographic composition gives an idea of the population structure of a region. Such a study brings forth significant socio-economic implications having a bearing on the state policy in several ways. It is in the light of this background that demographic composition of migrant families has been studied with respect to its age and sex composition, fertility and mortality etc.

Age composition at the place of origin

Division of total population into different age groups is referred to as Age composition. It is the basic determinant of a nation’s man-power supply and by effecting the fertility and mortality rates, it affects the characteristics of population. Population geographers have adopted three techniques to analyze age structure, namely, age pyramid, age groups and age indices.

Age structure of a society, community or a nation can be studied by dividing the entire population into different age groups. For the present study 0-15 age group has been considered young age group, because it has been observed that the child till the age of 15 does not perform any economically productive activity. This age group, especially among Kashmiri migrants, is economically unproductive and the most expensive as it has to be provided with food, clothing, education etc. This age group is highly dependent upon the age group of 15-60 years. The population which falls in the age
group of 15-60 is considered as more reproductive, demographically more mobile and economically most productive. And, the people who have attained the age of 60 and above fall in the old age group. The old age group is biologically least productive, economically more dependent and demographically least mobile.

The survey undertaken for the present study reveals that in 300 Households there were 1436 persons in all at the place of origin, in which 785 were males and 651 females. The following table 2.1 depicts the overall age composition of Kashmiri migrants on the eve of migration at their native places. Kashmiri migrants after their displacement settled mostly in the camps but some of their also settled in own/rented accommodation. So, the table has been accordingly divided into two categories viz, Camp and non-camp areas as information regarding age composition was gathered at the place of destination by the researcher.
As is evident from the data presented in the table 2.1 above, as much as 27.36 percent of the total migrant population on the eve of migration was below the age of 15 years, while the highest percentage (i.e. 25.62% and 37.11%) was in the age group of 15-30 and 30-60 years. There was a comparatively small percentage of population in the old age group (60+years) i.e., 9.88 percent. Thus, the age composition of Kashmiri Migrants at the place of origin was totally in contrast to the national scenario. The low proportion (27.36%) of young population (0-15 years) among Kashmiri Migrants is almost comparable to developed countries where the proportion of children (0-15 years) is 20-25 percent. Since there is a direct correlation between birth rates and proportion of young population, the Kashmiri Migrant, thus seem to be having low birth rates. It can be safely inferred that low fertility is universally a rational response to socio-economic conditions. In developed countries like USA, France, England, Norway, Russia, Germany and other European countries, the age distribution in the age group of 0-15 and 60+ years is 26.7 percent and 9.6 percent. (Rajendra K. Sharma, 2004)

Comparative analysis of camp and non-camp migrants at the place of origin, as depicted in the table 2.1 reveals that the percentage of males in the age group of 0-15 was higher in non-camp i.e. 28.66 as compared to two camps, where it was recorded 26.07% and 22.22% respectively. The reverse is the situation in case of females falling in the same age group. The non-camp localities show low percentage of females’ i.e. 24.47% as compared to two camps, where it was higher at 34.63% and 30.69% respectively. On the other hand, the percentage
of old age males of non-camp area falling in the age group of (60+years) was higher at 12.66% as compared to two camps, where it was low at 9.33% and 11.37% respectively. But in case of old age females it was low i.e. 7.69% at non-camp area as compared to two camps, where it was 8.29% and 9.24% respectively.

Age composition of the migrant families at the place of Destination

By age composition we mean classification of population in different age groups. Age and sex are the two basic demographic characteristics of population that exercise considerable influence on the economy of a society. The importance of age composition is obvious. A person’s age is an important factor that determines whether he/she is dependent or earning and also it influences work force participation rate. Further, the age composition has direct repercussions on the birth rate, death rate and marriage rate. Migration always has demographic consequences since it is people who move from one region to another and changes the demographic structure of both the places of origin and those of destination. It changes the distribution, growth, age, sex, literacy, occupation, fertility and mortality of people. (Atallah and Sinha, 1987)

The table 2.2 given below depicts the overall sex-wise age composition of camp/non-camp migrants of three areas at the place of destination. In the age group of below 15 years (0-15), overall 33.27% Male/Female population was recorded, the highest population falling in the group i.e. 410 out of 1232 people. There has been a slight increase in the population in this age group of 0-15 at the place of
destination as compared to the place of origin. This increase in the population has been noticed particularly at Purkhoo migrant camp; where from 50% of the sample has been taken for the present study. It needs to be pointed out here that an increase in population might have been occurred due to receive relief incentives. The Kashmiri migrants (Only relief holders) at present are getting a cash assistance of Rs.1,000 per soul per month subject to a maximum of Rs.4,000 per month per family of four or more members. They are also being provided with dry rations of 9Kg rice and 2Kg flour per head (with no maximum limit) and 1Kg sugar per family per month. It is due to this reason there has been an increase in the population falling in this age group of 0-15 years at the place of destination. On the other hand 10.22% of the total population belonged to the age group of above 60 years. In this age group lowest Male/Female population was recorded. In the other two age groups i.e. (15-30) and (30-60), 23.53% and 32.95% Male/Female population was observed respectively. Age and sex composition of camp and non-camp were also studied separately. Comparative analysis of camp and non-camp Migrants as depicted in the table 2.2 reveals that there are a low percentage of males i.e. 21.69% in the age group of (0-15 years) at non-camp area, as compared to two camp locations, where it was observed 27.47% and 30.56% respectively. However, the non-camp migrants are having a higher percentage of females i.e. 44.95% in the same age group, as compared to camps, where it was 38.97% and 37.26% respectively. On the other hand a low percentage of aged females falling in the age group of (60+years) i.e. 6.42% was observed at non-camp locations as
compared to camps, where it was 8.71% and 9.12% respectively. The percentage of male aged (60+years) at non-camp was 12.26%, as compared to camps, where it was noticed 12.61% and 10.97% respectively.
Child Population (0-6) years at the place of origin

A cursory look at the child population in the age group 0-6, although primarily intended for calculating the literacy rates, may provide possible linkages with growth of Kashmiri Migrant Population. The table 2.3 given below reveals the child population of the age group of 0-6 years of age at the place of origin. The information regarding the child population has been gathered by the researcher at the place of destination. The table reveals the child population of three separate areas of Kashmiri Migrants and also its sex-wise proportion to the total population. It can be seen that the child population among Kashmiri Migrants was just 6.19 percent of the total population, which is quite low. The table further states that the number of male children was higher as compared to female children. This is due to the reason that there is a natural tendency to prefer male child to female child, as it would help the parents in the old age and to achieve this end, perhaps people resort to female foeticide. That is why the child population falling in the age group of 0-6 shows dominance of males at the place of origin.
Table: 2.3 Child population (0-6 years) of age camp/non-camp migrants (at the place of origin)

<table>
<thead>
<tr>
<th>Area/camp - non-camp Migrants</th>
<th>(0-6) Age Group population</th>
<th>Total Male/Female (0-6)</th>
<th>Total male/Female population</th>
<th>Total population</th>
<th>%age of child population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>Mishriwalla migrant camp</td>
<td>17</td>
<td>13</td>
<td>30</td>
<td>257</td>
<td>205</td>
</tr>
<tr>
<td>Purkho migrant camp</td>
<td>19</td>
<td>15</td>
<td>34</td>
<td>378</td>
<td>303</td>
</tr>
<tr>
<td>Non-camp migrants</td>
<td>13</td>
<td>12</td>
<td>25</td>
<td>150</td>
<td>143</td>
</tr>
<tr>
<td>Total</td>
<td>49</td>
<td>40</td>
<td>89</td>
<td>785</td>
<td>651</td>
</tr>
</tbody>
</table>

Source: - Survey data

Child population (0-6) years of age at the place of Destination

Sex-wise analysis of migrant child population falling in the age group of 0-6 years of age shows dominance of female at camp locations. The table 2.4 given below reveals camp/non-camp child population. The percentage of child population of Mishriwalla migrant camp and Purkho migrant camp was 5.99% and 5% respectively. In case of non-camp migrants, the percentage of child population was 11.16, which is higher than camp migrants? The overall child population at the place of destination was 6.41% which is higher as compared to the overall child population at the place of origin, where it was just 6.14 percent. The low percentage of child
population in camp localities as compared to non-camp area was perhaps due to lack of privacy experienced by camp migrants. Also, the trend of giving preference to male child has undergone a change due to modern attitude of the parents. The people in all sections of the society now give equal importance to both male and female children.

Table-2.4: Child population (0-6 years) of age of camp and non-camp migrants (at the place of Destination)

<table>
<thead>
<tr>
<th>Area/camp-non camp</th>
<th>(0-6) Age group population</th>
<th>Total M/F (0-6)</th>
<th>Total M/F population</th>
<th>Total population</th>
<th>% age of child population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>Mishriwolla migrant camp</td>
<td>12</td>
<td>13</td>
<td>25</td>
<td>195</td>
<td>417</td>
</tr>
<tr>
<td>Purkhoo migrant camp</td>
<td>14</td>
<td>16</td>
<td>30</td>
<td>263</td>
<td>600</td>
</tr>
<tr>
<td>Non-camp migrants</td>
<td>13</td>
<td>11</td>
<td>24</td>
<td>109</td>
<td>215</td>
</tr>
<tr>
<td>Total</td>
<td>39</td>
<td>40</td>
<td>79</td>
<td>567</td>
<td>1232</td>
</tr>
</tbody>
</table>

Source:-Survey Data

Sex-Ratio at the place of origin

Sex ratio expresses the proportion of two sexes in the total population. It simply means the number of females per thousand males. The sex ratio can be found out with the help of the following formula:-

\[
\text{Sex ratio} = \frac{pf \times 1000}{Pm}
\]
Where pf and pm stand for total female and male population respectively. Thus, a Sex ratio of 1,000 implies complete parity between the two sexes. Ratio above 1,000 indicates excess of females over males and those below 1,000 indicate a deficit of females. The existing pictures of sex ratio at the place of origin has been Shown in the table 2.5 given below.

An analysis of the table reveals that the overall average sex ratio of the sampled households of the Kashmiri Migrants at the place of origin was 829.29 females per thousand males. Similarly, analysis of sex-ratio of presently camp and non-camp migrants at the place of origin reveals that the sex-ratio was relatively lower among the Mishriwalla and Purkhoo camp migrants(below 900) than among the non-camp migrants(953.33).

Table-2.5: Sex Ratio of camp/non-camp migrants (at the place of origin)

<table>
<thead>
<tr>
<th>Place of origin</th>
<th>Males</th>
<th>Females</th>
<th>Sex Ratio (per thousand)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mishriwalla migrant camp</td>
<td>257</td>
<td>205</td>
<td>797.66</td>
</tr>
<tr>
<td>Purkhoo Migrant camp</td>
<td>378</td>
<td>303</td>
<td>801.58</td>
</tr>
<tr>
<td>Non-camp Migrants</td>
<td>150</td>
<td>143</td>
<td>953.33</td>
</tr>
<tr>
<td>Total</td>
<td>785</td>
<td>651</td>
<td>829.29</td>
</tr>
</tbody>
</table>

Source:-Survey Data

Sex Ratio at the Place of Destination

The existing picture of sex ratio in the selected camp and non-camp areas of Kashmiri Migrants at the place of destination has been shown in the table 2.6 given below. An analysis of the table reveals that the overall sex ratio of the sampled households of the Kashmiri
Migrants at the place of destination is 852.63 females per thousand males. Comparative analysis of the camp and non-camp Migrants un-masks that sex ratio in camp areas is lower than that in non-camp areas. The sex ratio of Mishriwalla and Purkhoo Migrants stands at 878.37 and 780.41 respectively which is lower than the non-camp Migrants (1028.30). Similarly, further analysis of selected areas of Kashmiri migrants clearly show that in two Migrant camps (Mishriwalla camp, Purkhoo camp) the sex ratio is very low. It is below 900. In the Non-camp area sex ratio ranges between 1001 and 1051. This shows predominance of females in the Non-camp area. Also, the overall sex-ratio at the place of destination has gone up as compared to the place of origin. This is due to the reason, that previously people were giving much more importance only to male child, but at present this trend has some what changed among all the sections of the society. It needs to be pointed out here that due to changed attitudes of people, discrimination against the female child has decreased.

**Table -2.6: Sex Ratio of camp and non-camp migrants (at the place of Destination)**

<table>
<thead>
<tr>
<th>Area</th>
<th>Males</th>
<th>Females</th>
<th>Sex Ratio(1000)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mishriwalla migrant camp</td>
<td>222</td>
<td>195</td>
<td>878.37</td>
</tr>
<tr>
<td>Purkhoo migrant camp</td>
<td>337</td>
<td>263</td>
<td>780.41</td>
</tr>
<tr>
<td>Non-camp migrants</td>
<td>106</td>
<td>109</td>
<td>1028.30</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>665</strong></td>
<td><strong>567</strong></td>
<td><strong>852.63</strong></td>
</tr>
</tbody>
</table>

*Source:* Survey Data
Marital Status (at the place of origin)

Marital status refers to the proportion of a population that are married, widow/er or divorced. Not only is an individual’s personal happiness strongly dependent upon his marital status but the well-being of any society is also conditioned by the proportion of its people falling within the several marital groups. These proportions are directly influenced by age structure, sex ratio, social institutions and economic conditions. Thus, marital status is never constant; it varies from society to society, community to community and place to place. The total population was categorized into un-married, married, widow/er and divorced categories. This is shown in the table 2.7 given below.
The table 2.7 reveals that the overall percentage of male/female unmarried and married population was 53.13 and 44.42 respectively. The percentage of widow/er in the sample was 2.43 and none was found divorced at the place of origin. Marital status of camp and non-camp Migrants (at the place of origin) was worked out separately as shown in the table given above. Comparative analysis of camp and non-camp un-masks that the percentage of both male/female un-married migrants i.e. 64% and 58.04% was higher at non-camp areas as compared to camp locations, where it was 60.31% for males and 54.14% at Mishriwalla migrant camp and 51.32% for males and 40.92% for females at Purkhoo migrant camp. The table further reveals that the percentage of male/female married at non-camp localities on the eve of migration was low as compared to camp areas. On the other hand the percentage of widow on the eve of migration in case of non-camp migrants was higher i.e. 3.49% as compared to camps, where it was observed 3.41% and 2.64%. The percentage of widow/er at non-camp areas was 1.33%, which is slightly higher than widow/er at Purkhoo camp, where it was 1.32%, but lower than Mishriwalla camp, where it was noticed higher 3.11%. Non was found divorced at the place of origin.
Marital Status (at the place of Destination)

The table 2.8 given above reveals the overall marital status of sampled households of camp and non-camp migrant population at the place of destination. An analysis of the table reveals that there is very high percentage of un-married male/female i.e. 50.08%, as compared to married male/female, which is accounting to 47.80%. This is due to the fact that the migration has resulted in displacement of Kashmiri Pandits as such leading to disturbance in their social fabric as well, with no social economic support that they enjoyed in Kashmir (their original habitant). They have had to pick up the threads of resettlement and rehabilitation afresh. Both males and females were compelled to marry at late as they had to settle in some job fittest. Economic insecurity among both males and females has given rise to such a scenario. Besides being a highly educated community, most of the eligible males and females go for higher and professional education which in itself is giving rise to delayed marriage pattern and as such leads to a large number of un-married males and females. The percentage of widow/er in the sample is 1.94. In this category, there is dominance of males over females. The divorced cases, though unheard of in Kashmiri Pandit community earlier, have also surfaced after migration, accounting to 0.16% in the sampled population. This in indicative of stress and strain of migrant life. The table 2.8 given above shows comparisons of camp and non-camp migrants. It is clear from the data that the percentage of un-married females (58.71%) at non-camp areas is higher as compared to camps, where it was noticed 51.28% and 46% respectively. The reason behind this is that non-
camp females get first settled and then they marry. Also non-camp migrants prefer to marry their children at the later stage. In case of males 44.33% at non-camp locations was found to be un-married, as compared to camps, where it was 50.45% and 51.33%. It indicates males in camp area have un-settled life. Also the percentage of divorced cases at non-camp locations is higher i.e. 0.91% as compared to camps, where it is 0.29% only. Occurrence of divorces which was un-heard of at the place of origin came into being because of changed circumstance. At the place of destination, Kashmiri migrants had to adopt new ways of life in order to make their living easy and smooth. Living at the new place has changed the attitude and perception of the migrant people, thereby resulting in the occurrence of divorced cases among some migrants. Its impact is more visible in case of non-camp migrants as compared to the camp migrants. Divorce cases are higher among the non-camp migrants because they are economically and educationally more advanced than their counterparts who are living in the camps. As a consequence of higher income and educational levels, their attitudes have changed regarding the family bond.

**Demographic characteristics of Migrants on the eve of migration**

The economic attributes of a population relate to the economic activities of people. Economic attributes indirectly offer a peep into the social fabric i.e. the state of living of a community. An analysis of a population’s economic composition also unfolds the diverse economic, social-demographic and cultural attributes of an area, which forms the basic for region’s social and economic development. These characteristics reveal the type of economy prevailing in the
area. It is in this backdrop that an attempt has been made here to understand the demographic characteristics of migrants on the eve of migration.

**Occupational Structure**

Occupational structure refers to the distribution of working population in different occupations. Each person in a population is a consumer but only a small proportion of population is contributing to its production. So, the population of a region can be divided into two categories.

1) **Productive population (Economically active population)**

2) **Un-productive population (Dependents)**

**1) Productive population**

By productive population we mean that population who fall in the age group of 15 to 60 years of age and who are available for productive work.

**2) Un-productive population**

The population below 15 years of age and above 60 years of age is considered as un-productive. The proportion of a population that is economically active is an important factor which affects the entire stream of production. It is influenced by levels of education and state of health. In the underdeveloped and developing countries the work force tends to be small and there is heavy dependency on work force, owing to high
proportion of children in the population. The proportions of productive and un-productive population of the selected households of the Kashmiri migrants at the place of origin have been given in the table 2.9 below. The table relates to the three separate areas of Kashmiri Migrants. It shows the productive and un-productive population on the eve of migration. The three areas are Mishriwalla migrant camp, Purkhoo migrant camp and Non-camp migrants. The three areas have been studied separately.

**Mishriwalla migrant camp:**

From Mishriwalla camp 100 households were taken for sample survey. The total population of these 100 households on the eve of migration was 462. Out of it, 166 (58.5%) were males and 117 (41.34%) females. All these fall in the age group of above 15 and below 60 years. On the other hand, out of 462, 179, i.e. 38.74% were un-productive.

**Purkhoo migrant camp**

From Purkhoo migrant camp 150 households were taken for sample survey. The population of these 150 households on the eve of migration was 681. Out of it 251, i.e. 57.96% were male productive force and 182, i.e. 42.03% were Female productive force. Productive population falls in the age group of 15 to 60 years of age. The remaining 248, i.e. 36.41% were unproductive.
Non-camp migrants

These are those migrants who live outside the migrant camps. From non-camp localities 50 migrant households were selected for the present study. The total Population of these 50 migrant households was 293. Out of these, above 15 years but less than 60 years of age, males and females were 88 (47.56%) and 97 (52.43%) respectively. Remaining 108 people i.e. 36.86% were un-productive.

From the table, it is clear that in the two camps male productive population is higher as compared to female productive population. On the other hand at non-camp location female productive population is higher as compared to its male productive labour force. Further It is evident from the data that the overall average productive force of the Kashmiri migrants at the place of origin was 62.74% and the over all average of un-productive force was 37.25%.
Productive and un-productive population (at the place of Destination)

Migration has brought about a number of changes to the migrants. It has changed the life style of the displaced people in the number of ways. A displaced person he/she was previously engaged in some economic activities or was engaged in agricultural related activities at the place of origin is either jobless or getting relief at the place of new habitat. In order to know how many of them are engaged in performing economic activities at the place of destination, researcher has taken care of productive to un-productive population in this small portion of writing. To know that, the population of the sample household of camp and non-camp was broadly divided into productive and un-productive population. The table 2.10 given below depicts the productive to un-productive population.
Mishriwalla migrant camp

The total male/female productive population at the time of survey were 235 i.e. 56.35% out of the total population of 100 households at this camp. The productive males were higher i.e. 56.59% as compared to female productive, which were only 43.40%. On the other hand the percentage of male/female un-productive population was found to be 43.64%.

Purkhoo migrant camp

The percentage of productive male and female population at Purkhoo camp was 58.28% and 41.71% respectively. The combined male/female productive population was 56.33%. The un-productive population was 43.66%.

Non-camp migrants

At non-camp area, the combined percentage of male/female productive population was noticed at 60.46%, as compared to un-productive population which was 39.53%. The percentage of male productive population (59.23%) was higher as compared to female productive population (40.76%).

In all the three areas the proportion of male productive population was higher as compared to female productive population. Further it is evident from the data that the overall average productive population of Kashmiri migrants at the place of destination was lower i.e. 57.06% as compared to the productive population at the place of origin reading at 62.74%. Further un-productive population at the
place of destination is higher i.e. 42.93% as compared to the unproductive population at the place of origin standing at 37.25%.

The percentage of male members of the migrant households under study engaged in various economic activities has considerably risen at the place of destination as compared to the place of origin. At the place of destination, it has become a necessity with the males to get themselves engaged in some economic activity in order to face economic, social and political challenges in the new habitat. On the other hand the percentage of females engaged in various economic activities has gone down in the new habitat. This is because of the lack of agricultural land at the place of destination and secondly, because in the new circumstances migrant families particularly from camp region are unable to send their women folk for jobs as they lack the required skills. This also becomes imperative because migrant women felt unsafe to work in an inhospitable environment of their new habitat.

When we make a comparative study of the productive and unproductive population at the place of origin vis-à-vis the place of destination, it becomes clear from the above given reasons that the productive population at the place of destination has gone down. Other reason for supporting this is that the population below the age of 15 years has markedly increased at the place of destination.
CHAPTER – III

Educational Profile of Camp and Non-camp Migrants

Education profile has been discussed in the context of the pre and post migration Periods among the surveyed migrant families. The impact of migration on education levels during the post migration period has also been evaluated. Historically Kashmiri Pandit Community has rich tradition of gender equity in education. The community has been sending all children, irrespective of gender variation, to educational institutions. For the present study, the following classification has been adopted to show the educational level of selected households at the place of origin.

1. Primary school level
2. Middle school level
3. High school (Matriculation) level
4. Higher secondary (+2) level
5. Under -Graduate level
6. Graduate and post-graduate levels.

Education is one of the most important sources of opportunity in any society. The ability to read and write gives individuals access to a wide body of knowledge. Formal education and its related activities expose people to social life outside the family. Good and higher education provides entry to a host of opportunities, political office, which include social pre eminence and jobs with higher status and
better pay. It is in this backdrop that in the calculation of human development index, education and literacy have been considered as the vital parameters. (Hussian, 1999)

A detailed account of Educational level of selected migrant households has been given in the table 3.1. The table reveals the educational levels of households from different areas under study. The three selected areas are Mishriwalla migrant camp, Purkho migrant camp and Non-camp migrant households.
1. **Educational level of sampled households at Mishriwalla migrant camp:**

Mishriwalla migrant camp is located beyond municipal limits. It is about 15 km away from Jammu city. This migrant camp is near the Mishriwalla village. From this migrant camp 100 households were selected for sample survey. The population of these 100 households on the eve of migration was 462. Out of these 30 children (17 males and 13 females) were in the age group of 0-6 years, hence excluded from calculation of the educational level. Of the remaining 432 people, 240 were males and 192 females. Out of 240 male population, 14 (5.83%) were illiterate, 44 (18.33%) had attained primary school education, 36 (15%) were qualified up to middle school level. The percentage of Matriculates, plus two and under-graduates was 28.15%, 17.5% and 3.75% respectively. The percentage of graduate and post graduates was 9.16% and 1.66% respectively. On the other hand, female population of the selected households was 192. Out of these, 10.93% were illiterate. The percentage of primary, middle and matriculate females was 23.43, 16.14 and 20.31 respectively. The percentage of those who were literate up to plus two, under-graduate, graduate and post-graduate levels was 15.10, 3.64.9.89 and 0.52 respectively.
2. Educational level of sampled households at Purkhoo migrant camp:

Purkhoo migrant camp is divided into three phases, phase I, phase II and phase III. This camp is also beyond the municipality limit. It is about 13 km away from Jammu city. From this camp 150 households were selected for the present study. The population of these selected household migrants on the eve of migration was 681. Out of this population 34 were infants. Among 34 infants 19 were males and 15 female. Infant population is neither considered as illiterate nor literate. Of the remaining 647 male/female population 359 were males and 288 females. Among 359 males, the percentage of illiterate population was 6.40%. The percentages of those who were educated upto primary, middle and matriculate level were 9.19, 8.07 and 20.05 respectively. The percentages of literate plus two, under-graduate, graduates and post – graduates were 25.34, 19.22, 8.63 and 3.06 respectively.

On the other hand female population of the selected households on the eve of migration was 303. Out of these 15 were infants falling in the age group of 0-6. They are considered neither illiterates nor literate. Of the remaining 288 females, 34 i.e. 11.80% were illiterates. The percentages of literate primary, middle and matriculates were 16.66%, 11.45% and 17.01% respectively, while the percentage of those educated upto plus two, under-graduate, graduate and post-
graduate level were 27.43%, 10.06, 4.51% and 1.04% respectively.

3. **Non-Camp Migrant household population and their level of education.**

Non-camp Migrants are those who live outside the migrant camps at different localities of Jammu division. From non-camp localities 50 migrant households were selected for the present study. The male/female population of these migrants was 293. Out of these 25 were infants falling in the age group of 0-6 years of age, in which 13 were males and 12 were females infants. Of the remaining 268 male/female population, 137 were males and 131 females. Among 137 males, 07 males i.e. 5.10% were found illiterates. The percentages of those males who were educated up to primary level, middle level and matriculate school level were 4.37, 8.02 and 33.57. The percentages of plus two, under-graduates, graduates and post-graduates were 13.86, 5.83, 23.35 and 5.83 respectively.

On the other hand, the female population of non-camp migrants was 143. Out of these 12 were infants falling in the age group of 0-6 and were excluded in the level of educated of the remaining 131 females, 9.92% were illiterates. Those whose education level was up to primary, middle, high school level were 3.05 %, 4.58% and 27.48%. The percentages of plus two, under-graduate, graduates and post-graduates were 25.19, 2.29, 19.08 and 8.39 respectively.
As is evident from the table 3.1 given above the overall percentage of male literates who were graduates and post-graduates were marginally higher as compared to female graduate and post-graduates. The table further states that the overall percentage of illiterate females was higher as compared to male illiterates. It is because of the fact that some Pandits living in the remote areas at the place of origin do not prefer to send their female to educational institutions as they feel insecure.

**Educational Profile (at the place of Destination)**

This section examines the post migration education levels among the surveyed migrant families. To show the educational level of selected households at the place of destination, following classification has been adopted:-

1. Education at primary school level
2. Education at middle school level
3. Education at high school level
4. Education at secondary (+2) level
5. Undergraduate level and
6. Education at graduation and post graduation level

The education level of the sampled households of camp and non-camp migrants has been studied through the above classification. The areas which were studied are: 1.Mishriwalla migrant camp 2.Purkhoo migrant camp 3.Non-camp migrants:
1. **Mishriwalla migrant camp**

Of the sample of 100 households selected for the resent study, the total male/female population at the time of survey was 417 as shown in the table 2.2 in chapter II. Out of these 222 were males and 195 females. Of the total population 25 were infants. Out of 25 infants, 12 were males and 13 were females, falling in the age group of 0-6 and hence were excluded in calculating the educational level. From 210 Males 8 i.e 3.80% were illiterates. Those whose education level was up to primary, middle and matric were 7.14%, 5.71% and 24.28% respectively. The 22.38% were educated up to plus two. Those who were under- graduates, graduates and post - graduates were 17.14%, 16.19% and 3.33%. The percentage of matriculates was higher as compared to other levels of education followed by plus+2 standing at 22.38%.

On the other hand, total number of females in Mishriwalla camp out of the sample of 100 households , were 195 at the time of survey. Out of it 13 were female infants falling in the age group of 0-6 and hence are excluded in the calculating the level of education. Out of the remaining 182 females,13 i.e. 7.14% were illiterates. Those who were educated up to primary, middle, matriculates and plus+2 level were 9.34%, 12.08%, 25.82% and 17.03%. Those who were under -graduate,
graduates and post-graduates were 9.89%, 17.58% and 1.09% respectively. The percentage of matriculates was higher as compared to other levels of education followed by graduates whose percentage stays at 17.58%.

2. Purkho migrant camp

From this migrant camp 150 households were surveyed. The population of these selected households was 600. Out of this population 337 were males and 263 females. Out of 337 male population 14 were male infants, falling in the age group of 0-6. Infants were excluded from calculating the level of education. Among the remaining 323 males, the illiterates were 3.40%. The males who were educated up to primary, middle, matric and plus+2 level were 4.02%, 3.40%, 22.91% and 28.48% respectively. Under-graduate, graduates and post-graduates were 18.88%, 15.17% and 3.71% respectively.

On the other hand, the female population was 263 at the time of survey. Out of this, 16 were infants falling in the age category of 0-6. Again these infants were excluded in calculating the level of education. Of the 247 females, the illiterates were 6.88%. Those who were educated up to primary, middle, matric and plus+2 were 9.71%, 10.12%, 23.88% and 21.86%. Similarly those who were under-graduates, graduates and post graduates were 11.74%, 14.17% and 1.61% respectively.
3. **Non-camp migrants**

The present study also includes the non-camp migrants. From non-camp localities a sample of 50 households was taken randomly. The population of the sample of 50 was 215. Out of these 215 persons, 106 were males and 109 females. Out of 106 males, 13 were male infants falling in the age category of 0-6. Of the remaining 93 males, 2 i.e. 2.06% were illiterates. Those who were literate up to primary, middle, matric and plus+ 2 levels were 3.09%, 5.15%, 14.43% and 18.55%. Similarly, those who were under-graduates, graduates and post-graduates were 16.49%, 28.86% and 11.34% respectively.

On the other hand, the female population was 109, in which 11 were female infants falling in the age limit of 0-6. Of the 98 females, 2 i.e. 2.04% were illiterate. Those females whose level of education was up to primary, middle, matric and plus (+2) were 8.16%, 2.04%, 18.36% and 23.46% respectively. The under-graduates, graduates, and post-graduate females were 12.24%, 24.48% and 9.18% respectively.

As is evident from the table 3.2 given above that the percentages of male under-graduates, graduates and post-graduates were higher as compared to female under-graduates, graduates and post-graduates at the place of destination. The table 3.2 also indicates that the
percentage of illiteracy among females is higher as compared to males.

Conclusion

After forced migration, there has been an increase in the level of education at every stage, both for males and females. This increase happened because of the absence of primary sector at the place of destination. However, it needs to be pointed out here that before migration some youth (both males and females) particularly from rural areas used to devote some time in agriculture related activities with the aim of earning and thereby making their contribution to the family income. Other reason for supporting this is that soon after migration reservation in admission was granted to displaced Kashmiri Pandits at the center level and some states which in course of time enhanced the percentage of education for both males and females. Thirdly, employment opportunities for displaced people at the place of destination being almost non-existent, migrant students continued their studies and thereby helping in raising the level of education among migrant youths. At the place of origin, some employment opportunities for Kashmiri Pandits were available as they got absorbed in Central as well as State government services from time to time. Thus they would not pursue higher education at the place of origin as much as they later at the place of destination.

The illiterate male and female population on the eve of migration at the place of origin was 5.97% and 11.12% respectively. After migration, however, the rate of illiteracy among male and
female at the place of destination has gone down to 3.35% and 6.07% respectively. This improvement in the literacy rate can be attributed to a wide variety of exposures at the new place. Kashmiri Pandits have traditionally and historically possessed high educational potentialities and as for as males are concerned, most of them are always keen to learn and acquire higher status among all sections of the society through their natural curiosity for knowledge and learning. They all know the value and importance of education. They are well aware of the fact that education makes a person more aware, vigilant and conscious of his surroundings. Absence of livelihood opportunities from land at the place of destination has compelled rural migrants to focus more intensively on education of their children’s, both professional and non-professional. The loss of primary sector for migrant population at the place of destination has further improved education scenario among the migrant (particularly rural) community of both male/female population. Before the migration some sections of Kashmiri Pandits were engaged in the primary sector for earning their livelihood and as such gave lesser importance to education of their wards.

**Literacy**

Literacy is considered as an index of the pace at which the socio-economic transformation of a society takes place. It is the quality of being a literate which sets the individual apart from those on the lower rungs of social ladder. It is the way these qualities are used, that moulds the personality of an individual either elevating him to a tall figure, or reducing him to a pygmy socio-economically.
The Population Commission of the United Nations considers the ability to both read and write a simple message with understanding in any language a sufficient basis for classifying a person as literate (UNESCO, 1961). A person who can merely read but cannot write is illiterate. The ability to read and write is not ordinarily achieved until one has some schooling or has had some time to develop required skills. For the present study, the population aged seven years and above only has been considered for calculating literacy/illiteracy.

**General Literacy Scenario of Kashmiri Migrants (At the place of Origin)**

The general literacy rate of sample households of Kashmiri Migrants at the place of origin as shown in the table 3.3 given below stands at 91.68 percent, which has been calculated in the following manner

\[
\text{General Literacy Rate} = \frac{\text{Total Literate population}}{\text{Total Eligible Population}} \times 100
\]

- \[ \text{Total Eligible Population} = 1235 \]

\[ \text{-------- x}100 = 91.68\%
\]

1347
Table - 3.3: General literacy rate of camp and non-camp migrant population (at the place of Origin)

<table>
<thead>
<tr>
<th>Literacy</th>
<th>Camp/ Non-camp migrants</th>
<th>Eligible Migrant population</th>
<th>%age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Illiterate</td>
<td>112</td>
<td>8.31</td>
<td></td>
</tr>
<tr>
<td>Literate</td>
<td>1235</td>
<td>91.68</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>1347</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>

**Source:** Survey Data

**Sex-Wise Literacy**

It is evident that the percentage of male literate is higher than the females (94.04% and 88 % respectively). Overwhelming majority of displaced people are Kashmiri Pandit (Brahman) community, which is one of the highly educated classes in India. Majority of the displaced people being Brahman’s, they exhibit a high literacy rate. Being themselves highly educated, men are not prejudiced against female education. Consequently, the literacy rate among females is also very high.

It is due to the fact that historically Kashmiri Pandits have a rich tradition to acquire education that they have mainly depended upon services for earning their livelihood. The table 3.4 given below shows the sex-wise literacy rate on the eve of migration of the place of origin which the present researcher has gathered at the place of destination of the sample under study.
Literacy and Literacy Rate (At the place of Destination)

The population commission of the united Nations considers the ability to both read and write a simple message with understanding in any language a sufficient basis for classifying a person as literate (UNESCO, 1961). A person who can merely read but cannot write is illiterate. The ability to read and write is not ordinarily achieved until one has same schooling or had same time to develop required skills. For the present study, the population aged seven years and above is classified as literate population.

A further look at the table reveals that male literacy is higher than female literacy in all the three samples covered under the present study.

General Literacy rate of Kashmiri Migrants (At the place of Destination)

The general literacy rate of sample households of Kashmiri migrants at the place of destination as shown in the table 3.5 given below stands at 95.40% which is slightly higher as compared to what it was at the place of origin. The general literacy rate has been calculated in the following manner.

\[
\text{General literacy rate} = \frac{\text{Total literate population}}{\text{Total Eligible population}} \times 100
\]

\[
\frac{1100}{1153} \times 100 = 95.40\%
\]
Table -3.5: General literacy rate of camp and non-camp migrant population (at the place of Destination)

<table>
<thead>
<tr>
<th>Literacy level</th>
<th>Camp/Non-camp migrant</th>
<th>Eligible migrant population</th>
<th>%age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Illiterate</td>
<td></td>
<td>53</td>
<td>4.59</td>
</tr>
<tr>
<td>Literacy</td>
<td></td>
<td>1100</td>
<td>95.40</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1153</td>
<td>100</td>
</tr>
</tbody>
</table>

*Source: Survey Data*

Thus it is clear from above table that general literacy rate is quite high among the families at the place of destination.

**Sex-wise literacy rate**

It is evident from the table 3.6 given below that the overall male literacy among Kashmiri migrants is marginally higher than their female counterparts. The male literacy rate is 96.61%, and that of female is 93.12%. It is also quite clear from the table given below that in all selected areas the male literacy rate is above 95 percent, thus, exhibiting a very high literacy standards. Such a picture is also due to the fact that historically Kashmiri pandits have high traditions for acquiring remunerative jobs both in government and private sector.

Literacy and the level of education are also influenced by human migration. In most of the cases, migrants are educated. Their movement increases the percentage of literacy at the place of destination and decreases at the place of origin (Sinha V.P.P & Attaullah MD 1987).
Discontinuation of Education among migrant students due to forced migration

The initial period (soon after the forced migration) was critical for all the migrant students. Some students were forced to discontinue their studies due to dislocation. This discontinuation of education was the result of various factors which included changed new environment (housing, harsh living conditions etc), economic distress, loss of interest among students due to the non-availability of infrastructural facilities at the new place. Also, soon after displacement, no camp school and college facilities were immediately set up for the migrant students. The camp schools and camp colleges were started after a gap of one academic session. The camp schools and colleges set up lacked adequate infrastructure by way of buildings, class rooms, labs, libraries etc. Further, students faced problems of admission in the P.G courses during the first phase immediately after the start of evening classes by the University of Kashmir at Jammu. The indifferent attitude of authorities at the University of Kashmir in the initial days of migration also compelled many students to discontinue their education at the college and University levels. Those who had completed their graduation during the session 1989-90 at Kashmir could not continue their education at the place of destination because of the above reasons.

The examination of various classes by the University of Kashmir took inordinate delay for several years together. This was a truly frustrating experience for most college students. It finally led to their drop out from colleges and as such many students could not
complete their degree courses. Student community was the worst hit among the displaced people. The problems of students included not only lack of facilities at the camp schools and colleges but also the absence of very basic needs and requirements. All these problems created a lot of mental and psychological distress among the displaced students. They had no facilities to display and promote their talents in their educational institutions. No N.C.C or other co-curricular and extra-curricular activities were witnessed among the displaced students for years together. Due to negative trends and inhuman and indifferent attitudes shown by the authorities at the University, it took migrant student six years to complete their graduation in the initial days of migration which in normal course would have take them only three years.

The camp schools run by the Government for migrant students initially functioned in tents. And these tent camp schools were without basic required facilities for students. During the monsoon season, these tent camp schools were divested by rains and the small infrastructural facilities present within the tents also become out of use. Migrant students at the school level faced various other problems till their camp tent schools were moved into concrete structures. In course of time, however, concrete school buildings stopped the dropout rate among migrant students which later improved the literacy rate.
Students Completing Professional Training Courses through Reservation

One of the major policy decisions to alleviate the sufferings of the student community of the migrant families was reservation of seats in professional courses by the central and some state governments. This decision has helped to provide skill developing opportunities to the migrant students. The present researcher made an attempt to examining and evaluates the impact of the reservation of seats for professional training courses for the displaced migrant students in the sample survey about 39 males and 4 females had completed their professional courses through reservation granted to migrant students. The overall percentage of males and females, who completed their courses were 90.69 and 9.30 respectively. The data in the table 3.7 reveals that the benefits of the reservation were more in case of males as compared to female.

The table further reveals that the major benefits of the reservation of seats in professional training courses were enjoyed by the families dwelling in the non camp localities, where as percentage of male and female was higher as compared to non camp localities. This indicates that the socio-economic conditions of the families in the camps did not encourage their ability to compete with others.
CHAPTER - IV

EMPLOYMENT AND OCCUPATIONAL STATUS OF CAMP AND NON-CAMP MIGRANTS

This section of the study deals with employment and occupational status among the surveyed migrant families at camp and non-camp sites. It also evaluates the impact of forced migration on occupational shift and employment situation in the new environment at the place of destination.

Occupational Profile

According to an encyclopedic definition occupation” may be defined as that specific activity with a marked value of which an individual continually pursues for the purpose of obtaining a steady flow of income; this activity also determines the social position of the individual”. According to Joshi, occupation is a set of activities which predominately engages one’s time for the motive of earning livelihood (Joshi 1996). Here in this section the researcher has gone through the employment and occupation status of migrant respondents. The data collected is enclosed in the table given below:
Table 4.1 Occupation status of Respondents (at the place of origin)

<table>
<thead>
<tr>
<th>Employment status</th>
<th>Mishriwalla migrant camp</th>
<th>Purkhoo migrant camp</th>
<th>Non-camp migrants</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No</td>
<td>%age</td>
<td>No</td>
<td>%age</td>
</tr>
<tr>
<td>Govt. jobs</td>
<td>67</td>
<td>67</td>
<td>85</td>
<td>56.66</td>
</tr>
<tr>
<td>Pvt. Jobs</td>
<td>8</td>
<td>8</td>
<td>13</td>
<td>8.66</td>
</tr>
<tr>
<td>Business</td>
<td>10</td>
<td>10</td>
<td>21</td>
<td>14</td>
</tr>
<tr>
<td>Farmer</td>
<td>8</td>
<td>8</td>
<td>17</td>
<td>11.33</td>
</tr>
<tr>
<td>Un-employed</td>
<td>7</td>
<td>7</td>
<td>14</td>
<td>9.33</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>150</td>
<td>100</td>
</tr>
</tbody>
</table>

Source:- Survey Data

The table 4.1 given above reveals the occupational status of the migrant respondents at their place of origin. According to the figures displayed in the table, overall 59% of the total respondents were found engaged in govt. jobs, 8.6% and 13.3% of the respondents were engaged in pvt. Jobs and business respectively before migration. The respondents who were found engaged in the Agriculture related activities at the place of origin were 10.33%; only 8.6% of the respondents were unemployed at the place of origin. It therefore implies that majority of the respondents were engaged in services at the place of origin. The table above contains the details of 300 respondents who at present are living in camp and non-camp localities of Jammu District of J &K state.

Mishriwalla Camp

From Mishriwalla migrant camp, out of 100 respondents 67% were found engaged in services at their place of origin. The respondents engaged in pvt., jobs, business and farming at their place
of origin were 8%, 10% and 8% respectively. The percentage of un-employed was 7% at their place of origin.

**Purkhoo Camp**

At Purkhoo migrant camp, out of 150 respondents 56.66% were absorbed in services at their place of origin. The percentage of those, who were engaged in pvt. jobs and business were 8.66% and 14% respectively. Those engaged in farming were 11.33%, only 9.33% respondents of this camp were found un-employed at their place of origin.

**Non-Camp migrants**

From non-camp localities, out of 50 respondents 50% were engaged in services at the place of origin. In pvt. jobs, 10% were found engaged in it. The percentage of those who were engaged in business and farming were 18% and 12% respectively. The percentage of un-employed respondents at their place of origin was 10%. To know the shift in their employment and occupational status, the present researcher has framed another table showing their present status at the place of destination.
Table 4.2 Occupation status of Respondents (at the place of Destination)

<table>
<thead>
<tr>
<th>Employment Status</th>
<th>Mishriwalla migrant camp</th>
<th>Purkhoo migrant camp</th>
<th>Non-camp migrants</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No</td>
<td>%age</td>
<td>No</td>
<td>%age</td>
</tr>
<tr>
<td>House wife</td>
<td>7</td>
<td>7</td>
<td>14</td>
<td>9.33</td>
</tr>
<tr>
<td>Govt.Job</td>
<td>62</td>
<td>62</td>
<td>72</td>
<td>48</td>
</tr>
<tr>
<td>Pensioner</td>
<td>5</td>
<td>5</td>
<td>13</td>
<td>8.66</td>
</tr>
<tr>
<td>Pvt.Job</td>
<td>9</td>
<td>9</td>
<td>29</td>
<td>19.33</td>
</tr>
<tr>
<td>Business</td>
<td>8</td>
<td>8</td>
<td>10</td>
<td>6.66</td>
</tr>
<tr>
<td>Farmer</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Un-employed</td>
<td>9</td>
<td>9</td>
<td>12</td>
<td>8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100</td>
<td>100</td>
<td>150</td>
<td>100</td>
</tr>
</tbody>
</table>

*Source:* Survey Data

The above table depicts the vocation of the same respondents whose analysis has been made in the table 4.1. The table 4.2 contains further information regarding their employment and occupational status at the place of destination. At the new habitat, some respondents have changed their occupation. This change has taken place due to one reason or the other. The last column of this table provides percentage of the combined employment and occupation status of camp and non-camp respondents, questioned by the researcher. It reveals that overall 26 i.e. 8.66% respondents were found as housewives in three different places under study at the place of destination. Out of total 26 respondents 7%,9.33% and 10% were recorded in Mishriwalla camp, Purkhoo camp and Non-camp area respectively. These 26 respondents were unemployed and un-married women’s at the place of origin. The respondents who are engaged in govt. jobs are 156 i.e. 52% of the total respondents. Out of 156
respondents, 62%, 48% and 44% were recorded in Mishriwalla camp, Purkhoo camp and Non-camp area respectively. There has been an overall 7% decline in it after migration as compared to pre-migration period. The 49 respondents i.e. 16.33% of the total sample surveyed are currently in pvt., jobs. Employment in the private sector has however increased after migration as compared to the place of origin, where it was only 8.66%. Out of 49 respondents, 9% from Mishriwalla camp, 19.33% from Purkhoo camp and 22% from Non-camp were recorded engaged in pvt jobs at the new habitat. The respondents who are actively engaged in their own business are 21 i.e. 7% of the total sample. The decline in case of the occupation of business has also been noticed at the place of destination as compared to the place of origin where it was 13.33%. Out of 21 respondents, 8% at Mishriwalla camp, 6.66% from Purkhoo camp and 6% from Non-camp locality are actively engaged in business at their respective places at the new habitat. Further some of the respondents who were engaged in business at the place of origin are doing pvt. jobs at the place of destination. None of the respondents is in farming at the place of destination, because the migrant is an individual who leaves all his/her immovable property which he/she possess at the place of origin. The 27 respondents i.e. 9% of the sample are un-employed. A slight increase in it has also been observed after migration. Out of 27 un-employed respondents, 9% are from Mishriwalla camp, 8% from Purkhoo and 12% from Non-camp area. While collecting data the present researcher found that the respondents who fell in the categories of pvt. jobs, business, farming and un-employed are
receiving cash and kind relief from the state government. This is shown in the next table 4.3 given below.

It therefore indicates that the occupational profile before and after migration shows a shift in the sources of livelihood. Before migration 59% of all households were dependent on government services followed by 13.33% on business, 10.33% on agriculture, 8.66% on private services and the rest 8.66% were un-employed. The occupational status has changed significantly during the post migration period as households dependant on agricultural activities has vanished completely and instead they have been replaced by a new category of jobless/relief holders representing 32.33% of the surveyed households in 2006-07. The new category of jobless/relief holders has been shown in the table given below. There has also been a significant decline of households dependent on self-employment who were usually employed in trade activities and small entrepreneur businesses. Before migration 13.33% were dependent on business but after migration this has gone down to 7%.
Table – 4.3: Respondents Getting Relief (at the Place of Destination)

<table>
<thead>
<tr>
<th>Category</th>
<th>Mishriwalla migrant camp</th>
<th>Purkhoo migrant camp</th>
<th>Non-camp migrants</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No</td>
<td>%age</td>
<td>No</td>
<td>%age</td>
</tr>
<tr>
<td>Relief Holders</td>
<td>26</td>
<td>26</td>
<td>51</td>
<td>34</td>
</tr>
</tbody>
</table>

Source:- Survey Data

Relief Holders

The table 4.3 given above depicts that out of 300 respondents, 97 i.e. 32.33% respondents were Relief holders at three different places of camp and Non-camp area, of which 26 i.e. 26% were recorded in Mishriwalla migrant camp, 51 i.e. 34% at Purkhoo migrant camp and 20 i.e 40% from non-camp area. They were being provided with the cash assistance at the rate of Rs 1,000 per head per month (maximum of Rs 4000 per family) along with dry rations of 9 Kg rice, 2 Kg Atta (flour) per head(with no maximum limit) and 1Kg sugar per family.

Relief Assistance through state govt

Immediately after migration, the government announced-both cash and kind relief to those migrant families who did not have any member in government service and as such had no other source of income. With effect from 1st January 1994, the cash assistance was Rs 10 per day per head subject to the maximum of Rs 1000 per family and dry rations of 9Kg rice, 2Kg Atta (flour) per head and 1 Kg sugar per family. The cash assistance has since been revised at least five
times; however, there has been no change in the quantity of the rations. From Ist February, 1994 on wards till 30\textsuperscript{th} May, 1996, the cash assistance was enhanced to Rs 450 per head per month subject to maximum of Rs 1800 per family. From Ist April, 1999 to 30\textsuperscript{th} June 2003 the cash assistance was provided at the rate of Rs 600 per head per month subject to maximum of Rs 2400 (4 souls). With effect from 1\textsuperscript{st} July, 2003 to 31\textsuperscript{st} January 2007, cash assistance was provided at the rate of Rs 750 per soul (maximum of Rs 3,000 per family). With effect from 1\textsuperscript{st} February 2007 till date, cash assistance is being paid at the rate of Rs 1,000 per soul (maximum Rs 4,000 per family). The rations are however, being provided as per the initial formula.

**Respondents who are govt. employees at the place of destination**

**Leave salary**

Some state and central government employees, who were serving in different government/semi-government departments in Kashmir and had left the valley, were adjusted by their respective departments in Jammu. However, those who could not be adjusted, were provided with facility of drawl of their salary as 'Leave salary'. The table 4.4 given below depicts the summary of those respondents who are employees as well as engaged in pvt. Jobs/business at the place of destination. Some of these respondents who are govt. employees are getting leave salary and others have been adjusted at against their own positions.
The above table reveals that out of 300 respondents 156 were govt. employees at three different places of camp and non-camp localities at Jammu which is the place of destination of migrant families surveyed. Out of 156 respondents 42 i.e. 26.92% were found adjusted against their positions and 40 respondents i.e. 25.64% are working in pvt. sector besides being govt. employees. The other 74 respondents i.e. 47.43% were getting their salary without doing any job. They were not being adjusted nor found engaged in any other economic activities. The supplemented income through pvt. jobs was enjoyed only by 25.64% respondents. It therefore indicates that majority of the respondents merely depend on their leave salary at the place of their destination.
Respondents getting Relief and simultaneously engaged in pvt jobs/Business

In the sample of 300 households, 97 respondents were found relief holders at three different locations. Out of these 97 respondents, 26 relief holders are living at Mishriwalla camp, 51 at Purkhoo camp and 20 relief holder respondents at non-camp area. Some of these relief holders are working in some pvt. institutions and others have set up their own businesses at the place of destination. The following table 4.5 shows how these relief holders have kept their life going at the place of destination.

**Table 4.5 Respondents getting relief as well as engaged in pvt jobs/own business**

<table>
<thead>
<tr>
<th>Category</th>
<th>Mishriwalla camp</th>
<th>Purkhoo camp</th>
<th>Non-camp</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No</td>
<td>%age</td>
<td>No</td>
<td>%age</td>
</tr>
<tr>
<td>Engaged in pvt jobs</td>
<td>9</td>
<td>34.61</td>
<td>29</td>
<td>56.86</td>
</tr>
<tr>
<td>Engaged in business</td>
<td>8</td>
<td>30.76</td>
<td>10</td>
<td>19.60</td>
</tr>
<tr>
<td>Dependent on Relief only</td>
<td>9</td>
<td>34.61</td>
<td>12</td>
<td>23.52</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>26</strong></td>
<td><strong>100</strong></td>
<td><strong>51</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

*Source survey Data*

The figures displayed in the above table 4.5 depict that 49 relief holders i.e. 50.51% Of the total relief holders of camp/non-camp area were working in some pvt. Institutions besides getting relief. Some 21.64% of total relief holders had opened their own shops at the place of their destination. The other 27 relief holders merely depend on relief assistance. The situation of these relief category respondents is miserable at the place of destination. They are the worst suffers due to the turmoil in Kashmir. Relief assistance not being sufficient for them
to feed their family members has thereby motivated some of them to work in pvt institutions or some have set up their own businesses at camp/non-camp locations.

**Employment structure of migrant population**

This section describes the summary of economically active labour force among the migrant population who were surveyed by the researcher at the place of destination. The surveyed families include both camp and non-camp residents. To analyse the impact of migration on the pattern of employment both pre-and post migration employment structure of migrant families, who were included for the research purpose has been worked out. The table 4.6 given below depicts that migrant population of camp and non-camp localities who were active work force and fell in the productive category at the place of origin.
From the productive population the researcher has extracted the actual active labour forces, who were employed in different sectors of the economy at their place of origin. The figures in the above table reveal the scenario of employed and un-employed labour force before migration of the sample surveyed at camp and non-camp migrant locations. Here it needs to be pointed out that all the employed and un-employed population fell in the age bracket of 18-59 years. Before migration the total population of the sample of the combined camp and non-camp migrant families surveyed was 1436 persons. Out of this, 785 were males and 651 females. Out of 785 males, 505 fell in the productive category. Similarly, out of 651 females, 396 were in the productive category.

**Mishriwalla Camp**

From Mishriwalla camp, 166 males and 117 females were productive workers at the place of their origin. Productive workers are those workers who fell in the age category of 18 to 59. Out of productive population of these camp 117 males i.e. 70.48% and 20 females i.e. 17.09% were employed in govt. services at the place of origin. The percentages of those productive male and female of this camp who were economically active in pvt. jobs 8.43% and 35.89% respectively. Those who were absorbed in business of this camp were 14 males i.e. 8.43% of the total of productive males. Those male and female engaged in the agriculture related activities were 7.83% and 20.51% of the total productive population. The percentage of unemployed male and female were 4.81% and 26.49% respectively. All
the male and female un-employed fell in the category of productive population. They were un-employed because of various reasons.

**Purkhoo Camp**

The table also highlights the employment and occupation status of migrant population who are presently living at Purkhoo migrant camp. The population of 150 households taken for the present study was 681 on the eve of migration. Out of this, 251 males and 182 females were found among productive population at the place of origin. From the productive population of this camp the proportion of active work force has been obtained. At the place of origin, the number of active male and female work force, who were employed in the govt., services was 159 i.e. 63.34% and 35 i.e. 19.29% respectively. The number and percentage of male and female active work force of this camp, who were engaged in pvt., jobs at their place of origin were 24, i.e. 9.56% and 68 i.e. 37.36%. In business sector, only male members were found economically active. There percentage was 12.74%. None of the females were found absorbed in this trade. The number and percentage of those who were absorbed in agriculture related activities at their place of origin were 24 i.e. 9.56% and 31 i.e. 17.03% respectively. Those males and females who were found un-employed at the place of origin were 12 i.e. 4.78% and 48 i.e. 26.37% respectively. As is evident from the figures displayed in the table, majority of the productive male members of this camp were absorbed in govt. services and on the other hand majority of female productive members were in the pvt., Jobs at their place of origin.
**Non-camp migrants**

From non-camp localities, 50 households have been taken for the research purposes. Their total population at the place of origin was 293 souls. Out of it, male and female members were 150 and 143 souls. Out of these 88 males and 97 females fell in the productive population category. The male and female members absorbed in govt. services at the time of migration were 77.27% and 21.64% respectively. In pvt. jobs 5.68% male and 49.48% females were found in the active work force at their place of origin. In the business and trade category 10.22% males were found in the active work force. Again none of the females was found engaged in business and trade at the place of origin. No male member was found un-employed at the place of origin. The percentage of female un-employed was 10.30 at their place of origin.

The figures in the above table further reveal that the combined male and female population who reside in camp and non-camp localities and were engaged in govt. services at the place of origin was 344 i.e. 68.11 and 76 i.e. 19.19% respectively. The male and female at both camp and non-camp location, who were economically active labour force in the pvt., jobs was 43 i.e. 8.51% and 158 i.e. 39.8%. It shows that the percentage of females was higher as compared to male members at the place of origin. In business and trade category 55 males i.e. 10.89% of the total male productive members of both camp and non-camp areas were found engaged. Those male and female of both camp and non-camp localities who were found economically active labour force in farming at the time of migration were 8.51%
and 18.43% respectively. The percentage of male and female of the three places mentioned in the table, who were found un-employed were 3.96% and 22.47% respectively. The percentage of females un-employed was higher as compared to males at the three places of origin.

As is evident from the table 4.6 overall 46.61% of the total productive population was found in the govt. services. In the pvt. jobs an overall 22.30% of the total productive population was found active labour force at the place of origin. In trade and business 55 male/female i.e. 6.10% of the total productive population was active labour force at the place of origin. In agriculture related activities a total of 116 male/female i.e. 12.87% were engaged out of the total productive population at the place of origin. The overall percentages of un-employed productive population was 109 i.e. 12.09% of the total productive population at the place of origin.

To bring out the comparison and the impact of forced migration on the employment structure of migrant population another table which is shown below has been constructed by this researcher. Here it needs to be mentioned that the data of both the places, the place of origin where the surveyed migrant population was previously residing and the place of destination was collected by the present researcher at the place of destination.
The above table 4.7 contains information regarding the employment and occupation status of the migrant population which is under study. It not only includes the employment status of the respondents but their family members as well at the place of destination.

**Mishriwalla camp**

In Mishriwalla camp the estimated male and female productive population at the place of destination comes to be 133 and 102 respectively. The actual labour force of a sample chosen from this camp, who fell in different employment categories was gathered from the productive population. The percentage of male and female who presently are engaged in govt. services at this camp are 64.66% and 12.74% respectively. Pvt., jobs are presently being occupied by 15.78% and 25.49% male, female population respectively. Those who have been found doing business are 6.01%. None of the female member was found engaged in business at the place of destination. The percentage of the productive males and females at this camp, who are un-employed at this place of destination, are 13.53% and 61.76% respectively.

**Purkhoo camp**

At the place of destination the total population of 150 households taken for the present research from this camp comes to 600. Out of it the number of males and females are 337 and 263 respectively. Out of 337 males and 263 females, the productive males and females are 197 and 141 respectively. The percentage of productive labour force who presently form active work force in govt.
services is 54.31 and 17.02 respectively. The active work force in pvt., jobs of this camp is 19.79% and 26.24% respectively. In business and trade category only male productive force was found engaged, their percentages come to 5.07 at the place of destination. Further the productive labour force, who are un-employed presently are 20.81% and 56.73% respectively.

**Non-camp migrants**

Presently the total population of 50 households surveyed from non-camp localities are 215. Out of it 106 are males and 109 females. Out of it 106 are males and 109 females. Out of 106 Males and 109 females, the productive males and females are 77 and 53 respectively. Out of productive males and females, the percentage of active work force (male and female) of this camp, who are engaged in govt. services presently are 74.28% and 28.30% respectively. The percentage of male and female active labour force in pvt., jobs are 14.28% and 52.83% respectively. In business and trade only 3.89% males are found to be active work force at the non-camp localities. Further the percentages of un-employed productive males and females from non-camp localities are 7.79% and 18.86% respectively.

As is evident from the above table 4.7 overall 42.95% productive population is active work force engaged in the govt. services as against 46.61% at the place of origin. After migration there has been decline in it, due to various reasons. On the other hand in the pvt. Jobs, overall 23.04% productive population has been found presently engaged in it, as against 22.30% at the place of origin. In
trade and business, overall 2.98% productive population has been
found presently engaged in this category, as against 6.10% at the
place of origin. People found doing business at the place of
destination has gone down as compared to what it was at the place of
origin. Further, an overall 31% productive population has been
estimated un-employed as compared to the place of origin, where it
was only 12.09%. It reflects that the overall un-employed rate has
gone up after migration.

**Employment situation of active work force in different
employment streams—the pre-and post migration scenario**

To know the exact Impact of forced migration over the working
population who fell in different employment categories is a difficult
task, but somehow the present researcher has done his best to come
out with some findings with the help of data collected from the
surveyed migrant families. The data prevailing in the above two
tables explains that employment structure of the active working force
who fell in different employment categories at the place of origin has
under gone a significant change after the migration. This change took
place due to loss of work opportunities in agriculture, horticulture and
allied sectors. Figures in the above two tables reveal that the overall
number of govt. employees among the migrants has gone down at the
place of destination as compared to the place of origin. The reason for
this is that, in all these years of migration, no big employment
package neither from the center nor from the state govt. has been
given to the helpless Kashmiri migrants. Also, off and on crises
prevailing in the region of Kashmir after the turmoil of 1990 has made
Kashmiri migrant to give lesser importance to the seeking of jobs in government. The data in the above two tables further explains that, those of the male and female active workforce who were engaged in agriculture related activities during the Pre- migration period are now either job less or surviving on meagre relief provided by the Government. The figures enclosed above in the two different tables also show a view of Pvt., work force among the surveyed migrant families before and after their migration. These figures explains that in the pre-migration scenario there was a high participation rate especially among the females in the Pvt sector as compared to what it is at the place of destination now the over all percentage of female working force in Pvt., Jobs in Pvt., sector during post migration comes to 30.74% as compared to Pre–migration period where it was 39.80%. A decline of 9.06% has been observed in the female work force after migration. This indicates that female workers have lost Jobs opportunity after the migration as majority of them were engaged in Pvt. Jobs during the pre- migration period in Srinagar and other towns of Kashmir valley. Jobs for these females are either not available or an alien culture and different physical, socio-cultural environment have forced the females not to seek Jobs in the new dispensation. However, a slight increase in the participation rate of males in pvt. Jobs has been observed during the post-migration period. When we have a look at the two above tables, it becomes clear that the overall percentage of males working in pvt., jobs at the place of destination is 17.44% as compared to the pre-migration period, when it was only 8.51%. However, the employment structure of surveyed displaced male
members has undergone a significant change during the post-migration period. However, good number of male workers engaged in either agricultural activities and self-employed during the pre-migration period have become jobless following their migration from the valley. Lack of agricultural land of their own at the place of destination is primarily responsible for absolutely no participation in farming and agriculture related activities at the place of destination.

There were over all 116 individual both male and female i.e. 12.87% of the total productive work force (which includes 43 i.e. 8.51% males and 73 i.e. 18.42% females among surveyed migrant families), who were engaged in agriculture related activities at the place of origin. This is also shown in the table given above. Agriculture as an occupation/employment is totally non-existent at the place of destination. The rural migrants who had agriculture as main source of their sustenance in Kashmir valley are now mainly dependent on government relief. Among the Hindu displaced persons, there is a section of agriculturists and orchardists. Landed properties left behind by this section are income yielding assets. The income from these properties has been misappropriated and usurped since 1990 by the secessionists and terrorists of the valley. The government has chosen to be a silent spectator, as they have abandoned their responsibilities towards the displaced Hindu agriculturists and orchards. No authority in the government has bothered to know how the incomes derived from the lands of the displaced have been utilized. The displaced Hindu agriculturists and orchardists have on several
occasions brought their plight to the notice of the government who have chosen to ignore their plight.

In order to know the exact impact of forced migration over the section of migrant population who previously were engaged in business activities at the place of origin, the present researcher has collected data from the migrant families at the camp and non-camp locations, which is also enclosed in the above two tables. With the help of figures present in the above two tables, comparison of the two periods (Pre-and post migration periods) can easily be made. The overall number of male persons who were engaged in business related activities during pre-migration period were 55, which is 6.10% of the total productive population. The participation of females was non-existent. At the new habitat, the number of male persons engaged in business was 21, which is 2.98% of the total productive population. This therefore reveals that the workers engaged in business have decreased as compared to pre-migration period. This decline was due to non-availability of the adequate finance resources and inappropriate location for the business establishment at the place of destination.

A period of more than two decades has gone; the migrant businessmen and traders stated that state and center government had not framed any policy to remove the distress of this section of people who were engaged in business activities at the place of origin. The condition of these helpless businessmen and traders is miserable. The migrant traders and businessmen in Kashmir with substantial income can hardly afford to live with families on monthly cash relief of Rs 4000/. The violence has completely snatched the trade and business
activities of the migrant businessmen in the valley of Kashmir. The migrant businessmen and traders have been thus reduced to a pathetic state, with no facilities and encouragement. Some of these businessmen and traders are now working in the Pvt. Jobs.

In nutshell every migrant faced critical days immediately after their forced migration. New ways of adopting to life under new condition was not only difficult but very painful among all Kashmiri migrants at the place of destination.

**Employment structure of working population**

The economy of any community, society or country depends upon the strength of its working force. On the basis of types of the activities performed as modes of production, activities of the workforce can be classified as under:

a) **Primary economic activities**: This sector consists of agriculture, animal husbandry, forestry and fishing etc. They are primary because their products are essential for human existence. They are carried on with the help of nature.

b) **Secondary economic activities**: This sector consists manufacturing industries, both small and large scale. It is considered as secondary as it is dependent upon the raw-materials from the primary sector.

c) **Tertiary economic activities**: The rest of the sectors like transport, communication, banking, insurance, trade, finance and services constitute the tertiary sector which help the primary and secondary sector in the country.

Following table showing employment structure of surveyed migrant families at the place of origin
The above table 4.8 highlights those migrants who were economically active at the place of origin and are presently residing at the place of destination in camp and non-camp localities of Jammu District of J&K state. All the three places under study have been separately analyzed.

**Mishriwall migrant camp**

At this camp 100 households were surveyed and their population on the eve of migration was 462 souls. Out of this 283, both male and female formed the productive labour force, of these 244 i.e. 52.81% of the total population of male and female souls were found engaged in three different sectors of economy, details of which are enlisted in the table given above. As is evident from the table 5.32% males and 9.83% females of total working population were found economically active in the primary sector at the time of migration. In the secondary sector 5.73% males of the working population were found economically active. In the tertiary sector of the economy 53.60% males and 25.40% females were found engaged. The overall percentage of the working population of this camp, at the time of migration was 52.81%

**Purkhoo migrant camp**

The population of the sample of 150 households on the eve of migration was 681, of which 433 souls (male and female) fell in the productive category and are therefore called as productive population. Out of these 373 souls i.e. 54.77% (male and females) were engaged in the three different sectors of economy. The percentage of male and
female, who were engaged in the primary sector at the time of migration were 6.43 and 8.31 respectively. Those who were in the secondary sector were 8.57%. In the tertiary sector 49.06% males and 27.61% females were found engaged at the place of origin.

**Non-camp migrants**

These migrants live outside the camps in Jammu District of J&K state. The population of this sample of 50 households on the eve of migration was 293, out of which 185 souls (male and female) were found productive labour force. Out of this 175 souls (male and female) i.e. 59.72% of the total population were economically active labour force on the eve of migration. Further the male and female people who were absorbed in the primary sector were 3.42% and 10.28% respectively. In the tertiary sector of the economy 41.71% male and 39.42% females formed active labour force on the eve of migration.

As is evident from the above table 4.8, the overall percentage of male and female Kashmiri migrants engaged in primary sector at the place of origin were 5.42% and 9.72% of the total working population. The male engaged in the secondary sector were 6.94%. None of the female worker was found engaged in the secondary sector at the place of origin. The data in the table further reveals that the percentage of male and female migrants surveyed engaged in the tertiary sector during pre-migration period were 48.86% and 29.54% respectively. To know the respective situation of the two periods (pre and post migration) another table has been
framed by the present researcher with the help of data collected during
the survey. The researcher has made the analysis of the three places
mentioned in the table separately.
Mishriwalla camp

At this camp 100 households were surveyed whose population comes to be 417, of which 235 souls were found productive individuals. Out of it, overall 154 i.e. 36.93% of the total population of this camp were found engaged in three different sectors of economy. In the secondary sector only 5.19% of the total working population was economically active. In the tertiary sector 69.48% males and 25.32% females of the total working population were observed.

Purkhoo migrant camp

From this camp 150 households were taken by the present researcher. The total population of these surveyed households was 600, of which 338 individuals were found to be productive population. Out of this 217 souls i.e. 36.16% of the total population were found economically active population, engaged in the three sectors of economy. In the secondary sector of the economy only 4.60% of the working population was observed. The percentage of male and female who were economically active in the tertiary sector were 67.28% and 28.11% of the total working population.

Non-camp migrants

Migrants living out side the camps are called as non-camp migrants. From the non-camp migrant localities, 50 households were considered for the present research. The population of these surveyed households at the place of destination was 215 souls. Out of this 130
individuals were found productive consumers, of which 114 i.e. 53.02% population of this camp were found engaged in the three different sectors of economy. The percentage of those who were found working in the secondary sector was 2.63% of the total of working population. In the tertiary sector the percentage of male and female population was 59.64% and 37.71% respectively.

As is evident from the figures displayed in the table 4.9 given above, all primary economic activity has come to an end among the Kashmiri migrants living in and out side the camps. Although most of them were basically, directly or indirectly involved with the primary sector in the Kashmir valley but after migration, it has been altogether different. A search for a piece of land for shelter at the place of destination has became not only difficult but some times even impossible. The overall percentage of male workers working in secondary sector stands at 4.32% at the new place. This lower percentage in the secondary sector can be attributed to the low economic development of J&K, where the industrial base is very weak. The male and female workers engaged in the tertiary sector at the place of destination are 66.18% and 29.43% respectively. The table further reveals that the camp male members who are economically active in tertiary sector is higher (68.19%) as compared to non-camp male members, where it stands at 59.64% only. But in case of females the situation is quite reverse. The percentage of non-camp females engaged in tertiary sector is 37.71% as compared to camp females where it has been noticed only at 26.95%.
The type of job which a person adopts depends not only upon his choice but also his level of education, technical skills and circumstances and traditions prevailing in the family and community. There has been a general preference for the white-collared jobs among Kashmiri pandits. This preference for the tertiary sector among Kashmiri pandits can be explained due to their high literacy standard. (Koul, 2005).

The above table 4.9 shows that the overall percentage of economically active population of the three places surveyed after migration was 39.36% as compared to 55.15% which was observed at the place of origin. This indicates that the number of dependents at the place of destination has gone up drastically after migration.
CHAPTER – V

IMPACT OF MIGRATION ON INCOME

This section of the present research deals with the income of the displaced people living in camp and non-camp areas within Jammu District of J&K state. In this chapter the researcher has tried to throw some light on the income conditions of migrants before and after their displacement. To begin with an attempt needs to be made to define the word ’income’. According to the Balachandran, a human being is an income generating asset. One’s income generating ability depends on one’s skill, (manual, professional, problem-solving, entrepreneurial etc); these are the assets. The value of an asset can be measured by considering the income that is generated by the person concerned. (Balachandran. S, 2007).Income is the end result of capital. Capital is a stock and income is a flow. When wealth is used as capital, it gives rise to income. A factory that a man owns is his capital, but profits that he gets out of it every year is his income. A typist owns a type machine; it is his capital. He earns Rs.3000/-per month by undertaking the work of typing; it is his income.

So income is a generating asset. It can be generated through various sources, like animal rearing, labour work, services, cultivation, self-employment, capital-asset, etc. money kept in a bank as saving earns profit which is an income extracted from the savings. Also a house let on rent generates some income for the owner. Income can also be generated through investment by investors. Income refers to the wealth, measured in money, which has been at the disposal of
an individual or a community, per year or other unit of time, it may be considered to be a flow of purchasing power which may be expended at once on goods or services or retained for the purposes of capital accumulation. (Chand, 2006).

Income is, ‘the sum of all a household’s wages, salaries, profits, interest payments, returns, and other forms of earnings in a given period of time. It is a flow measure. (Case & Fair, 1999)

**Monthly Family Income (at the place of origin)**

Income is one of the important indices of socio-economic status. Income of a Person is related to the nature of his/her occupation and the amount of wealth he/she owns. Increase or decrease in income is directly related to the nature and type of job or the economic activity he/she pursues and the quantum of wealth he/she possesses. Mode of life, savings, investment and overall standards of life of people depend on it. Thus, both the income pattern and the trends in growth of income are important for any economic analysis of the people. At the place of origin, majority of the Kashmiri Migrants were engaged in services, (Govt & Private) followed by business. However, agriculture was the main occupation of only about 10 percent. The table 5.1 given below shows the distribution of monthly income of surveyed Migrant households at the place of origin.

The table 5.1 below clearly shows that majority of the migrants (22.66%) had monthly income of Rs 2001-4000 at their place of origin, 20.66 percent Migrant families fall in the monthly income
range of Rs 4001-6000, 17.66 and 12.66 percent families fall in the income range of 6,000-8000 and 8,001-10,000 respectively. There were just 2.33 percent and 1 percent of the families who had very high monthly income, i.e. Rs 14,001-16,000 and 16,000 and above respectively. Thus, it is clear that majority of the migrants were quite well-to-do at their place of origin. Their monthly income was neither too low nor too high. Income from agriculture supplemented their income particularly for those who were in the secondary or tertiary jobs. It is pertinent to mention here that most of the Kashmiri Pandits had a piece of agricultural land or an orchard.
Monthly Family Income (at the place of Destination)

The word ‘income’ in general way means the inflow of economic resources in cash or kind or in both over a period of time in return for any work or service rendered. In computing the income of the households, the earning of all economically active members of the households whatever be the sources have been taken into account. Thus, both the income pattern and trends in growth of income are important for economic analysis of the people. The data in the table 5.2 given below reveals that the maximum number of migrant households (70) of camp/non-camp area fall in the income range of 4001-6000, which is 23.33 percent of the total households. 56 (18.66%) households fall in the monthly income range of 6001-8000. The percentage of 56 and 50 households was 18.66 and 16.66 respectively, falling in the income range of 6001-8000 and 8001-1,000, 5.33% and 3.3% of the total (300 households) fall in the income range of 14001-16000 and above 16000. In their native places, Kashmiri Pandits were having agricultural land and orchards; however, after migration there has been a complete shift in the nature of their economic activities. There is now total dominance of tertiary and secondary economic activities. And not surprisingly there have been some changes in their income patterns as well as compared to their native places. However, in case of Kashmiri migrants who were in tertiary sector in the place of origin are better of due to increase in wages/salaries over the last few years at the place of destination. Due to loss of agricultural income and other avenues, most of the migrants have to live on the cash assistance provided by the government (maximum of Rs 4000
Per month per family). The migrants in the upper income groups are mostly in the tertiary sector or those who have more than one earning members in the family.
Income Analysis of a sample of Kashmiri Displaced population

To assess whether the income of migrants has risen or fallen in real terms, consumer price index for Urban Non-Manual Employees (UNME) for Jammu region was applied to the data collected. Prices of commodities affect all sections of society and as such price statistics are regarded as the most important data which reflect the changes in economic activities. A constant watch on prices becomes necessary for the operation and regulation of planning and policy formulation. Price fluctuations not only affect the standard of living, but also have a significant bearing on project formulation, investment deviations etc. Inflation is an indicator of macro – economic stability. Inflation affects individual household budget adversely and hurts the poor whose incomes are not indexed to prices. A rise in prices also upsets the developmental works in the economy and puts pressure on interest rates which affect savings and investment. In order to compare the prosperity of migrant people in two different periods, consumer price index for the Urban Non-Manual Employees (UNME) Jammu region was applied for the purpose of deflation. As the researcher has done the survey in August 2006 hence that year was taken as 2006-07 and the year prior to migration was taken as 1989-90, with base year 1984-85=100, 1989-90=158 and 2006-07=480. With this information, income in 1989-90 was corrected by taking base year 1984-85=100, 1989-90=158 and 2006-07=480. The correcting of income has made it possible of comparing two periods in order to assess whether the income in real terms has risen or fallen. This has been shown in the table 5.3 given below:
Table 5.3 Income corrected

<table>
<thead>
<tr>
<th>Income in Rs.</th>
<th>Value of Rupee in 2006-07 in Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Income in 1989-90</strong></td>
<td><strong>Corresponding income in 2006-07</strong></td>
</tr>
<tr>
<td>Rs 2000</td>
<td>6075.92</td>
</tr>
<tr>
<td>Rs 4000</td>
<td>12151.89</td>
</tr>
<tr>
<td>Rs 6000</td>
<td>18227.84</td>
</tr>
<tr>
<td>Rs 8000</td>
<td>84303.79</td>
</tr>
<tr>
<td>Rs 10000</td>
<td>30379.74</td>
</tr>
<tr>
<td>Rs 12000</td>
<td>36455.69</td>
</tr>
<tr>
<td>Rs 14000</td>
<td>42531.64</td>
</tr>
<tr>
<td>Rs 16000</td>
<td>48607.59</td>
</tr>
<tr>
<td>Above Rs16001</td>
<td>Above 48607.59</td>
</tr>
</tbody>
</table>


We can compare, with the help of index numbers, the economic conditions of a class of people at two different periods. The above table reflects the change in the value of Rupee in 1989-90 w.r.t. the current year 2006-07. This was estimated with the help of consumer price index number. Suppose the respondents income in 1989-90 was 2000. This income of Rs.2000 in 1989-90 has come equal to 6075.94 in 2006-07. Similarly the income of Rs.4000 in 1989-90=12151.89, in 2006-07. With the same formula other values displayed in the above
table were calculated. From these estimated values in the above table, comparison of two periods has become possible. This is shown in the table 5.4 given below:
The above table has been framed on the basis of estimating income in table 5.3 and taking 1984-85=100 as the base year, 1989-90=158 and 2006-07=480. This table 5.4 reflects that a total of 32 (10.66%) respondents of the sample, 12 from Mishriwalla migrant camp, 17 from Purkhoo Migrant Camp and 3 from Non-camp area fall in the income category of upto Rs.2000 in 1989-90. On the other hand, none of the respondents fall in the corresponding income category of 2006-07 as is clear from the above 5.4 table. It needs to be mentioned here that the value of Rs.2000 in 1989-90 w.r.t the cut off year 2006-07 has come equal to Rs.6075.94. It therefore indicates that the real income of those respondents who fall in the income range of upto Rs.2000 has risen in 2006-07 as compared to their income in 1989-90 i.e. the year prior to the migration.

Regarding other categories there has not been any increase in their income in real terms with respect to the year of their migration. Most of respondents consulted by this researcher at all the three sites mentioned in the table (both in camp and non-camp areas) fall in the income range of Rs 6075-Rs12151. The reason for the decline in their real incomes is, however not hard to find. It is largely because their income from various sources such as agricultural land, orchards buildings etc. that these people held in the valley suddenly come to a halt after their migration. Their former business activities in the valley had come to sudden end and therefore their incomes in the post migration period dwindled in the real terms. In case of the 1st category (low income group of Rs 2000) quoted above however there were little or no land holdings in their possession in the valley. So turmoil
in the valley following their migration did not badly affect their earnings. In course of time however their income in real terms showed some slow but sure improvement.

This researcher has made a deeper study on the impact of migration over the incomes of the displaced population. For this a new table has been framed which includes incomes in kind to the corresponding incomes of 2006-07. This is reflected in the table 5.5 given below.
A change in the corresponding class intervals has however occurred during the same period with the addition of incomes in kind to the estimated incomes of Rupee in 2006-07. According to the consumer price index quoted above the value of Rs 2000 in 1989-90 had come to Rs 6075.94 in 2006-07. The only increment that had come about in the group under study was from the incomes in kind which migrants have been getting in the form of a) free ration b) free electricity c) free water supply and d) free accommodation. This is however confined only to those displaced migrant families who fall in the Relief category and are living in camps. In case of migrant govt. employees who are getting leave salary apart from free accommodation, water supply and electricity at the camp sites, no free ration is provided.

Immediately after migration, government announced assistance-both in cash and kind to those migrant families who did not have any member in government service and as such had no source of income. With effect from Ist January, 1990 to the end of 1994, cash assistance was Rs 10 per day per head subject to the maximum of Rs 1000 per family and dry rations of 9 Kg rice, 2Kg Atta (flour) per head (With no maximum limit) and 1 Kg sugar per family. The cash assistance has since been revised at least five times; however, there has been no change in the quantity of rations. To include this in their income, the present researcher has calculated the monetary value of the assistance in kind, which the migrants are getting free of cost. It may be pointed out here that the average family size at the place of destination is four members and the dry rice provided to them comes to 36 Kg, Atta
(flour) 8 Kg and sugar 1 Kg. The cost of 36 Kgs. of rice at the present market rate (Rs 23 per Kg) comes to Rs 828. Eight Kgs. of Atta at the rate of Rs 15 per Kg comes to Rs 120/- at the current market rate. The cost of sugar 1 Kg comes to Rs 40/- at the present market rate. The free accommodation provided by government to migrants may be calculated at the present rate to Rs 1200/-. The free water supply and electricity provided to the migrant families may at the current market rate be calculated at Rs 20 +800=820 per month. It may be mentioned here that Kashmiri migrants at the camp site use more of electricity in the form of electric appliance like fans, coolers heaters, as it is being free secondly they want to save themselves from the unbearable temperature. They are habitual of making their food items at the electric appliance. The sum total of this assistance which is given not in cash but in kind however comes to Rs 3000/ per month. The non-camp migrants however do not get of free accommodation and free electricity and free water supply in their homes. The only assistance that they get in kind is that of free rations for their families. This is provided to only those families which get financial assistance from the government as non of their family members is a government employee.

The above table 5.5 depicts the change in the corresponding monthly income of the respondents in 2006-07 after adding in it the monetary value of the assistance in kind of Rs 3000 to the Rs 6075.94. As mentioned above Rs 2000 of 1989-90 has come equal to Rs 6075.94 in 2006-07. This has been estimated with one of the statistical tool namely consumer price index deflator. In 1989-90 a total of 32
i.e. 10.66% of the total sample studied at three different sites (Both at camp and non-camp areas) fell in the income range of Rs 2000 at their place of origin. On the other hand, none of the respondents at the camp site (namely Mishriwalla and Purkhoo migrant camps) fell in the corresponding intervals of Rs up to 9000 in 2006-07 at the place of destination. This indicates that their money income has risen as compared to 1989-90. But the situation at the non-camp area is quite different where 40% migrant population fell in the corresponding intervals of Rs 9000 in 2006-07 at the place of destination as against the only 6% in 1989-90 at their place of origin. This shows a decline in their real income. In the next income category of 2001-4000, a total of 68 respondents which is 26 (26%) from Mishriwalla camp, 31 (20.66%) from Purkhoo migrant camp and 11 (22%) from non-camp location fell in this income category at the place of origin. On the other end in the corresponding intervals of Rs 9001-15000 income category, majority of the sample which comprises 93% of Mishriwall, 99.33% of Purkhoo camp and 48% from non-camp area fell in this category at the place of destination. This income category showing major concentration of the sample, therefore it reflects that there has been decline in the real income of the displaced migrants both at camp and non-camp location. In another income category of Rs 4001-6000, a total of 62 respondents at three locations, i.e. 13 (13%) of Mishriwalla camp, 36 (24%) from Purkhoo camp and 13 (26%) from non-camp area fell in this group in 1989-90. On the other hand in the corresponding intervals in 2006-07 which is the cut off year, remaining 26 respondents of the total sample including 7(7%)
from Mishriwalla, 13 (8.66%) of Purkhoo migrant camp and 6 (12%) from non-camp location fell in the income range of Rs 15001-21000. This again shows a considerable fall in the real income of the migrants under study.

In the rest of categories as shown in the table 5.5 (Rs 6001-Rs16000 and above) some respondents who fell in this group in 1989-90, have correspondingly made no improvement in their incomes in 2006-07. In fact this is sufficient evidence to prove that incomes of migrants by and large have dwindled substantially after their displacement from the place of origin.

According to the table 5.5 given above an increase in the real income has been observed in case of those respondents who fell in the lower income range in 1989-90 and are presently living at the camp site. This increase in their real income is due mainly to relief both in cash and kind provided to them by the govt. and very little possession of movable and immovable property with them at their place of origin.

**Conclusion**

Terrorist violence in J&K State which began in 1989-90 not only created miseries for its people but has also significantly deteriorated their socio-economic condition. The situation so arisen has now made the planners to actively think on how to combat social and economic problems of the people. Disturbances due to violence were witnessed maximum in the valley from where the migration of the minority community took place during the early 1990. The people of the minority community left their hearth and home (all their
movable and immovable property) behind and migrated towards safer regions of the state (namely Jammu). The sudden and forced migration of the minority community led them to incur heavy and unexpected expenditure, which drained their resources and savings of decades. This researcher while making analysis of the data observed a veritable decline in the real income of the migrant population. This decline was however more pronounced in case of the non-camp residents. Despite getting cash and kind relief from the state government economic condition of the migrant in general did not improve as the cash and kind assistance provided was not enough to compensate their losses. At their place of origin the displaced Kashmiris derived their income from such sources as agricultural land, orchards, non-fruit bearing trees, houses etc. At the place of destination however they were suddenly bereft of this source of their income. Consequently this radically altered their economic condition at the place of destination.
CHAPTER – VI

IMPACT OF MIGRATION ON SOCIAL CONDITIONS

(A) Motivational Aspects of Migration
(B) Family Structure
(C) Age at Marriage
(D) Housing Condition
(E) Health
(F) Immoveable Property
(G) Public and Commercial Institutions
(H) Local Language (Dogri)

(A) Motivational Aspects of Migration

Every migration in history has been impacted not by a single but rather by a long list of factors. Certainly at some place a particular factor is more motivating while at another place many other factors are more predominant. Some times many factors act and interact together in combination and cause human migration. These factors which motivate migration may be called as ‘Push’ and ‘Pull’ factors.” pull factors” are those which attract individuals to migrate to other places e.g, better employment opportunities, education, recreational facilities, etc. There are also the push factors which include war, political and religious persecution, militancy, insurgency. terrorism and the rest. Which compel people to move out from their places of origin.
This section examines the immediate reasons behind the forced migration of minority community in Kashmir. Unprecedented symptoms of violence surfaced in the entire Kashmir Valley towards the close of 1989. This created a wave of panic among the people of the valley. Since the emerging violence had a deeply religious and fundamentalist character, minority community had no option but to migrate to safer locations outside Kashmir.

For getting an accurate picture of the exodus the present researcher placed some questions before the surveyed displaced people (both at camp and non-camp location) as shown in the table 6.1 given below, to assess the reasons that motivated them to leave their homes and hearths in the valley.

The sample surveyed at Mishriwalla migrant camp admitted that they had left their places of origin in the wake of extremely horrible and abnormal situation in the valley of Kashmir. At this camp every one opined that they had been forced to leave the valley because of the fear of the militants.

Secondly the fundamentalist character of the movement in Kashmir and religious persecution had also contributed the Diaspora of the Hindu community. Some thirty nine percent (39%) of our respondents admitted to this fact.
while responding to the questions, placed before them 32 percent respondents were of the view that due to the total break down of law and order in the Kashmir region, they felt highly insecure at their respective places. In order to get respite from the violent/uncertainty in the Kashmir province, moving to the place of destination become very necessary for them. This was the third reason for them to be here(Jammu),their new place of destination. Militancy completely disrupted normal life in Kashmir Valley. Due to curfews and bandh and hartal calls given by militant outfits, people could not came out of their homes or go for shopping; children could not go to their schools. Some people could not even go to their agricultural fields in rural areas, life was totally paralyzed and shattered. Targeted killings of some Hindus created social hatred and mistrust among the two communities. This social hatred became the fourth reason for the Hindu community to leave their place of origin in great panic and distrust. Some 29 percent respondents admitted this fact.

The data collected from the sample of surveyed migrant families at Purkhoo migrant camp clearly indicates the reason for their migration. The response that the researcher got from all the people he interviewed was “the fear of militancy”. All the people surveyed voiced in the same reason saying that there was a situation of tremendous fear, terror and panic in the valley so they had come here. Some of them had even lost their kith and kin in the militant and terrorist attacks conducted against the Hindu community. However the researcher was informed by the interviewer/respondents that they never believed that their temporary migration would become a
permanent one and that they were quite hopeful at the time of migration that they would soon return to their homes when normalcy in the valley was resorted.

Fear and terror of the militant attacks took its toll of the friendly relationship between the Hindus and the Muslims in Kashmir with its fundamentalist agenda had significant local support which resulted in a changed attitude among the majority community towards the minority Hindu population. In order to get over the atmosphere of religion persecution, emerging due to fire-brand preachers, minority community felt compelled to leave the valley of Kashmir towards the close of 1989. This ultimately became the second cause of Diaspora. About 42 percent surveyed families accepted this fact.

Violent activities of militant outfits succeeded in bringing downfall of the National conference government headed by Dr Farooq Abdulla; with this the region of Kashmir became politically unsafe and unstable. There was no political security for any one in the initial days of the violence. For migrants Political insecurity became the third reason for leaving their place of origin. Those who considered it third cause were 36 percent.

The torture and unnecessary killing of some Hindus by militant outfits created terror and social unrest among the people in the valley. To escape the social hatred and their selective killings minority community had not option leaving the valley of Kashmir. This became the fourth reason for them to leave their homes. Some 22 percent accepted this reason behind their exodus.
The non-camp migrants also admitted that the fear of militants was the main reason behind their dislocation from their native places in Kashmir. They said that the traditional relationship of mutual trust and respect between the Hindus and the Muslims had been adversely affected because of the rise of militancy and the resultant gun culture. The feeling of mistrust arose in the minds of both the communities. They added that no one from the Muslim community wanted to take responsibility to defend the Hindu minority from the militants’ attack. The chief response the researcher got from the migrants at non-camp locations was that the Muslims in their neighbourhood had told them that they needn’t to worry from them but in case outsiders came to hurt them, they could do nothing to protect them.

At the time of migration almost every surveyed migrant family did not inform their Muslim friends or neighbours about their decision to migrate. This therefore indicates that migration occurred out of fear. The operation of militant activities in the Valley had also developed strong religious and fanatical fervour among some local Muslims. This fundamental trend scared to the minority Hindu community in Kashmir. Some of the non-camp surveyed families could not adjust themselves to fundamentalistic character of the ongoing movement in Kashmir and hence become the second reason for them to leave their homes. About 44 percent non-camp surveyed sample left the Valley in order to get rid of religious persecution and fanaticism at their native places.

The dawn of militant activities in the valley towards the end of 1989 made the government in power to quite its responsibility at the
state level, creating chaos and disequilibrium in the political affairs of
the state. Therefore a complete break down of law and order
machinery, minority Hindus started realizing how insecure they were
in the valley of Kashmir. Thus escaping from this political turmoil and
insecurity become the third cause to leave the place of their origin.
About 38 percent surveyed at the non-camp locations admitted this
fact.

Emergence of militancy in Kashmir divided the people of the
valley on the basis of religious as never before and this created a
feeling of deep mistrust in the minds of both the communities. The
mutual suspicious among the two communities gave rise to social
hatred and to get rid of this social hatred become the fourth reason for
migration from the valley. About 18 percent of the surveyed families
admitted to this fact.

Some of the migrants were of the view that decision to migrate
was taken in a state of great panic without any planning whatsoever. It
was like they had been caught by a great surprise.

Factors attracting Migrant to chose Jammu as a Place of
Destination

The violence related activities in Kashmir, from 1989 onwards,
led to the exodus of Kashmiri Hindus from almost all parts of the
valley. Hindu community from all the six districts of Kashmir i,e
Anantnag, Srinagar, Badgam, Kupwara, Baramulla and Pulwama left
the Valley in the wake of widespread violence directed against them
by the militant groups. Among them the majority chose Jammu as
their destination. However some migrants also got themselves registered in other states/union territories of the country. According to the present researcher, choosing Jammu as the place of destination may be due to the following reasons:

1. Nearest safer place from their homes in the valley.
2. The city of Jammu being a Hindu-dominated area.
3. Security of their life and property at the new place.
4. Completion of the education of migrant children who were registered with university of Kashmir or J&K state Board of Secondary education at Srinagar.
5. The process of cash and Kind Relief having been started by the state government at Jammu.
6. Most of the migrants being the employees of J &K state government.

In addition to these, another important factor responsible for choosing Jammu as the place of destination was the belief among migrants that militancy in Kashmir would last only for a short duration and that they would soon return to their native places in the valley. All these above mentioned factors attracted displaced migrants to choose Jammu as their favoured destination.

The present researcher placed some questions before the surveyed migrant families at both camp and non-camp localities for getting their response on the question of choosing Jammu as a new place to settle down. The information gathered is presented in table 6.2 given below:
As per the figures in the table 6.2 given above cent percent surveyed families at Mishriwalla migrant camp preferred to stay at Jammu for feeling safe and secure at this place. They gave first priority to security” feeling that at Jammu there was total safety to their life and property. The migrants of this camp gave second priority to the education of their children. They were of the view that when they left their place of origin, their children suffered a set back to their education being registered with Kashmir university or J&K State education Board at Srinagar. For completing their education migrant parents got their wards registered with camp office of Kashmir university and J&K state education Board in the newly opened camp Schools and camp Colleges at Jammu, so Jammu was preferred larger to many other destination in the Country. About 56 percent surveyed families admitted this fact.

Their third priority for choosing Jammu as the place of destination was that Jammu city being Hindu dominated place, the displaced people felt safe to live with their co-religionists here. However only around 27 percent of respondents gave priority to this fact.

Twelve percent (12%) surveyed migrant families at this camp gave priority to Jammu as the place of destination, thinking that it was the nearest place to their homes in the valley where they could return some day.
The remaining 5 percent gave fifth preference to the option “Better job opportunity” which attracted them while choosing Jammu as the place of destination.

The surveyed sample of Kashmiri migrants at Purkhoo migrant camp also gave their priority wise opinion about choosing Jammu city as their appropriate place of destination. Every respondent family gave first priority to the first option, saying that Jammu offered them safety and security of property and life. While living at Jammu after getting displaced from the valley, 45.33 percent of respondents thought that Jammu being nearest to the place of their origin, it was easy to survive here.

The trauma of migrating from the valley made 25.33 percent of the respondents at Purkhoo migrant camp realize the advantage of living at a place like Jammu with its majority Hindu population. They gave third priority to this. Nineteen point thirty three percent (19.33%) migrants at this camp gave fourth priority to the education of their children, which suffered a lot due to the turmoil in the valley, as before migration their wards had been registered with the state Board of secondary school education and university of Kashmir at Srinagar. The remaining 10 percent respondents favoured Jammu as the place of destination because it provided them job opportunities. For this reason they gave a fifth priority to the idea of settling at Jammu.

The surveyed households at non-camp localities also chose Jammu as a place of destination. This they did because of a number of reasons. For this every body gave first priority to the first option from
number of options placed before them. Security of life and property at Jammu compelled them to stay here. Jammu being the summer capital of J&K state the migrants thought that their troubles would be worked out more easily and smoothly here than at any other place within the state or the rest of the country.

Fifty four percent (54%) gave second priority to the option four (4) i.e. “to provide education to children”. Majority of the non-camp inhabitants were of the view that on account of militancy at their native place, education of their wards was the worst hit. Violence in the valley had adversely affected education at all levels and this too compelled the minority community to chose Jammu as their new habitat.

Non-camp migrants gave third priority to the option second(2); around 18 percent chose this option by saying that Jammu being nearest to their native place, survival here would be easy, as most displaced people were state government employees.

The non-camp migrants gave fourth (4) priority to the option (c) by saying that choosing Jammu as their place of destination had made them to believe that at this place they would live more comfortably among the people of their own co-religionists; 16 percent respondents showed their preference for this.

Another 12 percent respondents give fifth place to the option (e), saying that at Jammu there was a possibility of better job opportunities.
Adjustment Problems soon after Migration

The present research is also aimed at to study the problems of adjustment and maintenance of the socio-economic conditions of Kashmiri migrants in Jammu. The Kashmiri migrants constitute an important segment of the Jammu city population having distinct socio-economic and cultural characteristics. Migration always involves some Kind of re-adjustment in the family life of the people.

The adjustment to urban, often unfamiliar social environment is indeed a problematic task for the rural newcomers. It is interesting to know how new environment influenced their adjustment. It is equally important to study the role of education and occupational factors in the adjustment of the migrants. How far the migrants are able to assimilate the dominant forces of modern urbanized ways of life in their traditional practices and values is also an important question. The main focus of the present researcher in this section is to study the problems arising out of social adjustment of the migrants.

After leaving the place of origin, migrant population came face to face with a number of problems, like housing problem, educational problem of their children, problem of facing new people in a new environment, employment and health related problems and various other problems.

Displacement from the place of origin rendered people homeless and forced to live at different locations at the place of destination. Over the top of the list of the problems, was the problem of proper suitable and sufficient accommodation, whether rented, self
arranged, Government provided or tented etc. In the initial stage no one seemed to be sure where he stood and where he could knock the door for settlement and other problems.

For knowing the difficulties which have arisen out of forced migration the present researcher placed some questions before the group of surveyed families at camp and non-camp locations/sites. The data gathered is given in table 6.3.
While giving answer to the questions, migrants at Mishriwalla migrant camp said that in the initial days of their migration they were the worst sufferers because of the housing problem at the new place. All migrants were of the view that in their adjustment at the new place, housing problem to them, was the greatest hurdle in their adjustment. Some of the migrants at this camp disclosed that in the initial days of migration, they were huddled in one temple namely Geeta Bhawn in the old Jammu city. Later they were housed in tents at this location. All the surveyed migrants considered housing problem as their greatest problem at the new place.

The majority of the migrants at this camp gave second place to the option (a); 43 percent migrant respondent families admitted that in their initial days of migration adjustment with the local people/society was some what difficult. They could not communicate properly with the local inhabitants at the place of destination.

Due to their stressed state of mind, arising out of migration, many migrants experienced health related problems at the place of destination. At Mishriwalla migrant camp 26 percent respondents experienced health related problems in their families soon after the migration and hence placed it third in the list of difficulties faced by them in the process of adjustment. They are of the view that it was due to different type of climatic at the new place. The surveyed families at this camp gave fourth place to the option (d), saying that in their initial days of migration; their adjustment to the new environment suffered because of non-availability of educational facilities for their children and therefore aggravating their already
miserable state; 25 percent respondent families, felt that it was their fourth difficulty in their adjustment.

The surveyed migrant families at Purkhoo migrant camp also came across with a number of problems which they had to face in their adjustment at the new place. All the migrant respondents pointed out that in the initial days of their migration; adjustment to the new environment was not an easy task. While responding to a number of questions placed before them, all the surveyed migrant respondents disclosed that in their adjustment at this location, housing problem was the main problem they had to face. This problem was experienced by almost each and every migrant in the initial days of migration. Another dominant problem of adjustment at the place of destination was the absence of educational facilities, set back that the minority community faced during the violent disturbance in Kashmir not resolved immediately after their exodus. It led to loss of one complete academic session to their wards at the place of destination. Twenty eight point six (28.6%) respondents admitted that the absence of educational facilities for their children soon after the migration also resulted in the problem of their adjustment at new location.

There are numerous other problems faced by the migrants at the place of destination, after their dislocation however gave rise to a lot of stress and strain among the displaced people resulting in them many health related problems. This also became a matter of concern in their adjustment. About 27.3 percent surveyed families at this camp suffered due to health related ailments in the initial stages of their
migration. Thus health related concern formed the third place in their difficulty in adjusting to the changed environment.

The fourth difficulty that migrant surveyed families faced in their adjustment was the problem of their adjustment with the local people. New location with new people and new environment was entirely disorienting for the migrants. Adjusting themselves with the local people was not easy for them in the initial days of their living at the new place (Slowly but steadily they have now accepted the local environment). About 26 percent among the surveyed families were however bothered with this problem.

The non-camp migrants, included in the present study, also suffered from various problems. Out of the 50 families surveyed at the non-camp location, 100 percent admitted that after their dislocation, housing problem at the new location made them to wander from place to place in search of suitable accommodation. They were of the view that problem of housing created great disturbance in their minds regarding their adjustment at the new place. Other 16 percent were of the view that their temporary forced living in their already settled relative’s homes at Jammu was a difficult experienced for them. Majority of the respondents placed this as first among the difficulties faced by them in their adjustment.

All the surveyed families were also of the opinion that the absence of educational facilities at the location made their children lose one full academic secession. The surveyed migrant families admitted that this was the second major obstacle in the process of their
adjustment. About 48% families admitted this fact. The state of disturbance following exodus, lead to several health related problems among the surveyed families at non-campus location also. Nearly all the migrants at the non-campus location admitted that exodus had snatched their peace of mind. The 26 percent camp migrants gave third place to health related problems as the difficulty in their adjustment to the new environment.

Non-campus inhabitants to the extent of 18% said that adjustment to the local people/society was also a difficulty in their adjustment. This was their fourth hurdle in the process of their adjustment at the place of destination.

The remaining 8 percent gave fifth place to the problem of lack of employment opportunities at the new location.

**Conclusion**

This part of the study reveals how the displaced Kashmiri community got motivated to leave the valley of Kashmir. After their migration, what were the factors which made them to choose Jammu as their place of destination? During their re-settlement, they came across a number of difficulties. To know the exact position regarding this a field survey was carried out by the present researcher, in which both camp and non-campus displaced people were interviewed. Majority of them opined that they left their place of origin because of militancy. They said that they had been terrorized in several ways. The survey revealed that the displaced people got migrated under threats of liquidation, assault on their honour and many selective
killings of their kith and kin by the militants some eighteen years ago.
The unnecessary killing and kidnapping of the Hindus created mistrust and social hearted between the Hindus and the Muslims in the post-militancy period.

When this researched asked the respondents about their stay at the new place, they admitted that their life seemed still very difficult for them. According to them initial days of migration were extremely difficult for each and every displaced person. At that time every thing was new, unknown and baffling to them. Displacement from the place of origin had suddenly made people homeless and destitute at the place of destination. On the top of the list of the problems faced by them was the problem of accommodation and their adjustment to the new environment, and adaptation with local people, communication with whom was an added experience. The exodus resulted in a lot of stress and strain among the displaced people which gave rise to many health problems among them. Many diseases (like diabetes, hyper tension etc) surfaced among the migrants, which previously were unknown to them. The exodus also led to the loss of one complete academic session for migrant children as educational facilities were not initially available to them at the place of destination also become a matter of great concern in their adjustment. Asked about their condition before migration, they all agreed that it was quit happy, normal and peaceful. There has been no inter-communal tension between the Kashmiri Pandits and the Muslims of the valley as both communities had been living in perfect peace and harmony. It however become clear that security and not economic motives had a
primacy among the various factors which led to the migration of Kashmiri Pandits from the valley. The displaced Kashmiri Pandits chose Jammu as the place of destination for following reasons:-

Jammu being;

a) nearest place from their homes in Kashmir;
b) safe and secure for their life and property;
c) a viable place for the completion of the education of their wards;
d) the part of the same state, where migrant employees would be benefited or re-adjusted against their posts, most of the migrants being employees of J&K state government. Even after many years of their migration there is still no end to the many problems faced by the displaced Kashmiri Pandits.

(B) Family structure

The family is the primary institution of socialization of an individual. A family is generally taken as to consist of persons who usually live and dine together with their resident dependents. It is a fundamental unit in providing procreation and up-bringing of children in human society (Maclver and Page, 1962). The value patterns followed by the family have a direct impact on the personality of a person. It is an agent in forming and developing his attitude and values.

The traditional family in India was more or less a joint type of family in which the eldest member had authority over,
and responsibility for, the other members of the family. However, there has been a change universally in the structure and functioning of the family to suit the changed conditions of social system in which it has been operating.

Following are the two types of families which the researcher have identified among the Kashmiri migrants during the field survey of the sample.

1. Joint families
2. Nuclear families

1. **Joint Family**
Joint families are the families where a couple, their children and grand children are living together or two or more brothers with their wives and children are also living jointly.

2. **Nuclear family**
A nuclear family is one which consists of a married couple with their off spring (Verma, 1977).

**Table - 6.4: Family status (at the place of origin)**

<table>
<thead>
<tr>
<th>Type of family</th>
<th>Mishriwala migrant camp</th>
<th>Purkhoo migrant camp</th>
<th>Non-camp migrant</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No</td>
<td>%age</td>
<td>No</td>
<td>%age</td>
</tr>
<tr>
<td>Joint</td>
<td>73</td>
<td>73</td>
<td>94</td>
<td>62.66</td>
</tr>
<tr>
<td>Nuclear</td>
<td>27</td>
<td>27</td>
<td>56</td>
<td>37.33</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>150</td>
<td>100</td>
</tr>
</tbody>
</table>

*Source:* Survey Data

Respondents were asked to state the type of family in which they were living in Kashmir as well as at the new destination (Jammu) The data have been presented in the table 6.4 and 6.5. The data reveals that a
substantial proportion 65% of the migrant households at their place of origin were living under joint families and just 35% were nuclear families. However, after migration, there has been a complete turn around in the family set-ups. It was due to acute shortage of accommodation and financial compulsions, that most of the families had a break up giving rise to nuclear families. The camp accommodation, which is not even sufficient for a single person, could not house a complete joint family, with the result the constituent units of the family separated from their parent unit. Thus, majority (89.33%) of the sample at present are nuclear families. The joint families are only 10.66%. as shown in the table 6.5 given below.
An analysis of the camp/non-camp wise family structure of Kashmiri migrants reveals that in Mishriwalla migrant camp 100 Household migrant families were surveyed. Out of these 12% families were found living jointly and 88% were found nuclear at the place of destination. But the position of these 100 families at the place of origin was totally different as shown in the table 6.4, where 73% were joint and 27% were nuclear. Same is the situation in Purkhoo migrant camp, where from among 150 migrant households surveyed, 88.66% families were nuclear and 11.33% joint, as compared to the place of origin, where 37.33% were nuclear and 62.66% joint.

From non-camp localities 50 Kashmiri migrant households were taken for research purpose, in which 56% were joint and 44% nuclear at the place of origin. But after migration the percentage of joint families has come down to 6% and the percentage of nuclear families has gone up to 94% as shown in the above table 6.4 and 6.5. Thus it shows that after migration, due to acute shortage of accommodation and financial constraints, most families had to break up both in camp and non-camp localities, giving rise to nuclear families. It needs to be pointed out here that there is possibility that small family size might have been artificially created to receive relief Incentives, separate accommodation and other incentives.
Family size

The next variable discussed relates to the family size of the Kashmiri migrants, because it is held by many studies that family size too affects the socio-economic position of the family.

The average family size of the selected households of camp/non-camp migrants was 4.78% at the place of origin. The family size varied from area to area. The area-wise family size of selected households is given in the table 6.6 and 6.7 above.

An analysis of table 6.7 reveals that there is in general trend of small families among Kashmiri migrants. The average family size of the selected households of camp/non-camp migrants was observed at 4.10% at the place of destination. This implies that Kashmiri migrants have a tradition of keeping small family. It further implies that due to high literacy Kashmiri migrants are quite aware of the advantages of the small family.

However, a comparatives analysis of the camp and non-camp areas unveils the fact that the family size in non-camp area is a little higher than camp area. This is mainly due to limited accommodation in the camps. Migration always has demographic consequences since it is people who move from one region to another and change the demographic structure of both the place of origin and that of destination. It changes distribution, growth, age, sex, literacy, occupation, fertility and mortality patterns of people. (Sinha V.N.P & Attaullah MD,1987).
Reasons of Splitting of Joint family

Joint family system had strong roots at the place of origin particularly among rural families. The families shared all their resources together at their native places. But all of sudden, the tradition of joint family system got broken into nuclear families due to forced migration at the place of destination. Splitting of joint family system in the host-environment has destroyed the cultural ethos of sharing and living together. Splitting of families has become more necessary in case of relief category where relief is being paid up to the maximum of Rs.4000 for four souls or more within one family. Splitting of the families at the place of destination was also due to the lesser income opportunities as well as different job locations of members in the families. The splitting of the families has created cultural, social and economic insecurity particularly among the aged people. It has also destroyed cultural and social space of the community.

Further monetary relief was made available only to those families who mainly depended on their orchards, irrigated land, non-fruit bearing trees and trade at their native places. The relief incentives per soul at the time the survey was under taken by the present researcher was Rs.1000 and up to the maximum of Rs.4000 to a family consisting of four members and above. Addition of a new member in the family by way of marriage and new born babies also become another reason to the splitting of families, monetary relief provided by the state government being a strong incentive for it.
(C) **Age at Marriage**

The present study also reveals the respondents' opinion regarding the age of marriage of their male/female wards. The table 6.8 given below shows the difference of opinion on this issue among the camp and non-camp respondents which is included in the present study. At Mishriwalla migrant camp, majority of the respondents were of the view that they preferred to marry their wards in the age group of 24-26 for males and 21-23 age group for females. Majority of those who prefer to marry their male children falls in the age group of 24-26 (63 percent) and those who prefer to marry their female children in the age group of 21-23 were 54 percent.

At Purkhoo migrant camp 42.66 percent of respondents favour marrying their male wards in the age group of 24-26. For females the highest percentage of responses recorded for marriage in the age group of 21-23 stood at 52 percent.
The situation is entirely different as per the opinion of the respondents at the non-camp localities. Majority of the non-camp displaced families prefer to marry their males in the age group of 27-29. The percentage of their opinion stands at 48 percent for this age group. On the other hand their choice of marrying their females was mostly for the age group of 24-26; majority of their opinion recorded in this case stood at 50 percent.

A detailed account of male/female age at marriage of selected gender wise areas of Kashmiri migrants is given above in the table 6.8. The analysis of the table shows a marked difference of opinion between camp and non-camp migrants. As is evident from figures in the table 6.8, age at marriage of camp migrants is lower than non-camp migrants. In case of non-camp areas no case of any marriage below 21 years was reported. There, however, have been quite a few instances of such marriages at camp localities. This is due to the fact that camp dwellers feel that camp life is vulnerable for females and as such they tend to marry off their daughters at a very young age.

Marriages and Nature of Reaction at different situation

Various questions and enquiries are made by parents prior to marriage of their wards, male or female. Parents have to take a number of decisions, like whether to marry their children within their own community or outside of their caste. During this period however the question of paying or receiving dowry also confronts them.

Various questions related to the marriages of their male/female wards were asked by the researcher to the migrant respondents both at
camp and non-camp locations. While answering the questions, 83 percent respondents at Mishriwalla migrant camp agreed that they disapproved of marrying their males outside the caste; 87 percent however strongly disliked to marry their daughters outside their caste. None was ready to marry their sons/daughters in a caste lower than theirs. Further 17 percent and 13 percent showing indifferent attitude on this issue.

At Purkhoo migrant camp 78 percent of the respondents did not favour marrying their males outside the community while 91 percent of them strongly disapproved of marrying their females in other castes. The remaining 22 percent and 8.6 percent (for their marriageable children) reacted indifferently on this issue.

The response at Non-camp locations showed that 94 percent dislike marrying their wards outside the caste while the remaining 6 percent revealed an indifferent attitude on this subject. The respondent’s nature of reaction has been presented in the table 6.9(a), (b) & (c) given below:
Intercaste marriages

Despite this great dislike to marriage with other caste, some instance of inter-caste marriage have taken place in the migrant families. These inter-caste marriages have taken place more at camp locations than non-camp ones. At Mishriwalla migrant camp 11 percent respondents admitted that they had married their male children in the other communities; at Purkhoo migrant camp however 11.3 percent agreed to having done so. This is shown in the table 6.10 given below:
Some instances of inter-caste marriages were also observed at non-camp locations. But they were only a few in comparison to camp locations. Only 4 percent of respondents agreed, that they had married their male wards out side the caste.

The inter-caste marriages in the community have however been confined only to their male wards.

**Difficulties in making matches and marriage conflicts**

Displacement of Kashmiri migrants has given rise to the various problem. One of the problem is the matches among their marriageable children from time to time following their exodus from the place of their origin. The existing environment at the place of destination being new has impacted the migrant families. So far as the marriages of their kins are concerned, the new doors have been opened for matrimonial relations of their wards with other members of communities. These inter cast marriages have happened due to the lack of suitable matches within migrant Kashmiri Pandit Community. But these out side inter caste marriages remained confined to mostly male members of the community. More inter caste marriages were observed at camp locations, where majority of migrant families hail from rural areas.
(D) **Housing Condition-Pre-and post migration scenario**

The eruption of violence in Kashmir compelled minority community to leave their homes and hearth which they had using for generations together and started living at safer places in Jammu province. Some of them even crossed J&K state to live at different places in the rest of the country. In Jammu many Migrants were provided with tents at different locations. some others however started in rented accommodation and still some others succeed in settling in govt. quarters. Leaving their places of habitat created enormous housing problem among the migrants everywhere. The present study is confined up to 300 migrant households of camp and non-camp areas in Jammu city. The number of non-camp families included in the study is however fifty. The 250 households have been taken from two migrant camps namely Mishriwalla camp and Purkhoo camp situated in the outskirt of Jammu city.50 non-camp migrant families are now living either in their own newly constructed houses or rented houses at different locations at the place of destination. The fifty non-camp families have however lived in rented accommodation for pretty long time at the new place after their dislocation. They have solved their housing problem by constructing their new homes at the place of destination. However the houses made by them are not as spacious and comfortable as they were in their native places.

In this situation the worst ever sufferers were the camp migrants. Their families rehabilitated at different camps in
Jammu province felt homeless even though they had been allotted one room tenements without kitchen facilities. This forced some of the families to make their own makeshift kitchens outside the tenements. Those who had made their own kitchens at Purkhoo and Mishriwalla were 76.66% and 82% respectively. The nature of houses and kitchen conditions of the sample has been shown in the table 6.11 and 6.12 given below.
The above table reveals that still their housing and living conditions continued to be miserable. The present study covers a survey of 150 families from Purkhoo migrant camp and 100 families from Mishriwalla migrant camp.

Displaced migrants lived in good and concrete houses at their native places. Their houses were made of Bricks with stone foundation. Their roofs were made from timber and corrugated iron sheets to protect their houses from the hazards of winter weather. But at the place of destination the displaced Kashmiri migrant were housed in Ramshaken tents in the initial days of their migration. Later, these tents were replaced by one room tenements of size 10x10 feet. These one room tenements are made of Brick with asbestos sheets on the roof, while some have iron sheets at the top. At the place of their origin they were living in an open and airy atmosphere with enough space around their houses; but at the place of destination they were compelled to live in a very congested environment, with little space around their tenements.

When we make comparison between the two situations the housing condition is miserable at the place of destination as compared to the place of origin. The congested environment has caused psychological distress among the displaced migrants at the place of destination.

Further at the place of origin, the displaced migrants enjoyed their life magnificently in their big and spacious houses in which number of rooms were usually more than eight. In rural area houses
were far bigger as compared to the urban areas. Living conditions have become immensely difficult for displaced migrants at the place of destination, as compared to the quality of life they enjoyed in their big houses at the place of origin.

**Drinking Water Facilities**

Displaced Kashmiri migrants not only suffered due to lack of proper housing facilities at the new place but also the scarcity of water. At their original places availability of water was in abundance. The valley of Kashmir being a snow bound region, plentiful water was available all the year round. In the rural areas of Kashmir water facilities are more abundant than in the urban areas.

After gathering information from 300 households of camp and non-camp migrant families at the place of destination, we have noted the reaction of the respondents both at camp and non-camp localities to the shortage of water at the place of destination. These responses have been enlisted in the table 6.13 given below.
The table reveals that nearly one-fourth (25%) of the respondents have both hand-pump and tap water facilities at the Mishriwalla migrant camp. Forty three percent (43%) had only tap water facilities while the remaining thirty two percent (32%) are using hand-pump water only for their daily needs.

At Purkhoo migrant camp the researcher noticed non-availability of hand-pumps. Migrant families have water facilities through taps provided to them by the state government. At this camp, respondents were of the view that some times in the mid-summer they felt acute shortage of water. They also pointed out that they had regular and adequate water facilities at their native places where they lived comfortable.

Scarcity of water was felt more by those migrants who were living out side the camp at different localities at the place of destination. No doubt they have been provided with tap water facilities in their newly constructed houses. But since they are living in congested areas on the outskirts of Jammu city. The water supply to their houses is inadequate to their needs. Respondents from the non-camp migrants added that water in their new homes is supplied only twice a week which creates tremendous difficulties for them particularly during long and extreme summer season of Jammu region.

**Nature of Ablution Facility**

Ablution facility is also an indicator of the standard of living of people. The data given in the table 6.14 given below shows that
overall only 27 percent of the sample households have modern ablution facilities within their homes and the remaining 73 percent have not any such facility within their homes. They have to go to a common place for answering the call of nature.
In the initial days of migration families housed in tents with non-availability of ablution facilities at the place of destination had to go in the open for answering the call of nature. Living in tents for them was difficult and miserable. Families living in rented accommodation at different places of Jammu province too suffered a lot. Later when tent Migrant families were shifted to one room tenements constructed by the state government at different localities at Jammu, the problem of ablution faced by migrants living in tent came to an end, as a common ablution facility has been provided within the camps by the state government.

The table 6.14 given above states that at Mishriwalla migrant camp only 10 percent families have made their separate modern latrines adjacent to their homes of one room tenements. These families had small spaces lying vacant near their rooms till date. The remaining 90 percent make the use of common latrines provided to them.

At Purkhoo migrant camp this researcher noticed that only 14 percent had made their own separate latrines adjacent to their rooms. The remaining 86 percent continued to make use of common latrines.

The use of common latrines at camp locations has created various health related problems among the camp migrants. Further these common latrine facilities provided by the state government face shortage of water, with very poor drainage.
The families living in rented accommodation in the initial days of their migration also suffered a lot on account of toilet facilities. Later they constructed their own houses and their problem of ablution came to an end.

**Source of Bathing Water**

Gone are the days when migrants were having abundant water supply in the form of streams, rivulets, rivers, wells, ponds and springs at their respective places of origin. The valley of Kashmir is surrounded by lofty mountains all sides which remain covered with snow almost throughout the year. This provides plentiful water facilities to the people living in the valley. Migrants who hail from rural areas of Kashmir used to bath in numerous rivers and lakes. Very few people among them used tap water for bathing and cleaning. Migrants belonging to urban areas of Kashmir, however, were used to tap water facilities for cleaning and bathing, which were abundantly available at the place of origin.

But after migration the situation has entirely reversed. Majority of the displaced people have to use tap water which is generally scarce for their cleaning and bathing. The answers received from the respondents on the subject of use of water or other allied matters at the place of destination have been presented in the table 6.15 given below.
The figures in the table 6.1 reflects that at Mishriwalla migrant camp 68 percent of the respondent families use tap water for cleaning and bathing. The remaining 32 percent use both hand pump and tap water for ablution purposes. They also reported that occasionally they would go to the near by canal for having clean and fresh bath. This they did during the warm days of the year. Mishriwalla migrant camp is located adjacent to Ranbir canal.

At Purkhoo migrant camp, all the surveyed families use tap water for cleaning and bathing. There are no hand pump facilities available to them.

They surveyed respondent families at non-camp localities has only tap water facilities for cleaning and bathing purposes. Some migrant families at the non-camp sites were however of the opinion that during the peak hot days in summer they had to go on many occasion without bathing on account of acute shortage of water in their taps.
(E) Health

Involuntary/forced migration results in changing the natural habitat of the displaced groups; permanent displacement changes it permanently. Because of sudden displacement due to terror, Kashmiri migrants lost their homes, hearths and all the material which they were having in their possession. Leaving the place of origin was the only alternative for saving their precious lives and dignity. Health, both physical and mental becomes a causality. It has consequences which can have bearing at times on the future existence of the group.

The exodus of 1990 saw the entire minority population of Kashmir Valley In greatly straitened circumstances. A major section of these displaced people settled in and around Jammu, in camps, or outside camps in often inadequate rented accommodation. The camps comprised of tents at the most in appropriate places, in flood prone nullahs and gullies surrounded by scrub and thorny plants. Over the years these were replaced by one room tenements with asbestos sheets as roofs. The migrants living in these areas are living a miserable life. They are exposed to scorching heat of summers, to the creeping insects and poisonous reptiles and torrential rain. They were not familiar with these vagaries of climate and weather nor were they suitably provided against them.

Poor and congested housing, unsanitary and unhygienic living condition in the camps as well as rented accommodations,
malnutrition, lack of basic amenities like drainage, and sewerage, over crowding, extremes of climate, joblessness, idleness, has created health problems among the displaced migrants.

Dr. Jitendera singh, Dialectologist & senior Faculty, Government Medical College, Jammu concluded in his one of the published journal” International Journal of Diabetes in developing countries” that stress both mental and physical, was the most important single contributory factor in developing diabetes among Kashmiri Migrants.

Dr. Choudhary’s study indicated that between 1991 and 1993, immediately after the migration, out of 11,150 patients, 96% suffered from skin disease, 91% from psychiatric disorder, 61% from nutrition syndromes, 38% from allergic syndromes, 21% from ulcer dyspepsia, 11% from hypertension and 12% from stress diabetes. According to him incidence of tuberculosis, renal stones, renal failure and asthma had increased markedly. Nearly 36% women had developed ovarian failure which was a new trend witnessed.

Noted Neurologists Dr. Sushil Razdan” says that dozens of patients have died because of heat stroke. The incidence of neurocystocircosis has also increased. Older people, very young, and women are the worst sufferers.” (Daily Excelsior, 3 September, 2003).
The present study confined to two migrant camps and some non-camp migrants, also observed various diseases among the Kashmiri displaced migrants at the place of destination. The table 6.16 given below reveals the percentage of affected migrants with diseases, which erupted due to migration in early nineties.

1. **Depression**

The overall 14 male/female i.e. 5.78% of the total diseased persons, who got affected with the depression at three different places under study at the place of destination. The state of being depression is due to perhaps poor and congested housing, insanitary and unhygienic living conditions in the camps as well as rented accommodations, joblessness, and idleness. The percentage of depressed male/female at the Mishriwalla migrant camp at the time of survey was 7.14 and 4.65 respectively. At Purkhoo migrant camp, 4.65% male and 6.81% females are suffering from the same disease of depression. Those who got affected with this disease at non-camp area are 6.81% and 5.40% respectively.

2. **Heart disease**

At three different places, which is under study 10.33% of the total affected diseased persons are suffering from heart disease. The reason of being heart patients is perhaps due to burning and looting of properties left behind by them at the place of origin. Stress and difficult living conditions being some of the
precipitating factors. Hypertension, even in the young generation, has become common place.

The percentage of male/female persons who are suffering from heart disease at Mishriwalla migrant camp are 10.71% and 13.95% respectively. This disease was also noticed among the migrants of Purkhoo camp, where 6.81% male and 13.51% females are affected due to sudden terror at the place of origin, which later compelled minority people to migrate. At non-camp area situation is also grim, 9.37% male and 6.66% females are having the same disease.

3. Mental disorder

Depression has griped the entire community. Due to anxiety and panic disorder Particularly among youths, who has fallen on bad ways and taken to smoking, Gambling and drunkenness out of idleness and frustration, which thereby leads to mental disorder among the displaced male/female population. The overall 6.61% male/female persons are the suffers of mental disorder disease. At Mishriwalla migrant camp 7.14% male and 4.65% females are having mental ailment. The percentage of male/female persons, who are affected with the same disease at Purkhoo migrant camp are 13.63% and 2.70% respectively. At non-camp area 3.12% males and 6.66% females are observed having the same ailment.
4. **Infection diseases**

In 1991 summer, more than five thousand Pandits contracted the infection. The most disturbing aspect of the infection is the resistance to conventional antibiotics and very costly drugs have to be administrated. Lots of patients developed serious complications. (Panun Kashmir movement, 2004).

Infection diseases are due to water born diseases. The percentage of male/female affected with the infection at Mishriwalla migrant camp are 8.92% and 9.30% respectively. Infection disease was also noticed among the migrants at Purkhoo migrant camp, where 11.36% male and 8.10% female suffered. At non-Camp locations, the percentage of affected male/female are 9.37% and 3.33% respectively.

5. **Renal colics and stones**

The incidence of renal stones and renal infections has also surfaced after migration due to hot climatic conditions at the place of destination. The incidence of this type of disease was found both at camp/non-camp locations. The overall 9.09% male/female persons out of the total diseased persons got affected due to this disease. At the time of survey, 7.14% male and 13.95% females were having this problem at Mishriwalla migrant camp. The percentage of affected male and female at Purkhoo migrant camp stands at 4.54 and 16.21. This disease was also noticed at non-camp area, where 3.12% male and 10% female got caught with Renal colic and stones. It is pointed out
here that in all three areas, the percentage of female affected is higher as compared to males.

6. **State of uncertainty**

Sudden violence in Kashmir in 1990, created a state of uncertainty, confusion among the displaced Kashmiri migrants. There is no clear cut programme for rehabilitation and resettlement, which created doubts in their minds about their survival.

The overall 6.61% male/female are affected with the state of uncertainty. There prevails 10.71% and 4.65% state of uncertainty among the affected male/female persons at the Mishriwalla migrant camp. At Purkhoo migrant camp 9.09% and 2.70% male/female are being in the state of uncertainty. The state of Uncertainty was also being found in case of non-camp migrants, where it stands 6.25% and 3.33% respectively.

7. **Skin disease**

After migration, Kashmiri displaced Pandits suffered a lot with various types of diseases. Skin disease among the displaced persons is due to hot and humid atmosphere at the place of destination. It indicates this disease occurred due to climatic shift. It is a fungal infections, some times so severe and disseminated that it calls for both oral and topical antifungal treatment for a prolonged period.
The overall 16.52% male/female out of various affected diseased persons got caught with skin disease. At Mishriwalla migrant camp 21.42% male and 16.27% females suffered from this disease. The percentage of male/female affected at Purkhoo migrant camp was 9.09% and 16.21% respectively. At non-camp area 21.87% male and 13.33% of females are the sufferers of this disease.

8. **Diabetes**

Diabetes is a new disease among the displaced Kashmiri migrants. This type of Disease was not known to them before migration.

Stress debaters is a new syndrome in the Kashmiri migrants. The most likely cause is stress which later leads to a hyperadrenagic state and release of steroid hormones. Diabetic complications have become common as a result of poor control of the diseases. (Panun Kashmir movement, 2004).

With this disease 17.85% male and 27.90% female are suffering from diabities at the Mishriwalla migrant camp. The percentage of the same diseased found at Purkhoo migrant camp are 25% and 24.32% respectively. Male/female suffers with diebeties at non-camp area stands at 22.72% and 35% respectively. This disease is more common among the displaced migrants both at camp and non-camp location.
9. **Insomnia**

Insomnia among the Kashmiri displaced persons has resulted due to the brooding over the past events, property, loss suffered and other related issues leading to further feeling of anxiety and depression.

Anxiety, tension and the state of worries including feeling of depression are the main cause of loss of sleep. The overall percentage of male/female affected persons was noticed to be of 4.13%. Those who are the sufferers of insomnia at Mishriwalla migrant camp are 5.35% and 2.32% respectively. At Purkhoo migrant camp, the percentage of sufferers recorded are 2.27 and 5.4 respectively. The disease of insomnia was also observed at the non-camp location, where it stands at 3.12% and 6.66% respectively.

10. **Psychological behaviour**

Behavioural disorders are common in migrant youths, who has fallen on bad ways and taken to smoking, gambling and drunkenness out of idleness and frustration.

The overall 6.19% male/female of camp and non-camp area are observed having behavioural problem. The percentage of male/female, who have Behavioural disorder at Mishriwalla migrant camp are 3.57 and 2.32 respectively. At Purkhoo migrant camp, sit stands at 11.36% in case of males and 5.40% in case of females. At non-camp area, 6.66% males and 7.57% females were having disorder in their behaviour.
(F) **Immovable Property**

Besides services, immovable property in the form of agricultural land (irrigated and un-irrigated), orchards, vegetable gardens and non-fruit bearing trees were the other source of income for the Kashmiri migrants. Agricultural land owned by the family is another important variable in determining the socio-economic status of an individual and his family. The data presented in the table 6.17 given below is about those respondent families who were having agricultural land in the valley.
The table reveals the summary of camp and non-camp migrants which the present researcher has undertaken for the study.

**Mishriwalla migrant camp**

From this camp a sample of 100 households were taken for research work. Out of these 95 percent respondent families were having agricultural land at their native place. Those who were having no agricultural land were only 5 percent. After migration there has been a decline in the agricultural land held by the migrants. This is shown in the another table 6.18 given above. The table reveals that 26.31 percent migrants of Mishriwalla migrant camp had sold their agricultural land at throw away prices. Those who still held their agriculture land were 73.68 percent.

**Purkhoo migrant camp**

From Purkhoo migrant camp 150 households were taken for a sample survey. After field survey, it was found that 96 percent respondent families were having agriculture land in the valley. Those who were without agricultural land were only 4 percent. Currently 81.94 percent hold their agricultural land in the valley.18.05 percent have sold their agricultural land after the migration due to financial problems faced by them at the place of destination.

**Non-camp migrants**

The present study has also included non-camp migrants. For non-camp area 50 house- holds were surveyed, where it was noticed that 74 percent respondent families were having agricultural land at the place of origin, while 13 percent were without agricultural land.
Those who sold their agricultural land were 48.64 percent. The remaining 51.35 percent were having agricultural land at their native places.

The above table 6.18 reveals that over all 25 percent families have sold their agriculture land due to the forced migration, thereby indicating that all people have suffered uniformly from the forced migration. The forced migration compelled them to sell their land holding to seek financial support for meeting their day-to-day requirements at the place of destination.

**Orchards**

Orchards were also a source of income for the displaced Kashmiri migrants at the place of their origin. After conducting field survey of camp and Non-camp migrants of a sample of 300 households, it was found 69% were having orchards while 31% were without orchards at their native places. This is shown in the table 6.19 given below. Three separate areas of camp and Non-camp migrants were studied. These are:


1. **Mishriwalla migrant camp**

A sample of 100 households was taken from Mishriwalla migrant camp i.e. 33.33% of the total sample of 300. During field survey respondent families were also questioned about their orchards which they were having at their native places. Out of the 100 households chosen, 55% of the surveyed
families were having orchards at their place of origin, though 45% did not have any orchards in the valley. After migration 39 households i.e. 70.90% of the respondent families of Mishriwalla migrant camp had in distress sold their orchards at throw away prices. This they did because of harsh conditions faced by them in the initial days of their migration, when they were battling for survival in tents. At present only 16 households i.e. 29.09% have their orchards at the place of origin. These orchards and other non-fruit bearing trees of some of the migrant families as reported by them have either been destroyed or have remained uncultivated.

2. **Purkhoo migrant camp**

From this camp a sample of 150 respondent families were studied randomly, in which 111 i.e. 74% migrant families were having their own orchards at the place of origin. Out of these 39 i.e. 26% respondent families were without orchards. Due to forced migration 59 i.e. 53.15% had sold their orchards after migration. Those who still had their orchards at their native places were 52 i.e. 46.84%. The migrants of Purkhoo migrant camp were of the view that tough inhospitable conditions of sudden forced migrants forced them to sell their orchards/trees for petty sums.

3. **Non-camp migrants**

From non-camp localities, 50 respondent families were studied for the present study. Out of these, 41 i.e. 82% were having
orchards/trees at their respective places in the valley. Only 9 i.e. 18% did not possess any orchards/trees at their native places. At present only 14 i.e. 34.14% had orchards at the place of origin. The migrants of non-camp localities pointed out that their orchards/trees which still lie at their respective places in the valley of Kashmir are have either been destroyed or left uncultivated. Those who had sold their orchards due to turmoil following the migration were 27 i.e. 65.85%.

Thus the distress sale of orchards/trees were major consequences of the Forced migration. The initial days of migration forced migrants to sell their orchards/trees, in order to fulfill their daily necessities at the place of destination.
Status of Building/Houses

All the surveyed families at camp and non-camp locations had houses of their own at the place of origin. In addition to the houses, a significant proportion of families also owned granaries, cowsheds and shops in rural areas. Due to sudden migration they abandoned their houses, shops and other immovable properties. According to a “Report on the impact of migration on the socio-Economic conditions of Kashmiri Displaced people” 45-50%, houses have been destroyed due to fire. The 25-41%, families have no information about the buildings and other structures. About 1-5% buildings and other structures were occupied unauthorized, while the 1-2%, houses and other structures were occupied by the security forces. About 1-4% houses/other structures were given to tenants without seeking any rent. About 10-15% families had sold their houses and shops at throw away prices in order to arrange money for their livelihood opportunities and other emergent expenditure at the new locations (Kaul, 2006).

Live stock status

Majority of the families living in the rural areas were having livestock in order to support their income. The livestock include cows, bullock, houses, ducks, sheep and chickens. Due to the emergence of the migration, majority of the families have lost livestock which was left behind at the time of migration. The proportion of families who have lost livestock in rural areas was between 90-95% (Kaul). Thus, one of the major sources of income for the rural families was lost due to the sudden migration.
**Income loss and immovable property**

In case of orchards and non-fruit bearing trees, respondents complained that their immovable property (orchards) etc had either been destroyed or unauthorisedly cultivated by their neighbours at the place of origin. Also some of the irrigated lands of the displaced pandits have been put into their own use by their neighbours without any permission from the owners. Some of the migrants have sold their property at throw away prices, due to forced migration. Their distress sale of orchards, irrigated land, and trees etc were major consequences of their forced migration. Many other migrant families(particularly from rural area) have no information about the current status of their immovable property at the place of their origin. This is an area where displaced Pandits have suffered a lot. Loss of income through these sources has made the displaced people economically impoverished. Leaving the place of origin caused enormous economic and psychological distress to migrant Kashmiri Pandits resulting in enormous health problems for all sections of displaced Pandits.

A detailed field survey of the camp and non-camp registered migrant families at Jammu, Kathua, Doda and Udhampur was conducted by the J&K Centre For Minority Studies,2002 in which majority of the families have lost livestock which was left behind at the time of migration. An estimated value at the time of migration of the lost livestock was ascertained from the surveyed families. About 42% families had lost livestock worth less than Rs.10,000/-each, while 22% families have lost livestock worth more than 20,000/-each. On an average, per family loss due to abandoning livestock in
Kashmir Valley was between Rs.15-20 thousand. The proportion of families who have lost livestock in rural areas was between 90-95%. Thus, one of the major sources of income for rural families was lost due to the sudden migration. This is well explained in the table 6.20 given below:

**Table – 6.20: Status of Live stock**

<table>
<thead>
<tr>
<th>Category</th>
<th>Percent value in Rupees (‘000’)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Nil%</td>
</tr>
<tr>
<td>Camp</td>
<td>68</td>
</tr>
<tr>
<td>Non-Camp</td>
<td>64</td>
</tr>
<tr>
<td>Camp(Rural)</td>
<td>95</td>
</tr>
<tr>
<td>Camp(Urban)</td>
<td>24</td>
</tr>
<tr>
<td>Non camp(Rural)</td>
<td>90</td>
</tr>
<tr>
<td>Non Camp(Urban)</td>
<td>8</td>
</tr>
<tr>
<td>Total</td>
<td>65</td>
</tr>
</tbody>
</table>


**Value of Buildings**

Further the estimated valuation of the buildings at the time of migration was ascertained from the surveyed families to measure the extent of loss in terms of value to the families. The valuation was ascertained separately for all types of buildings and establishments. 69% families mentioned loss to the tune of Rs.2-5 lakhs for fully owned houses, while valued loss of Rs.1-2 lakhs for partially owned houses was reported by 67% families. Majority of the families reported losses between Rs.1-2 lakhs due to the abandonment of granaries, cowsheds and shops. This has been explained with the help of the table 6.21 given below:
Table - 6.21: Value of Houses and Building before migration

<table>
<thead>
<tr>
<th>Category</th>
<th>Status of Building</th>
<th>Percent Responses having values in Indian Rs.</th>
<th>&lt; 1 lakh</th>
<th>1-2 lakh</th>
<th>2-5 lakh</th>
<th>Above 5 lakh</th>
</tr>
</thead>
<tbody>
<tr>
<td>Camp</td>
<td>Fully Owned</td>
<td></td>
<td>1</td>
<td>26</td>
<td>68</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Partially Owned</td>
<td></td>
<td>75</td>
<td>21</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Granaries</td>
<td></td>
<td>99</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Cow Sheds</td>
<td></td>
<td>98</td>
<td></td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Shops</td>
<td></td>
<td>73</td>
<td>18</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Non-Camp</td>
<td>Fully Owned</td>
<td></td>
<td>1</td>
<td>19</td>
<td>69</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>Partially Owned</td>
<td></td>
<td>75</td>
<td>21</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Granaries</td>
<td></td>
<td>99</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Cow Sheds</td>
<td></td>
<td>100</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Shops</td>
<td></td>
<td>76</td>
<td>16</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>All</td>
<td>Fully Owned</td>
<td></td>
<td>1</td>
<td>21</td>
<td>69</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Partially Owned</td>
<td></td>
<td>67</td>
<td>26</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Granaries</td>
<td></td>
<td>99</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Cow Sheds</td>
<td></td>
<td>100</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Shops</td>
<td></td>
<td>76</td>
<td>16</td>
<td>8</td>
<td></td>
</tr>
</tbody>
</table>

Source: (CMS Survey January 2002-March 2003)
(G) **Public and commercial Institutions**

Public and commercial institutions have an important role in the economic and social development of any region, state or country. No country can progress unless and until its public and commercial institutions are fully developed. The development of these institutions depends entirely upon efficient organizations. To know more about the existence and functioning of such institutions, the present researcher questioned the surveyed families both at the camp and the non-camp locations.

Responding to the questionnaire, the surveyed families at Mishriwalla migrant camp said that they had been provided a camp high school for their wards by the state government to overcome the problem of education that they had to face because of their dislocation. They were of the view that children were the worst sufferers of the turmoil. They however admitted that the camp school set up for their children was not up to the mark. Still somehow they enrolled their children with this education institution. Responding to various other questions of different aspects, the surveyed families gave details of their miseries that they faced at the new location following their exodus. They pointed out that the migration was a great set back so far their health was concerned. To deal with their health related problems, the state government after a very long period of time set up a dispensary for them at Mishriwalla migrant camp. The surveyed families at this camp said that
there is a shortage of medical staff and the required medicines at this health center. Furthermore no commercial bank in or around the camp site has been set up at the Mishriwalla migrant camp till date.

Mishriwalla village is adjacent to the migrant camp. There were some shops at this location before migration. But the settlement of Kashmiri minority community at this location gave flip to commercial activity in the area by way of opening shops and business establishments. The surveyed families are of the opinion that they are now satisfied with the market and business net-working in and out side the camp.

The surveyed migrant families at Purkhoo migrant camp confessed that in the initial days of their migration, there was no camp school set up for their wards. As a result school going children suffered a lot; some of them lost even more than one session of their studies. Some wards had to be demoted in their classes at the local public schools. After some period of time government started a camp school at Domana (already existed High & Higher secondary school for locals) for migrant students in the evening shift. When migrants of Purkhoo camp were shifted into one room asbestos tenements, government set up a new separate camp high school within the camp premises for the displaced migrant students. At the time of survey, respondents admitted that they have now an upgraded higher secondary school also at the camp site.
Further at this camp site three more pvt., educational institutional have been opened and they are currently imparting education to the migrant students. In these pvt., educational institutions both local and migrant children are receiving education against payment and fees. This shows that the camp inhabitants avail themselves of the double opportunity both government and private educational institutions.

Respondents further admitted that they also suffered many health related problems in the initial days of migration. There were no health related facilities in their unmediated neighbourhood in the crucial days of their dislocation. After long efforts by the inhabitants of the camp, government provided two dispensaries for the camp residents making first aid facility available to the inhabitants of this camp. However, migrants surveyed at this camp complained, there was an acute shortage of staff and medicines at these said health care centers. Surveyed families also admitted that these health care centers are not having adequate enough facilities to cater to the needs of the large migrant population at this camp.

Commercial institutions like, banks, post office and other related institutions for money transactions are not available within the camp premises. For it, migrant people have to go either to at Elaqui Dehati Bank which is 1Km away from the camp or to Punjab National Bank at Dumana which is 3km away from the camp or Jammu city.
So far as shops and business establishment are concerned, survey families said that in the initial days of their dislocation, there were not enough shops at the camp site. Some migrants however opened shops in the tents in which they were living. Life was miserable, when they were living in the tents. There life improved a little only after they were shifted to the one room tenements. This helped in the growth of shops and business activities to some extent. At Purkhoo camp there are several shops owned by the local people, who sell various commodities to the camp residents.

Respondents at the non-camp localities responded that they admitted their wards in the local public schools. This is because camp high and higher secondary schools for their children were far away from their residents. They said this facility was best suited to only camp migrants. Further they admitted that in the early days of their exodus their school going children suffered badly. Some of their children got demoted in the local public schools. Some said that since they had to change their accommodation frequently and it affected the education of their children.

They further admitted that they had several public educational institutions available for their school going wards. They also had bank and post-office facilities available to them within 2 km radius of their residence. Shops and business establishments were however very near to their homes.
Transport availability

Mishriwalla migrant camp is located about 15 km away from Jammu city on the left side of a regional highway, which connects Akhnoor, Pounch and Rajouri with Jammu city. This road which is adjacent to this camp remains always busy with the movement of all kinds of traffic. According to the surveyed families of this camp there is adequate transport facility available to camp residents. Availability of transport facility from Jammu city to Mishriwalla has made the movement of people at the camp easy and comfortable.

Purkho migrant camp is about 13 Km away from Jammu city and lies on the same route as Mishriwalla camp. This camp lies to the right side of the state high way and is about 1 Km away from the main road. This distance of 1 Km is however well connected with the high way. The coming and going of vehicles to the camp site has become easier due to this road link facility. There is a continuous transport service available to the camp inhabitants. Consequently camp migrants can move comfortably from one place to another.

Non-camp migrants are living within the radius of 5 Km of Jammu city. According to the surveyed displaced families at non-camp location sufficient transport facilities are available to them at their places of residence. The above analysis has been made after the collection of the required data from the camp and non-camp inhabitants, which is enclosed in the table 6.22 given below:
(H) **Local language (Dogri)**

Dogri is the language which is spoken by the majority of people in Jammu province. For Kashmiris this language is entirely new and different from their own mother tongue. At the place of origin, the displaced Kashmiri people mostly spoke in their own mother tongue, namely, Kashmiri. In the early days of their migration, communicating with the local people at the new habitat become difficult for most people. But gradually they made some efforts to learn the local language. When this researcher asked the respondent how they had acquired some proficiency in the local language their answer was that they had learnt it only through conversation with the friends among the local people. The table 6.23 given below showing the migrant respondents who have learnt the local language:
As per the figures quoted in the table 6.23 given above, 53 percent respondents at Mishriwalla migrant camp, 58 percent at Purkhoo migrant camp and 48 percent of the respondents at non-camp locations were of the view that they can speak local language. The table 6.24 given below states the nature of efforts put by the migrant respondents for learning the local language.
As per the figures presented in the table 6.24 given above, it is clear that 19 percent respondents at Mishriwalla migrant camp, 25.33 percent at Purkhoo migrant camp and 28 percent of the respondents at non-camp locations had learnt the local language through conversation with new friends at their present locations. Others have learnt it through contacts with local people. Their percentage stands at 34%, 32.66% and 20% of the three locations under study.

**Social Interactions and Dogri language**

Social interaction plays an important role in the over-all development of an individual, society, community or a state. The present researcher has also tried to make an attempt to study the reaction of the displaced Kashmiri migrants in their social interaction with the local people as well as with the fellow migrants at the new place. Soon after their displacement, Kashmiri migrants faced enormous problems. From time to time the migrants voiced their concern over the hardships faced by them after their exodus from the valley. When migrants were asked some questions relating to their social interactions, they gave their answers which have been presented in the table 6.25 given below.
Both camp and non-camp migrants have shown their cent percent interest in meeting and having interaction with both the local people and their fellow migrants. In the early stages immediately after their migration they however faced the problem of how to communicate with the local people in their language. Old and aged persons were the greater sufferers in this regard as they could not properly interact with the local people, due to the language barrier. This kind of problem still persists to some extent in case of the elderly people.

The table further reveals that by 2006 some of the migrant families both at camp and non-camp localities have developed family relations with the local people in a number of ways. The percentage of families that are quite close and friendly with the local people at Mishriwalla migrant camp, Purkhoo migrant camp and non-camp localities are 21%, 32% and 6% respectively. The closeness has been found more in camps as compared to Non-camp area. It is because of the fact that at camp locations entry of local people and their dealings with migrants are more easy.

The table further reveals that 67% respondents at Mishriwalla migrant camp, 62% at Purkhoo migrant camp and 82% at Non-camp localities prefer to interact with educated people only. The reason for this is probably the higher rate of education and literacy among the migrants. However this is also a universally acknowledged fact that educated people allover the world show more interest and liking for communication with their qualified counterparts only.
They also think that educated people are more equipped and capable of handling any situation more efficiently and sensibly. Hence the greater interaction of migrant Kashmiris mostly with the educated people of all communities at all levels.

**Views of Migrants about local people/What migrant think about local people**

Insurgency in Kashmir Valley and its adjoining areas since 1990 has lead to an ethno-religions divide between the Hindus and Muslim communities in habititing the valley. It’s immediate and a major consequence has been the exodus of minority community (Hindus) families to Jammu and other parts of the country. At the new place the displaced people interacted with their co-religionist and started realizing their need for co-operation with them. This researcher while studying the response of populace at Jammu towards the Kashmiri Migrants, found out that they were helped at every stage by the local Hindu population. The data gathered and quoted in the table 6.26 given below indicates that in the initial days of migration local people helped and supported the migrants a lot by providing them accommodation and various other facilities.
As per the figures given in the table 6.26, 78 percent families at Mishriwalla migrant camp say that the local Hindu population was very helpful towards them in the period of great turmoil. The remaining 22 percent were also of the view that the local people have generally been helpful to them from time to time.

At Purkhoo Migrant camp, majority of the respondents i.e. 88.6 percent are of the view that local people have been extremely helpful to them. They also stated that soon after their displacement they got integrated with the local Hindu population in a number of ways. According to them, local people have given them full support and treated them sympathetically. They remaining 11.3 percent admitted that local people are generally helpful for them.

They Migrants at Non-camp localities also admitted that they could never forget the appreciable role played by the local people in resettling and rehabilitating the uprooted Kashmiri migrants; 72 percent of Non-camp residents think that the local people have been very helpful to them. The other 28 percent are of the view that local people are generally helpful to them.
Chapter VII

Summary and Conclusion

The armed insurgency in the state of J&K particularly in Kashmir region not only gave severe blow to the Hindu community but also uprooted them from their place of origin. Militancy showed its ugly face in the region of Kashmir in the late 1989-90 which terrorized the minority community (Hindus) as they were pronounced to be Indian agents by the insurgents. The state of J&K at that time was ruled by Dr Farooq Abdulla and his national conference; but due to tremendous power of militancy in the region of Kashmir, his rule did not last long.

Jagmohan took over as Governor of the state on January 19, 1990 and ordered the dissolution J&K legislature assembly on Feb.20.1990. This was a terrible and most traumatic period in the lives of all Kashmiri Pundits who fled the valley to save their lives. Almost overnight the Kashmiri pandit exodus from the valley of Kashmir took place and they sought refuge in places like Udhumpur, Jammu, Delhi and other places in the country.

Earlier too, on some occasions, Kashmiri Pundits had left the valley. For instance, in the wake of communal violence of 1967 and 1986 in the valley, some sections of Kashmiri Hindus had left the valley due to their feeling of insecurity. No one from the administration had at that time even bothered to bring them back or even cared to know whether they had been able to rehabilitate themselves or not.
This summary contains a brief resume of the problem analyzed by the researcher. The researcher has firstly analyzed the reason behind the migration of the minority from the valley to Jammu and various parts of the country. The migration was purely involuntary or forced migration. Minority community (Hindus of Kashmir) who were living at their places in Kashmir did not know what was in store for them after they left their homes in valley of Kashmir. The unrest in Kashmir was created by various terrorist organizations spreading fear and panic in the valley of Kashmir from late 1989-90 particularly among the minorities. Killing of innocent people brought insecurity and lawlessness in the social and political life of Kashmir valley. Kidnapping, hanging and killing of many prominent Hindus like Tika lal Taploo, Neel Kanth Gangoo, Sarwan and Koul ’Premi’ and Lassa Kaul and giving fundamentalist slogans, preaching in mosques and asking Kashmiri Hindus to leave the valley within 24 hours terrorized Hindu community and this resulted in mass migration. Rootlessness is a great tragedy for each and every member of Kashmiri Hindu community. Leaving the place of origin and then living in sub-human condition as refugees in their own country is still painful and disruptive.

The migrants (Kashmiri Hindu community) after reaching Jammu and other adjoining places of Jammu Division were provided shelter in temple dharmashals, govt. schools and colleges and mini stadium near Jewel; some were kept in tents at different locations in Jammu, Udhampur and Kathua Districts. At the place of destination, migrants were firstly faced with extreme hot weather. This heat
trauma was almost unknown to the Kashmiri Hindu community, who used to live on below 30 degrees temperature at their places of origin. In the initial days of migration, the summer season of Jammu took a very heavy toll of the lives of the migrants. The lack of basic facilities like fans and coolers etc. at the camps further added to their woes and misery. Even enough clean drinking water was not available to them.

An important consequence of this migration noted by the researcher was the health trauma——mental, physical and psychological——resulting from their exodus from the valley of Kashmir. The stress and strain of migration and then struggle for survival at the new habitat has brought new diseases which were previously rare and unknown to the community. In fact health problems have become major challenge to the survival of the displaced community. Diseases such as diabetes, mental tension, heart trouble, insomnia, kidney trouble and skin diseases have been observed by the researcher among migrants living both at camp and non-camp sites. Health care remain a subject of great concern among the migrants till this date.

Migration impacted student community a lot; in the first seven years of migration, the worst hit section were the migrant student community. Soon after their migration, no immediate arrangements were made regarding their studies at the new habitat. It took some time for setting up of camp schools and camp colleges for these hapless students. Schooling was done in tents which lacked basic amenities. The problems of students also included the lack of very basic needs and necessities, which created a lot of mental and health
problems among them. Migrant students were also hit by lack of laboratories and libraries in these tented schools. No facilities for the display or promotion of talent among the students was observed by the researcher in these tented schools. Due to lack of proper class rooms, hot weather and rains in monsoon season the study hours in these tent schools were often disrupted.

Students at camp colleges also suffered a lot. Afternoon classes conducted in local colleges were not equipped with required facilities. Lack of adequate library facilities and extracurricular activities was also felt by these hapless displaced migrant students. The migrant students also felt frustrated and disheartened on account of frequent delay and postponement of examinations conducted by the university of Kashmir. Only four annual examination were conducted in the first six years of the migration. Very unstable condition in which cancellation of examinations became the order of the day was experienced by each and every migrant student. Because of this many students discontinued their studies half way and thus became victims of the situation. In the first seven years of migration students studying at the undergraduate level were worst hit.

Currently however the situation has improved. Now all camp schools are housed in proper buildings. Camp colleges have been merged with regular colleges of Jammu province which are affiliated to the University of Jammu.

Displaced Hindu families from the valley of Kashmir have undergone a shift in the employment and occupational pattern during
the post-migration period. Agricultural sector has completely vanished for them and instead it has been replaced by a new category of jobless/relief holders. Migration impacted more those households which had rural back ground. Rural migrants who had agriculture as their main source of sustenance in the Kashmir valley are now solely dependent on government relief, particularly in the camps. Migration also hit very hard those migrants who were entirely dependent on trade and business at the place of origin. At the place of destination now these former businessmen and traders are living distressful lives in their new habitat. The post-migration period also noticed a decline in Government services and a rise in the unemployment rate. No employment package either from the centre or from the state has been provided to these unfortunate victims.

The sudden and forced migration hit hard those migrant families who were having agricultural land, orchards, non-fruit bearing tress etc as a source of income to their livelihood. Among rural migrants, there was a small section of people who were landless or had small holdings, yielding very little income for them at the place of origin. These people however got benefited from the forced migration. At their respective places of origin they had little or no exposure or knowledge of the working in the private Sector. But after migration when these people were forced to start living in the urban localities of Jammu, they got exposed to new ways of earning their livelihood, besides being provided cash and kind assistance by the state government which augmented their monthly incomes. Some of them got a chance of moving to other parts of the country in search of
employment which in course of time led to improvement in their standard of living. But truly speaking economic condition of the migrants in general did not improve as the relief (both cash and kind) provided to them was not sufficient enough to compensate their losses.

**Findings of the present study**

The present researcher will now put forth the findings of the study undertaken by him and these are mentioned below:

1. Human migration on this planet has often taken place due to two main reasons, firstly the push factor and secondly the pull factor. Among these two factors, the former factor governed the 1989-90 migration of Kashmir’s minority community, as the militants targeted the minority Hindu community and forced them to flee from the valley. War, political and religious persecution, militancy, insurgency and terrorism are some of the attributing factors of push factor which contribute to human migration.

2. Among the various other reasons for their displacement from the valley of Kashmir, fear of militancy was listed at the top by the respondents surveyed both at the camp and non-campus locations.

3. The choice of Jammu as the place for new settlement was universally favored by the respondents both at camp and non-campus areas as they believed that the new place would provide them an assured and complete security of both life and
property. Further they preferred this place of destination as it was nearer to their native places in Kashmir.

Following their trauma of migration numerous problems confronted the migrants, among these housing problem was the most acute and severe. This fact was also universally agreed upon by both camp and non-camp respondents.

4. Initially, the displaced people were housed in ramshackle tents while some others managed to live in rented accommodation, still many more were housed only in temple dharamashallas, schools and colleges and other government buildings. But at the time the sample survey was made by the researcher, these tented migrants has been transferred to one room tenements made of asbestos sheets. Non-Camp migrants who are also included in the present study had however constructed their own houses after long struggle. Previously (before migration) all the displaced migrants were living in good and concrete houses at their native places. But after migration till the time of the survey, the miserable housing condition of most of the migrant residents at camps had not improved in any way.

5. The Migrants surveyed at Mishriwalla camp had both hand pump and tap water facilities as source for their drinking water. However migrants at Purkhoo camp, because of non-availability of hand pumps, had to face acute shortage of water in hot and burning summers. Scarcity of water was also felt by the migrants who were living at non-camp sites. Shortage of
water both for drinking and washing was however a new experience for the migrants as in their native places they had always abundance of water in each and every season.

6. In the initial days of migration families living both at Mishriwalla or Purkhoo camp had non-availability of ablution facilities and had to answer the call of nature in open fields. The families living outside the camps in rented accommodation in the initial days of their migration also suffered a lot on account of the lack of proper toilet facilities in their new homes. Presently 90% population at Mishriwalla camp and 86% at Purkhoo migrant camp use common toilets which have been provided to them by the state government. Only 10% residents at Mishriwalla camp and 14% at Purkhoo camp have built their own private toilets adjacent to their one-room tenements. Non-camp migrants, who also suffered this difficulty in the initial days of their migration, when they were living in rented accommodations, however solved their problems of ablution after they moved into their new houses constructed by them.

7. Child population provides a possible linkage with the growth of migrant Kashmir Population. Their number among the Kashmiri migrants surveyed at their native place was 6.19 percent of the total population, which is quite low and there was dominance of male children in case of camp and non-camp migrants at their place of origin. But in the post migration times this trend has been reversed, there is dominance of female children in case of camp migrants at Mishriwalla and Purkhoo
migrant camps. This trend to keep male child or giving preference to it has been the result of the urbanized attitude of the parents in the new location. Further there has been a decline in child population in camp localities as compared to non-camp areas. This is perhaps due to lack of privacy experienced by camp dwellers. However the overall child population at the place of destination is at 6.41% which is slightly higher as compared to the pre-migration periods.

8. The sex ratio at the place of origin among migrants surveyed was relatively lower among the Mishriwalla and Purkhoo migrants (below 900) than with the non-camp migrants (953.33). The overall sex ratio in the pre-migration period among the sample surveyed was 829.29. But in the post migration period the overall sex ratio has slightly increased and has gone to 852.63. The sex ratio of Mishriwalla and Purkhoo migrant camps stands at 878.37 and 740.41 respectively which is lower than the non-camp migrants (1028.30). This shows predominance of females in the non-camp area.

9. During the pre-migration period, the number of female widows among migrants surveyed both at camp and non-camp was higher than the male widowers at the place of origin. Further the percentage of widows on the eve of migration in case of non-camp migrants was higher i.e. 3.49% as compared to the camps, where it stood at 3.41% and 2.64% respectively at their place of origin. The overall percentage of widower at the native places was 2.43% which is higher as compared to post
migration period where it is now 1.94%. Further at Mishriwalla camp male widower has been found to be higher as 3.15% as compared to its female widower i.e. 2.05%. At Purkhoo camp female widower is slightly higher i.e. 1.52% to its male widower i.e. 1.48%. But in case of non-camp migrants widower male and female ratio seems approximately the same at 1.88% and 1.83% respectively.

10. In the pre-migration period there were no divorce cases among Kashmiri migrants under study. Many divorce cases have however surfaced after migration in the sample surveyed. This is probably due to stress and strain of migrant life. Economic insecurity and financial constraints and exposure to new culture may be other reasons for this break down of the traditional family structure in the post migration eras.

11. In the post migration period the average age for marrying children at camp sites such as Mishriwalla and Purkhoo has been between 24-26 for males and 21-23 for females. But the situation at the non-camp localities is quite different. They prefer to marry their males in the age group of 27-29 and their females at the age of 24-26. So age of marriage at camp sites is lower than that of non-camp areas. There has not been a single case of marrying children below 21 years among non-camp migrants. However there have been quite a few instances of such marriages taking place at camp sites. This could be due to the fact that life is vulnerable for females in camps and as such
parents tend to marry off their daughters at comparatively younger age.

12. While studying the nature of reactions over the marriages of their Wards, the majority of the respondents at Mishriwalla camp, disapproved of marrying their children outside their community; 87 percent however strongly disapproved marriage of their daughters outside the community. Further 17 percent (in case of boys) and 13 percent (in case of girls) showed an indifferent attitude on this subject. Likewise, at Purkhoo camp 78 percent migrants did not favor marrying their males outside the community, while 91 percent of them strongly disapproved of marrying their daughters into other communities. The remaining 22 percent (for boys) and 8.6 (for girls) showed indifference over this issue. At non-camp sites, 94 percent dislike marrying their wards outside the community while the remaining 6 percent revealed an indifferent attitude on this subject. Despite this great antipathy to marriages with other castes, some instances of inter-caste marriages have taken place among the migrant families.

13. These inter-caste marriages have taken place more at camp locations than at non-camp ones; 11 percent respondents at Mishriwalla camp had married their male children in other communities while at Purkhoo migrant camp 11.3 percent had done so. Some instances of inter-caste marriages have been observed at non-camp locations too. Their percentage stands at only 4%. It have however remained confined only to boys and
not girls. The post migration period also witnessed the difficulty of match-making among the marriageable children of migrants.

14. One of the serious consequences of the migration has been a substantial decline in the real incomes of the migrant population. The reasons for such decline in the income among them in general could be associated with loss of movable and immovable property which was the income yielding source for them, besides services and trade and business, at their place of origin. In 1989-90 a total of 32 household incomes i.e. 10.66% of the total sample studied at three different sites (both at camp and non-camp areas) fell in the income range of Rs 2000 at their place of origin. On the other hand, none of the households at the camp site (namely Mishriwalla and Purkhoo migrant camps) fell in the corresponding intervals of Rs up to 9000 in 2006-07 at the place of destination. This indicates that their money income has risen as compared to 1989-90. But the situation at the non-camp area is quite different, where 40% migrant population still fell in the corresponding intervals of Rs 9000 in 2006-07 at the place of destination as against the only 6% in 1989-90 at their place of origin. This shows a decline in their real income. In the next income category of Rs 2001-4000, a total of 68 household incomes, which is 26 (26%) from Mishriwalla camp, 31 (20.66%) from Purkhoo migrant camp and 11 i.e. (22%) from non-camp location fell in this income category at the place of origin. On the other hand in the
corresponding intervals of Rs 9001-15000 income categories, majority of the sample which comprises 93% of Mishriwalla, 99.33% of Purkhoo camp and 48% from non-camp area fell in this category at the place of destination. This income category showing major concentration of the sample, therefore reflects that there has been decline in the real income of the displaced migrants both at camp and non-camp locations. In another income category of Rs 4001-6000, a total of 62 house hold income at three locations i.e. 13 (13%) of Mishriwalla camp, 36 (24%) from Purkhoo camp and again 13 (26%) from non-camp area fell in this group in 1989-90. On the other hand in the corresponding intervals in 2006-07 which is the cut- off year, the remaining 26 respondents of the total sample including 7 (7%) from Mishriwalla, 13 (8.66%) of Purkhoo migrant camp and 6 (12%) from non-camp location fell in the income range of Rs 15001-21000. This again shows a considerable fall in the real income of the migrants under study. In the rest of the categories as shown in the table in the chapter entitled “Income Analysis”, income category of Rs 6001-16000 and above, some respondents who fell in this group in 1989-90, have correspondingly made no improvement in their incomes in 2006-07. There has been an increase in the real income of only those respondents who fell in the lower income range in 1989-90 and are presently living at the camp site. This increase in their real income is mainly due to relief both cash and kind provided to them by the government and very small possession
of moveable and immovable property with them at their place of origin. Secondly, urban exposure at the new habitat and new ways of earning helped this small proportion of camp migrants to manage an increase in their real income.

15. In Kashmir valley—the original habitat of Kashmiri migrants, there was the predominance of joint families. However, after migration, there has been a complete reversal in this family structure. Socio-economic compulsions have led to fragmentation of families and hence there are more nuclear families among the migrants now.

16. The average family size of the migrant families has declined from 4.78 i.e. nearly 5 to 4.16 or we can say 4 persons from pre-migration period (1989-90) to the post-migration period (2006).

17. Initially, migrant students experienced delay in the completion of their education and consequent delay in getting employment. Even the eligible members could not get employment due to lack of awareness in the new environment. A substantial percentage of eligible members in working age group are still unemployed and are looking for job opportunities.

18. The mass exodus of the Kashmiri Pandits from the valley impacted their employment; before migration, their overall active percentage in the government services was 46.61 percent, but after migration it has gone down to 42.95 percent.
19. In private services their percentage of both the periods (pre- and post migration) stands almost same i.e. 22.30 and 23.04 percent respectively.

20. Unemployment rate after migration among them has also gone up drastically from 12.09 percent to 31 percent. The reason for this is that no employment package has been announced by the government from 1989-90 to 2006-07, (which is the year when the survey was conducted.)

21. After migration the number of dependents among Kashmiri Pandit community has gone up drastically.

22. All agriculture related activities, primary economic activities of some sections among rural Kashmiri migrants at the place of origin have now vanished, leaving them to face many hardships at the place of destination. Their overall participation in this sector was 12.87 percent at their native place before their exodus. This reflects that agricultural related activities of Kashmiri Pandits have severely been affected by their sudden migration.

23. The productive Kashmiri migrant workforce who were earlier engaged in business and trade has decreased as compared to the pre-migration period. Their overall participation before exodus was 6.10 percent as against the 2.98 percent observed after their migration. This reveals the miserable plight of this section, presently living at the new habitat. In two decades, the state government has completely failed to frame any meaningful
policy for rehabilitation of this distressed section of migrant population.

24. A total lack of privacy has been observed at all the camp locations which has adversely affected the mental and spiritual health of the residents. The one room tenements in which the migrants are housed are too small and crowded at any point of time. People at the camp location lack the necessary privacy and often bump into each other regularly which creates social tension and psychological distress among them.

25. In Jammu initially, migrant camps were set up at stony locations which were full of unwanted thorny bushes and infested with poisonous snakes and insects. This along with the scorching heat of summer hunted them both physically and mentally as these experiences was almost unknown at the place of origin. Initially it was not easy for people to adopt themselves to this new environment and it gave rise to various kinds of diseases among them, of which diabetes was very common. About 26.03 percent migrants surveyed both at camp and non-camp areas were affected by this disease, followed by skin diseases amounting to 16.52 percent. Other diseases like heart ailment were at 10.33 percent and Renal colic and Kidney stones being 9.09 percent, infection diseases and mental disorders stood at 8.61, 6.61 percent respectively among the displaced Kashmiri migrants surveyed by the researcher.
26. The existence of common toilet facilities at all the camp sites has created health related problems among the inmates. Further these common toilet facilities provided by the government are short of water with very poor drainage system. Some non-camp migrants initially also suffered a lot on account of inadequate toilet facilities at their rented accommodation.

27. Migration has resulted in immense loss of property (both movable and immovable) for most migrants who sold it at very cheap and throw-away prices to meet their growing needs and requirements at the place of destination.

28. In the initial days of their migration, Kashmiri Pandit community faced many social adjustment problems also. Rural migrants were more affected by these problems which included language barriers, loss of communication with the local people or population, the faster and more oppressive rhythm of urban life, their cramped existence at the crowded camps and their face to face encounter with urban squalor, its sick hurry and indecent haste.
Suggestions

To ameliorate various difficulties and miseries of Kashmiri migrants, certain steps need to be taken according to the present researcher which can go a long way in solving their problems. Some of the suggestions offered below might help in framing a better programme of action for the rehabilitation of the uprooted and displaced migrant minority community.

1. All migrant families living in various camps set up by the government should be rehabilitated at one central place within the J&K state.

2. They should be provided with two room apartments instead of one-room tenements in which they have been living in for the last two decades. Doing so will ensure a sufficient space for them and their families. Thereafter a certain reasonable privacy and discipline shall be maintained among them which will be beneficial for their well-being.

3. Presently a total lack of privacy and discipline among the camp inhabitants has eroded their superior culture for which they have been known for centuries together. Rehabilitation of migrant families in two room apartments shall certainly facilitate their cultural regeneration.

4. Health care is a matter of great concern among the displaced Kashmiri Pundits. To improve their health, different camps sites should be provided with adequate health care facilities which at present are far from satisfactory. Government should
deploy more doctors and sufficient paramedical staff at these locations, who can tackle and treat various health problems of the migrant community in their much changed circumstances.

5. Necessary steps should be taken by the state government for improving educational facilities for migrant students, particularly the camp dwellers. Students from poorer homes should be provided with free books and uniforms along with monetary help like scholarships. Further, migrant students, who are too poor or weak to continue their studies, should be provided with job-oriented or skill-based education such as computer education, type writing and short hand, handling and repairs of computers, TVs, radios, refrigerators, air conditioners etc. This will generate employment among them and help them in their integrated development and moreover make them less dependent on their parents who are themselves dependent on government relief.

6. The toilet facilities at the camp sites are in a pathetic condition. No regular cleaning is done. This compels the camp inhabitants to defecate in the open. There is no proper system of drainage and garbage disposal at the camps. Efforts should be made to improve hygienic conditions at the camps and their surroundings, so that they do not become breeding place for insects and germs which have adverse effect on human health.

7. Migrant youths who have fallen prey to bad society, because of lack of job opportunities should be weaned away from their evil
habits by announcing employment package for them as it is being done for ‘astray youth’ in Kashmir.

8. Governments relief programs should focus on those displaced migrants who have no government jobs. This will help economically the poor sections properly among the displaced people both at camp and non-camp locations.

9. Some suggestion for raising and augmenting incomes of Kashmiri migrants are given below:

   Firstly, the present day low incomes of the respondents can be raised through an enhanced government relief assistance which should be directly in proportion to the prevailing price index.

   Secondly, incomes can be raised by imparting free of cost vocational training to the youth of the community. This may help them in getting jobs in private and public sector undertakings and thereby help families out of their financial constraints which they are otherwise facing since their exodus. Before migration at their native places they had been well off, being agriculturists their income from immovable assets has come to a grinding halt at the place of destination.

   Thirdly, generation of employment and a timely announcement of special employment packages for
migrants should be top priority of the government. This will ward off their financial distress.

Fourthly, interest free loans should be provided to the unemployed migrant youths to start their own ventures.

Fifthly, a special recruitment drive, as has been done in case of Muslim youths should be announced and implement by the government on a war footing.

Sixthly, government should encourage and help migrant enterprises to establish small scale industrial units.

Seventhly, measures need to be taken for training of the female section of the migrant community, particularly at camp site in vocational courses like knitting, tailoring and other trades. This will help them in getting their skills utilized gainfully and also generate some additional income for their families.

The last, but not the least, various organizations within the minority community, should mobilize the media to highlight the plight of the migrants in order to seek the redressal of all their grievances.

To sum up, government and other N.G.Os should take necessary steps to help these unfortunate victims of sudden exodus, by providing them proper housing, food and health care, education and employment opportunities, so that they are able to overcome their trauma and suffering, and stand on their
own feet to become the worthy citizens of a strong, united, secular and democratic India.
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