

Ad-Dharmis in Post Colonial Punjab (History of Socio-Economic Transformation in District Hoshiarpur)

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ABSTRACT

1914 -16 AD the year of Gadhar give birth to a new awakening in the minds of its participants that all are Indians and are one. One person Mango Ram from Mangowal also brings this light with him from America to India. But in his village and surroundings he saw that the social discrimination on the basis of caste prevails and the basis of this discrimination is religion. So he started Ad-Dharam movement to uplift and transform the condition of fourth Verna in Punjab . He got much success and transformed the vision and mission of Ad-Dharmis. After independence there were lots of problems that Ad-Dharmis faced. But 1966 AD was a turning point in the life of Punjabis and Ad-Dharmies. This paper focused on the condition of this community after green revolution in Doaba region. Research question is the concept of Ad dharma and the social and cultural life of Ad Dharmis in Modern Punjab. The qualitative method of sampling and analysis is used to complete this study.

1. Introduction

In recent years historians have achieved much in the study of political and economic changes in the different communities in Punjab but the socio-cultural studies are mainly ignored .I agreed with Ramchander Guha's view that all history written is a history of elites. Low castes specially the Ad- Dharmies of Punjab have also a big role in the process of modernisation which should be explored and counted for.

It is very difficult to change the existing social structure (Horizontally and Vertically) ,specially in the social order where relation depends upon the Patron-Client relationship. But Punjab witnessed a great movement in 20th century which not only make the depressed classes conscious but also prepared them to fight against the political indifference, social discrimination and economic deprivation in Punjab.It is true that it is not able to bring the vertical social change but it changed the the horizontal level of the low castes in Punjab.This movement is known as the Ad-Dharam movement ,established by the young social changer and Gadrist Mangu Ram Magowalia in 1926 at Magowal district Hoshiarpur Punjab.This movement developed awareness among the low castes of Punjab which resulted rise in the Dignity level of the Low castes. Ad-Dharam was a socio-religious rebel against the Hindu Socio-religious system but after some time this term takes synonymous to untouchables. But in this study Ad-Dharmis is a social unit that have one religion but different castes and occupations and which fell in the category of untouchables, now scheduled castes.

"I present Indian society as changing.Of course,it has always been changing: only the pace of change has been varied from time to time, group to group and place to place on the subcontinent.....change is the condition of social continuity."(Robert W.Stern, Changing India,Cambridge)

Dominant pattern or 'Bourgeois revolution' (capitalism and parliamentary democracy)

Community means to serve together. The essential elements of a community are two or more people,a piece of land, community feeling,common life and some rules and

procedures acceptable to all members.Davis' A community is the smallest territorial group that embraces all aspects of social life'

"Culture refers to the total way of lifeof the people and that complex whole which includes knowledge,beliefs,art,morals,law,customs and any other capabilities and habits acquired by a man as a member of society."(Martin and Stendar). Culture includes anything that can be communicated from one generation to another. Some features of culture are that it is not in born,it has distinct entity,it can be transmitted to next generation and it has utility for individual and society and it ids dynamic in nature.Physical and geographical factors,new inventions, new legislations, demographic factors,political,economic,religious factors and population change effects the cultural change in a community.

2. Variables:

Social; Family, women, education, standard of living, health & hygiene, social organisations, migration.

Cultural; religious beliefs, ceremonies of birth and death, bread and butter, mode of entertainment, cultural impact of other communities.

Economic; family income, status in society.

3. Review of literature:

Mark Juergensmeyer, Religious Rebels of Punjab: The Social Vision of untouchables, Delhi,Ajanta

Ronki Ram(Dr.)'Ad-Dharam Movement and Dalit consciousness in Punjab'

Vinay Kumar(Dr.) Assertion of Dalit politics in Punjab' Thesis PU Chd.

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Madan Lal Maddar,’Politics of Ad Dharmis in Punjab before Independence

Surya Kant,’ Socio –Economic Transformation of Scheduled astes in North-Westren India: A Study of Inter-and Intera-Reginoal Differentials. Ed.Social Transformation in North-Western India during the 20th Century by Chetan Singh. Manohar Pub.

Baldish Lal,’ The Role of Ad-Dharam Movement for the Socio-Economic Development of Ad-Dharmis of Punjab.Unpublished M.Phil.Thesis, Dept. Of sociology HPU Shimla 1993.

Robert W. Stern,’Changing India’ Cambridge 1998.

4. Research Objectives:

To study the social and economic life of the Ad-Dharmis of Punjab in the period of 1966 AD to 2001AD.

To study the impact of various factors on the life of the said community after Independence.

To study the changes in social, living standards in the life of Ad-Dharmis after independence.

5. Scope of the Study:

The scope of the study will be the Ad-Dharmi community of the Doaba region of Modern Punjab .

It will cover both Male and female subjects of the community.

It will cover the process of sanskritization in the said community.

6. Research Question:

- 1) The concept of Ad dhama and the social and cultural life of Ad Dharmis in Modern Punjab.
- 2) Demographic profile of the said community in Punjab

7. Research Methodology:

Qualitative methods of data collection will be adopted.

Qualitative Methods:

Primary sources

- 1) Interview/Questionnaires

Secondary Sources

- 1) Documents/Artefacts
- 2) Census reports
- 3) NSSO reports
- 4) Research Papers/Publications

8. Sampling and Analysis:

The sample is collected by simple random and cluster sampling methods. Under cluster method the villages are selected where the population of the said community will be more or less, educated or less educated. Then the simple random method is used to select the individuals or groups for interview.

120 people were interviewed from four tehsils of district Hoshiarpur named, Dasuya, Mukerian, Hoshiarpur, Garhshankar. Randomly , three villages were selected from each tehsil and further ten people from each village were interviewed.

Name of Tehsil	Name of Village	No. Of people interviewed	Male	Female	Remarks
Dasuya	Bodal Chauni, Kular, Rajpur	30	20	10	
Hoshiarpur	Adamwal, Bagpur, Maghowal,	30	20	10	
Garhshankar	Badon, Garhi, Kalewal	30	20	10	
Mukerian	Gurdevpur, Kalu chang, Musahibpur	30	20	10	

9. Results of the Study:

- 1) The ad-dharmi community is well educated in the area and aware of their rights.
- 2) After green revolution the community have some sink in the economy due to mechanisation but improved after nationalisation policy of the Govt.
- 3) In Hoshiarpur district the community is economically sound and have good effect in the state politics,
- 4) After 1966 AD the life of this community changed a lot.

10. Significance of the study:

The study will help in formulating social welfare policies for the said community.

The study will help in understanding the socio-religious understanding of the community which is essential for developing equality and fraternity among the social classes.

The study will help in to understand position of the said community in modern Punjab.

11. Limitations:

- 1) The study may be biased due to my own attachment to the community.
- 2) Area is short ,may impact the result in larger area
- 3) Sample is low, may be enhanced.
- 4) More scope in the study

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