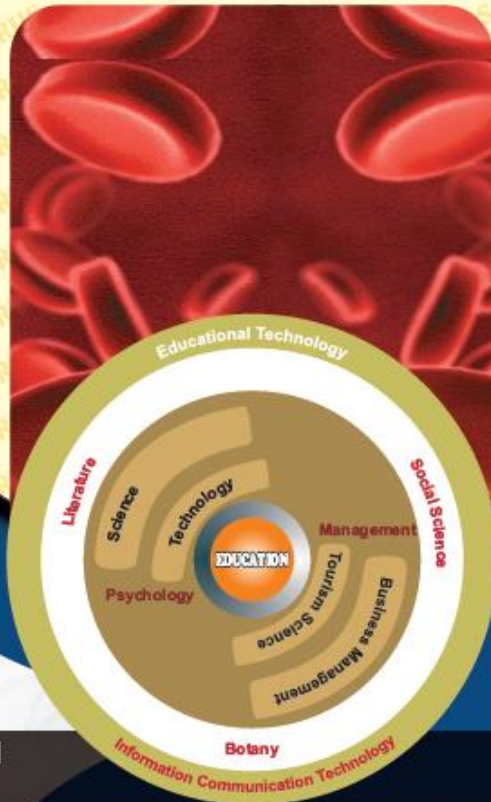


Scholarly Research Journal for Interdisciplinary Studies JAN-MAR, 2022, VOL. 10/59



Online ISSN 2278-8808
Print ISSN 2319-4766



An International
Peer Reviewed

Refereed
Quarterly

SCHOLARLY RESEARCH JOURNAL FOR INTERDISCIPLINARY STUDIES

JAN-MAR, 2022, VOL. 10, ISSUE -59

EDITOR IN CHIEF : JAGAN KARADE, Ph. D.

IMPACT FACTOR SJIF 2021 = 7.380
ONLINE ISSN 2278-8808

PRINTED ISSN 2319-4766

AN INTERNATIONAL, PEER REVIEWED, REFEREED & QUARTERLY
**SCHOLARLY RESEARCH JOURNAL FOR
INTERDISCIPLINARY STUDIES**

*Special Issue of Scholarly Research Journal for Interdisciplinary
Studies On Migration and Discourse on Development*

Editor-In- Chief

PROF. JAGAN KARADE

Director, the Centre for the Study of Social Exclusion
and Inclusive Policy, Professor and Head, Department
of Sociology, Shivaji University, Kolhapur

Editor

PROF. OMPRAKASH H. M., Ph. D.
Department of Curriculum and Instructions
College of Education and Behavioural
Sciences, Bule Hora University, Adola,
Ethiopia

PROF. JACINTA A. OPARA, Ph. D.
Center for Environmental Education
Universidad Azteca, Chalco-Mexico

NISHIKANT JHA, Ph. D.
Thakur Art, Commerce & Science College
Kandiwali West, Thakur village, Mumbai

SHABIR AHEMAD BHATT, Ph. D.
Associate Professor, Department of
Education, University of Kashmir, India

VAIBHAV G. JADAHV, Ph. D.
Assistant Professor, Department of
Education & Extension, University
of Pune.

Amitesh Publication & Company,

TCG's, SAI DATTA NIWAS, S. No. 5+4/ 5+4, D-WING, Flat No. 104, Dattnagar, Near
Telco Colony, Ambegaon (Kh), Pune. Maharashtra. 411046. India.

Website: www.srijs.com Email: srijsarticles16@gmail.com

**An International Peer reviewed, Refereed & Quarterly
Scholarly Research Journal for Interdisciplinary Studies**

ANNUAL SUBSCRIPTION: Individual Subscription Rate: ₹750 (Print Only); 150\$; £80. Combined Subscription Rates for Online as well as Print ₹1850, 300\$; £160. Individual Subscription Rate (Print & Online access): ₹3550/- for One Year. Institutional Subscription Rate (Print & Online access): ₹ 5050/- for Five Year. If the manuscript posses Multiple Author the subsequent Price is ₹ 650 for per author. The said prices include postage. Institutional subscription includes the right for members of subscribing the institute to access the online journal no extra charges will be applied from SRJIS. Summary of the publication charges is mentioned below.

PUBLICATION FEE: Subscription fee should be directly Deposited / Transferred/ D. D through SBI Net Banking in favors of

Banking Details

Int. Scholarly Research Journal, Account No: 32806695852 Branch: Ambegaon (Bk). Pune, Maharashtra. INDIA, IFSC Code: SBIN0011648. MICR: 4110020, SWIFT CODE: SBININBB238.

| Content | Online | Print | Total | Duration |
|--------------------------|---------|----------|--------|-----------|
| Non Member | ₹ 1400/ | ₹ 650/- | 2050/- | One Issue |
| Individual Membership | ₹ 550/- | ₹ 3000/- | 3550/- | One Year |
| Institutional Membership | ₹ 2000/ | ₹ 3050/- | 5550/- | Five Year |

CLAIMS: Claims for undelivered copies may not be made later than four months from the respective month and date of Publication.

PERIODICITY: QUARTERLY (JAN-MAR, APR-JUNE, JULY-SEPT, OCT- DEC)

CHANGE IN POSTAL ADDRESS: One month notice for change in address should be communicated, notified by Sending old postal address and current postal address to Editor in Chief by specifying the Journal Name and ISSN number through postal or e mail: srjisarticles16@gmail.com

Printed and Published by **Mrs. Supriya Y. Netragaonkar** on behalf of Scholarly Research Journal for Interdisciplinary Studies.

EDITOR IN CHIEF

International Scholarly Research Journal for Interdisciplinary Studies (SRJIS)

Chief Patron

PROF. SANJEEV A. SONWANE, Ph. D.

Dean Interdisciplinary Studies, Department of Education and Extension,
University of Pune. Member of Management Council University of Pune.

ANUPAMA V. JAGTAP. Ph. D.

Rtd. Associate Professor, Adarash Comprehensive College of
Education & Research, Karve Road, Pune.

Editorial Board

PROF. MEGHA M. UPLANE, Ph.D.

Professor, HOD, Department of Education &
Extension, University of Pune. (M. S).

PROF. UMMED D. SINGH, Ph. D.

Rtd. Professor & Coordinator, M. Ed. VNSG
University, Surat, Gujrat.

PROF. ANIL KUMAR, Ph. D.

Rtd. Professor, (NITTTR), Symla Hills, Bhopal

PROF. T. I. MANOJ, Ph. D.

Professor & Head, Dept. of Physical Education,
Kerala Agricultural University, KAUPO,
Thrissur, Kerala.

MAIYO K. JULIUS, Ph. D.

Lecturer, Department of Educational Planning and
Management, Masinde Muliro University of
Science and Technology, Kenya.

KANCHAN DATTA, Ph. D.

Associate Professor,
Department of Economics, North Bengal
University, WB.

PROF. DAVID M. MULWA Ph. D

Associate Professor Educational Management
Department of Educational Management and
Curriculum Studies School of Education
Machakos University

PROF. MANOJ KUMAR SAXENA, Ph. D.

SOE, Central University of Himachal Pradesh,
Dharamshala, Dist. Kangra (H.P.)

PROF. AMIT KAUTS, Ph. D.

Dean, Dept. of Education, GNDU, Amritsar.

PROF. NAMRATA SHARMA, Ph. D.

Director UGC, Academic Staff College,
Devi Ahilya Devi Vishwa Vidyalaya, Indore
(M. P).

DEEPA SIKAND KAUTS, Ph. D

Associate Professor and Head GNDU, Amritsar.

K JAYA KUMAR, Ph. D

HOD, Associate Professor, Dept. of Physical
Education NSS College, Pandalam,
Pathanamthitta. Kerala.

SHIREESH PAL SINGH, Ph. D

Associate Professor, Mahatma Gandhi National Hindi Vishw Vidyalay Wardha.

DINESH KUMAR, Ph. D.

Assistant Professor, BMJM College of Education, Lehra Mohabat, Bhatinda, Punjab.

NILIMA CHAWHAN, Ph. D

Professor & Head Samrat Ashok Subharti School of Buddhist Studies, Swami Vivekanand Subharit University, Meerut-250005

G. K. DHOKRAT

Associate Professor,
B.P.C.A'S College of Physical Education
Naigaon X Road, Wadala, Mumbai -31,
Maharashtra, India

SUSHIL KUMAR THAKUR, Ph. D.

Associate Professor & Registrar,
Lingaya's Vidyapeeth (Deemed to be University)
Faridabad (Haryana)

PROF. S. PRATAP, Ph. D

Faculty in Commerce and Business
Management, Chaitanya (Deemed to be)
University, Warangal, Telangana State

NAVIN VARMA, Ph. D

Associate Professor Dept of Defence
Studies, Meerut College, Meerut

HEMAT KUMAR PANDEY, Ph. D

Associate Professor Department of
Defence Studies Meerut College Meerut
(U.P.)

R. JANATHA KUMARI, Ph. D

Assistant Professor of English, Sree
Ayyappa College for Women,
Chunkankadai, Tamilnadu.

SUDHIR KUMAR PUNDIR, Ph. D

Dept. Of Education, Meerut College,
Meerut.

PROF. PRAFUL RAJURWADE, Ph. D

History Department, Rashtrasant
Tukadoji College, Chimur

KHALID BASHIR, Ph. D

Sr. Assistant Professor of History, Govt.
Degree College Sopore.

PROF. CHANDRA DHARI YADAV, Ph. D

Professor, B.N.M.University Madhey Pura
Bihar. Bhupendra Narayan Mandal
Vishwvidyalaya Madhepura Bihar

Advisory Board**KULWINDER SINGH, Ph. D.**

Associate Professor,
Department of Education & Community Service
Punjabi, University, Patiala, Punjab

A. RADHKRASHAN NAIAR, Ph. D.

Faculty Head, RGNIYD,
Chennai, Tamil Nadu.

KANCHAN R. CHOUDHARI, Ph. D.

Principal, Abhinav College of Education,
Ambegaon, Pune.

J. D. SINGH, Ph. D.

Assistant Professor, G V (PG)College of
Education, (CTE), Sangaria, Rajasthan.

VIKAS KUMAR, Ph. D.

Assistant Professor in Education,
D.A.N. College of Education, Nawanshahr. Punjab

GHAVIFEKR, Ph.D.

Center of Excellence for Education and Learner
Diversity (CEELD), Faculty of Education,
National University of Malaysia (UKM), 43600,
Bangi, Selangor, MALAYSIA

SAMI A. KHAN, Ph. D.

Associate Professor, Department of Human
Resource Management, Faculty of Economics &
Administration, King Abdul Aziz University,
Jeddah, Saudi Arabia.

International Board

EWA DONESCH-JEZO, Ph. D.

Vice-Director, Institute of Teaching Foreign Languages, Centre of Jagiellonian University, Krakow, Poland. Europe

ALISON TAYSUM, Ph. D.

Postgraduate Tutor EdD
School of Education, University of Leicester,
162-166 Upper New Walk, Leicester, England.

MOHAMMAD REZA IRAVANI, Ph. D.

Associate Professor, Department of Social work,
Azad University of Khomeinishahr, Islamic Azad
University, Khomeinishahr branch,
Khomeinishahr, Esfahan, Iran.

NEMAH ABDULLAH AYASH EZZI, Ph. D.

English Department, Faculty of Education,
University of Hodeidah (Yemen)

MD. SERAZUL ISLAM, Ph. D.

Assistant Professor (Accounting), School of
Business Bangladesh Open University,
Gazipur, -1705 Bangladesh.

SAMSON OLUSOLA OLATUNJI, Ph. D.

Lead City University, Ibdan Oyo State, Nigeria.

SILAH CHERUIYOT LAGAT, Ph. D.

Lecturer, Physical Chemistry,
Masinde Muliro University of Science and
Technology, Nairobi, Kenya

JIM WATTERSTON, Ph. D.

Director General, President
Australian Council for Education Leaders
(ACEL), ACT Education and Training
Directorate, Level 6, 220 Northbourne Ave,
Braddon .Australia

PHRA NARONG SRAKAEW, Ph. D.

Lecturer, Department of Curriculum & Teaching
Faculty of Education,
Mahachulalongkornrajavidyalaya University,
Ayutthaya Province, Thailand

MARIA ISABEL HERNÁNDEZ ROMERO

Educational Innovation, University of Quintana
Roo, Mexico.

EDITORIAL



I am glad to bringing a special issue of Scholarly Research Journal for Interdisciplinary Studies on Migration and Discourse on Development. The National Symposium held on 24th and 25th February 2022 organised by the Centre for the Study of Social Exclusion and Inclusive Policy, Shivaji University, Kolhapur in association with the Indian Council of Social Science Research, Mumbai.

The National Symposium would not have been possible without the hardworking organizing team as well as the editor board of the special issue on the National Symposium. I am very much thankful to Keynote speaker Prof. Rajesh Gupta, Retd. Professor, Jodhpur University, Jaipur, Rajasthan and President of the Inaugural Programme Prof. S.S. Mahajan and Chief guest of valedictory function Mr. D. Srikant (Retd. Faculty member, Department of Sociology, Shivaji University, Kolhapur, Maharashtra. The enthusiastic Chairpersons of the plenary sessions and speakers Prof. Ramesh Manglekar (Karnataka), Dr. M. Thamilarasan, (Tamil Nadu), Prof. Shaukath Azim and Dr. Shudha Kokate (Karnataka), Prof. Arvinder Ansari, (Delhi) and Prof. Umesh Chandra Sahoo and Dr. Shipra Sagrika (Odisha), Dr. Maitreyee Bardhan Roy, Dr Sourav Madhur Dey and Dr. Amit Bhowmick (West Bengal) Dr. Dinesh Vyas, (Bihar), Dr. T. Sundara Raj, (Kerala), Dr. Naresh Kumar, (Gujarat) Dr. Gita Payal, Shilong and Mr. Zoramchhana, (Shilong, Meghalaya), Dr. K.M. Ziyauddin, and Dr. Krishna Rao (Telangana) Prof. P.S. Kamble, Prof. Dhanraj A. Patil, Prof. Prashant Bansode, Dr. Vaishali Kolhe, Dr. Manisha Prakash Shukla, Dr. Nishikant C. Warbhuwan, Dr. Sampat Kale, Dr. Rita Malache, Mr. Rajendra Pawar, Mr. Avinash Bhale Mr. Jayant Ghatage, Dr. Kuldeepsingh Rajput, (Maharashtra) Mr Navjit Gaurav, (Canada) have given academic contribution on the main theme and my team, Dr. Kishor Khilare, Mrs.

Komal Oswal, Mr. Abhijit Patil, Mr. Aakash Brahmne and Mr. Sharad Patil have taken so many efforts for the grand success of the conference.

Theme wise sessions were chaired professionally and efficiently way by chairpersons who were selected for their vast contribution to the subject. It was a really good dialogue and exchange of thoughts between chairpersons and paper presenters during the plenary sessions creating an academic and healthy environment in the pandemic situation. Without their expertise, the symposium could not have been the success that it was. These special issues of the selected research papers were presented in the symposium. Once again I am very much thankful to all authors because with short period they have sent copy of their research papers.

It is highly appropriate to express heartfelt thanks to Hon'ble Prof. D.T. Shirke, (Vice-Chancellor,) Hon'ble Prof. P.S. Patil (Pro-Vice-Chancellor), Dr. V.N. Shinde (Acting Registrar,) Shivaji University, Kolhapur for all possible support extended directly and indirectly.

I am also thankful to Dr. Yashpal Netragaonkar, Editor of Scholarly Research Journals for publishing the selected papers in an international, peer-reviewed journal with the highest impact factor journal.

Finally, I am very much thankful to the ICSSR for financial aid for the national symposium especially for publication.

Prof. Jagan Karade

Editor –in – Chief

Special Issue and

Director, the Centre for the Study of Social Exclusion and Inclusive Policy,

Professor and Head, Department of Sociology,

Shivaji University, Kolhapur,

IMPACT FACTOR (SJIF) 2021= 7.380

(E)ISSN 2278-8808

(P) ISSN 2319-4766

An International Peer Reviewed & Refereed Journal
**SCHOLARLY RESEARCH JOURNAL FOR INTERDISCIPLINARY
STUDIES**

JAN-MAR, 2022, VOL- 10, ISSUE-59

Index

| SR. NO. | TITLE OF PAPER & AUTHOR (S) NAME | PG. NO. |
|----------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| 1 | ODIYA MIGRANT WORKERS IN INFORMAL SECTORS OF URBAN SURAT: AN APPRAISAL <i>Prof. Umesh Chandra Sahoo (Retd)</i> | 1-8 |
| 2 | A STUDY ON CAUSES AND IMPACT OF MIGRATION ON MIGRANT WOMEN DOMESTIC WORKERS WITH SPECIAL REFERENCE TO NASHIK CITY <i>Dr. Manisha Prakash Shukla</i> | 9-17 |
| 3 | EXCLUSION, MARGINALITY & INEFFABLE MISERIES BEHIND LEAVES: AN ACCOUNT OF TEA PLANTATION WORKERS IN DOOARS, NORTH BENGAL <i>Dr. Sourav Madhur Dey & Dr. Amit Bhowmick</i> | 18-30 |
| 4 | LIVELIHOOD OF MIGRANT WORKERS DURING COVID -19 PANDEMIC IN CHENNAI CITY OF TAMIL NADU <i>Dr. M. Thamilarasan</i> | 31-44 |
| 5 | REVERSE MIGRATION IN PANDEMIC CAUSES, CHALLENGES AND SOLUTIONS <i>Dr. Dinesh Vyas</i> | 45-50 |
| 6 | VOLUNTARY AND INVOLUNTARY MIGRATION DISTURBS HUMAN HABITATS <i>Dr. Ramesh S. Mangalekar</i> | 51-61 |
| 7 | FROM DISTRESS MIGRATION TO DISTURBED MIGRATION: AN ANALYSIS OF PRE AND POST-COVID PERIOD <i>Prof. Shaukath Azim</i> | 62-70 |

| | | |
|----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|
| 8 | DEMOGRAPHIC AND SOCIO-ECONOMIC DETERMINANTS OF MIGRATION <i>Dr. Sundara Raj. T</i> | 71-85 |
| 9 | SOCIOECONOMIC DETERMINANTS OF SEASONAL AND TEMPORARY LABOUR MIGRATION FROM MARATHWADA REGION <i>Dr. Nishikant C. Warbhuwan</i> | 86-97 |
| 10 | MIGRANTS, SOCIO-ECONOMIC DETERMINANTS AND URBAN EXCLUSION: AN EMPIRICAL INSIGHTS FROM DELHI <i>Dr. Naresh Kumar</i> | 98-113 |
| 11 | LOCATING VULNERABILITY OF INDIA'S STRANDED TRIBAL MIGRANT WORKERS DURING THE TIMES OF COVID-19: A STUDY IN TRIBAL DISTRICT OF GADCHIROLI IN CENTRAL INDIA <i>Prof. Dhanraj A. Patil</i> | 114-136 |
| 12 | SOCIOLOGICAL STUDY OF THE MIGRATION AND MARGINALISED COMMUNITY WITH REFERENCE TO SAKACHEP COMMUNITY OF MEGHALAYA, NORTH EAST INDIA <i>Dr. Gita Pyal & Mr. Zoramchhana</i> | 137-147 |
| 13 | THE ISSUE OF REHABILITATION: THE SOCIOLOGICAL STUDY OF MIGRANTS COLONIES OF DICHOLI VILLAGE IN KARAD TALUKA <i>Rajendra Pundlik Pawar</i> | 148-158 |
| 14 | DEVELOPMENT IMPLICATIONS OF MIGRATION IN INDIA <i>Prof. Dr. P. S. Kamble</i> | 159-173 |
| 15 | MUSLIM AS URBAN POOR: THE CONTEXT OF MIGRATION, EXCLUSION AND POVERTY <i>Dr. K. M. Ziyauddin</i> | 174-176 |
| 16 | GLOBALIZATION, INDIGENOUS COMMUNITIES AND MIGRATION: AN ANALYSIS OF ITS CHANGING CONTOURS IN INDIA <i>Dr. Sipra Sagarika</i> | 177-196 |

| | | |
|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|
| 17 | RE-VISITING THE KOLKATA SLUMS: THE IMPACT OF STATE POLICY INTERVENTION IN THE URBAN POOR <i>Dr. Maitreyee Bardhan Roy</i> | 197-225 |
| 18 | EXPLICIT AND IMPLICIT EXCLUSION AND MARGINALISATION: GENDER DIMENSIONS OF MIGRATION IN THE POST-PANDEMIC PERIOD <i>Prof. Arvinder Ansari</i> | 226-231 |
| 19 | THE FORCES AND IMPACT OF MIGRATION ON SOCIETY <i>Mr. Ghatage Jayant Chandrakant</i> | 232-239 |
| 20 | EDUCATION AND MIGRATION: SOCIOLOGICAL EVIDENCES FROM ADILABAD DISTRICT OF TELANGANA STATE <i>Dr. Ch. Krishna Rao</i> | 240-251 |
| 21 | DIMENSIONS OF VULNERABILITY AMONG YOUNG LABOUR FORCE: A STUDY OF CONSTRUCTION WORKERS IN PUNE CITY <i>Dr. Kuldeepsingh Rajput & Prof. Jagan Karade</i> | 252-259 |
| 22 | SEASONAL MIGRATION OF VULNERABLE TRIBES FOR LIVELIHOODS: NARRATIVES FROM MAHARASHTRA <i>Dr. Sampat Kale</i> | 260-271 |

ODIYA MIGRANT WORKERS IN INFORMAL SECTORS OF URBAN SURAT: AN APPRAISAL

Prof. Umesh Chandra Sahoo (Retd)

School of Social Sciences, SRTM University, Nanded-431 606, Maharashtra

Mob: 9850420056/9078290699 Email: ucsahoo11@gmail.com

Abstract

Migration is not a new phenomenon in Indian social scenario, but recent accelerating rural-urban migration of vulnerable on the area of destination and area of origin dealt with problem is a recent development. This is particularly due to change of production and reproduction processes at two levels. The present paper attempts to highlight the same in context of mass migration of Odiya workers to urban informal sectors of Surat, Gujarat State. The study findings indicate that though they are exploited in many ways like poor living and working conditions, twelve working hours, low wages, atrocities of employers, exclusion of social security measures, like medical facility, insurance, accident compensation, etc. still psychologically rationalize themselves as at least maintaining minimum subsistence round the year. Provision of protective measures like Inter-State Migration Act and other labor laws, ineffectiveness of trade union, apathy of State Government both Gujarat and Odisha have added to their miserable plight. Hence, need for improvement of fabrics of human development system within which they live and survive. As appears, struggle of working class could only ensure their just right and holistic development.



Scholarly Research Journal's is licensed Based on a work at www.srjis.com

Introduction

Migration of rural vulnerable to urban informal sectors in search of labor is a common phenomenon in Odisha. The State has long history of labor outmigration in both pre and post independence period owing to land alienation, small land holding, lack of employment opportunity, indebtedness, natural calamities, decay of traditional occupation, demographic expansion and consequent fraction of land. Besides, the exploitation and oppression of land lords in terms of low wages, bondage, high rent in tenancy, exorbitant land revenue, inequality in landholding, landlessness, advance agriculture and depeasantization, land acquisition and displacement and above all the culture of follow-up linkages of migrants with the natives cause the tendency of out migration.



Especially, above four decades the out migration of Odiya workers to Gujarat State in general and Surat city in particular has accelerated significantly. Approximately, above eight lakhs workers are now working in textile, diamond, jari, embroidery and ancillary sectors (Sahoo, 1998). They belong mainly from the Ganjam, Cuttack, Puri, Kendrapara and Jagatasinghpur districts. Nearly seventy percent of them are from Ganjam district only due to long history of outmigration of States. The political economy of these districts is primarily based on agricultural economy. These workers are commonly landless and small peasants possess below one acre land holding. Needless to mention, following independence, the Odisha Government instituted land reform measures for extracting surplus land from Zamindars and rich peasants and donate to the landless peasants. But the prevailing agrarian reform and policy measure is quite dismal and as well as apathy of the Odisha Government in implementation of various welfare schemes forced them to find an alternative for survival. Therefore, migration to Surat city for better avenues in informal sectors rose over the years.

Surat Informal Sectors: A Scenario

Surat is the second biggest city next to Ahmedabad of Gujarat State and country wide well known for Art-Silk Industry and other ancillary sectors. It has a prosperous history of trade and commerce since 17th century within country and across the world. Today, it is one of the largest and fastest growing cities of the country. Unprecedented growth of small scale industries in the unorganized sectors particularly in power loom, diamond, jari, embroidery and related others have significantly pulled migrant workers and contributed to the rise of the city (Punalekar, 1988). The expansion of textile units mainly nylon and polyester in last four decades and currently embroidery have been highly phenomenal. There were approximately 1500 hand looms in 1795. The number of looms declined with the rise in the textile industry in Europe in the 19th century. The Government of India's policy following the Mahalanobis model in 1956 for providing incentives and protection to small scale industries replaced handlooms by power looms in Surat. By 1930s, there were around 200 power looms and in 2020 approximately above 3 lakhs looms registered or otherwise are operating in the city(Such uneven growth of power looms sector in the city within short span period of time due to quick and high margin of profits(Mukjerjee, 1951). The nature and character of Art-Silk Industry are broadly of three types, such as big, medium and small- scale units. There are above dozen of large and composite silk mills like Himson, Wintex, Garden, Zenith, Dhanamal, Santinath, etc (Mehta, 1992; Shah, 1994). The composition, structure and organization of Surat



Textile Industry present the mode of production in these units. Almost all the big units indulge in sub-contacting to the smaller units. They provide raw materials and pay piece rate per meter of cloth to the small firms. The cloths thus produced are sold with the patent marks of big firms and thereby controls the economic activity of the larger number of small firms. The few medium sized industries are seemed independent of the monopoly capital. They surrender very little surplus to the big house and rather give out sub-contracts to the smaller ones. They have their own marketing outlets but they are incapable of competing with the larger houses. The small units are not allowed to work independently and largely depend on sub contracting from larger firms. Thus, the thousand odd firms are medium units. The nature of patent relation extracts maximum surpluses and profits from larger small units to enrich the big units. Besides, Surat is also the largest diamond cutting centers of the country. This too is an unorganized small scale industry providing above one lakh employment to workers. Similarly, Jari and embroidery like power looms and other ancillary unorganized craft sectors have been located in Surat above seven decades. Large number of migrant workers from the state of Odisha, Uttar Pradesh, Bihar, Andhra, Maharashtra, etc approximately above fifteen lakhs commonly employed in these small informal sectors. Above eight lakhs especially Odiya migrant workers commonly known as 'Dadan Shramik' or 'Pravasi Shramik' are employed in textile industry and ancillary units. Thus, the textile industries have compounded the intake of labor force along with the increase of looms. Notably, Surat alone only counts seventy percent of textile product in India. Per se, the city has attracted the traders, self-employed, white collar workers and more laborers for seeking livelihood.

Working and Living Conditions

Nearly seventy percent of them get employment in textile and ancillary units through labor contractors who in turn receive a fixed amount as commission from the employer or a percentage of the workers wage. The rest have got the job through recommendation of their relatives to employers. Weaving is the best paid job in the textile industry. Besides weaving, they work in ancillary units in textile industries in different capacities such as twisting, spinning, dyeing and printing, designing, coloring, etc. in piece rate. The rates vary from cloth to cloth as well as from factory to factory. The rate is unilaterally fixed by the owner in accordance with the sub-contracting rate receive from big industry. Approximately, the weavers (above 50 percent) normally receive Rs.10, 000/- to 15,000/- per month. Few weavers receive above of this amount depending upon their experience and skill. They are



normally paid every fort night. None of them are in permanent service and all work as casual basis on daily attendance. Employers never issue identity card to the laborers. They normally get a pseudo name in the real official attendance register. In any factory accident or any other claimant of rights, the laborers are deprived up receiving any compensation due to non mention of real name in register. There by employers always remain in safer side for not paying any financial support to them. Working hour stretches in two shifts as day and night of 12 hours each (7am to 7pm and 7pm to 7am) with a break half an hour. It has been reported that the workers have to continue to work for 24 hours constantly in case of replacing labor of immediate shift either of day or night does not turn up. In fact, this is unilateral blatant violation of the 8 hours labor laws work regulation. There is absolutely no provision of holidays except a forced unpaid holiday once a week. Medical facility is a distant dream for the workers. Most of the workers have changed the employers several times without any noticeable change in the working conditions and life style. This is due to exploitation and atrocious treatment of the employers as the number of migrants seeking job are increasing faster and poor bargaining power of workers. In nutshell, employers are managing to deprive the laborers from their rightful economic and working concessions as well as eroding possibility of unionization. The competition among the employers for getting employment of chief laborers does not arise as they are in abundant supply within the available industrial structure. Though the laborers are well aware of their own exploitation, they psychologically rationalize themselves by taking into accounts factors like unemployment situation, prevailing low wages, miserable life in villages and above all apathy of Odisha Government in utilizing their skill and potentiality. In monetary term, it seems obvious and sharp increase in income over their past incomes at village levels. But, the figures in real terms of the urban cost of living and the demands of specific works reduce its significance. They spend approximately 70 percent of their earnings in maintenance due to high cost of living in Surat city. Often, they spend much on food and health related diseases due to over work and rest little surplus remit to family members. As found, rarely they are capable of purchasing moveable and immovable properties. This reflects high insecurity involved in their present employment. Evidently, all have changed their workplace several times for relatively better wages and security of job. Despite the fact, they are not self sufficient in their earnings and highly under loan from micro financial agencies. In fact, this has culminated their life miserable.



Coming to living condition, almost all reside in unhealthy slum settlements without any basic amenities in rented room size 10' by 12'. Commonly, each room accommodates 15 to 20 laborers' with paying above Rs.5000/- rent depending upon the locality. They adjust themselves by doing shift duty in looms wherein the insanitary conditions, squalor, repellent smells, myriads of mosquitoes and flies around the hutment pose a big threat to their health conditions. This is a common knowledge in all developing cities where rural migrants have no other alternative of housing and force them to stay in slums.

Exclusion of Social Security Measures

Pertinent to mention that though these migrant work forces as producer significantly contributes to the GNP of Gujarat state and nation as a whole, but remains invisible and underestimated in context of availing social security benefits. In fact, social security is not a welfare measures but as an entitlement to the economic life of poor migrants. The ILO has formulated it more than 50 years ago ,but so far largely confined to the 10 percent organized sector workers who enjoy secured job and steady incomes and remains obsolete around 90 percent producer working in unorganized sectors. As such, this is not filtered adequately to these migrant workers in Surat informal sectors who always suffer insecurity in their work situation. For them, social security measures like facility of financial allowance in medical care, education, shelter, maternity benefit, accident benefit, provident fund, health insurance, pension, etc. synonymous with the security of life is a distant dream. (Renana, 2003). On proper provision and utility of these entitlements, their productivity will grow and contribute to state and national economy. Ironically , despite the availability of various social security provisions , the goal to achieve the same is not percolated in letter and spirit for the best interest of these migrant workers owing to lack of political will of Government, NGO and even so called Trade Unions operating in Surat.

Violation of Labor Legislations

In order to avoid complex procedure of registration many laborers are going to the work places through agents or through their peer groups for which they are facing problem in later stage. There is obviously wide gap between the legal provisions made and the facilities actually available to the workers. These are like the Inter-State Migrant Workmen's (Regulation of Employment and Condition of Service Act, 1979) where there is a need to look at registration of the employer and as well inter-state migrant workers above five are mandatory. Besides, there is provision of certain rights to migrant workers like equal wage for equal nature of



work according to the Minimum Wage Act, 1948 and Rules 1954 ; during recruitment they are eligible to get non-refundable displacement allowances equal to 50% of monthly wage (15 days wage), home journey allowance as well as wage and food for journey period; provision of suitable accommodation and health check-up facilities; regular payment of wages without any gender discrimination; rights to file complain within three months of any happening of accident; violators will be fined or punished with one year imprisonment. Likewise, there are other Acts and Rules which are also applicable to the migrants like The Workmen's Compensation Act, 1923 and Rules, 1924; The Equal Remuneration Act, 1976; The Contract Labour (Regulation and Service Act, 1970 and rules, 1975); The Child Labour (Prohibition and Regulation) Act, 1986 and rules, 1994; The Payment of Gratuity Act, 1972 and rules, 1974; The Unorganized Workers' Social Security Act, 2007 and Rules 2010; provision of medical care; sickness and injury benefit, etc. (Sahoo, 1998). Besides, though India has ratified many International Labor Organization conventions, but is neither a signatory or ratified the Convention on the migrant workers. All these continued rampant violations is a common phenomenon in Surat unorganized sectors which are well known to the Labor Welfare Departments of Government of both Odisha and Gujarat State and so called Trade Union and Civil Society Organizations operating in Surat for the best interest of migrant workers. Needless to mention, they all are highly helpless and manipulative before power of mill owners association to protect interest of migrant workers' right. Even, many workers are hardly aware of any existence of legal provisions, trade union and other organizations to come into rescue of their own miserable plight. In fact, all satisfied with survival availability than fight for rights and justice.

Impact of Covid- 19 Pandemic

The current Covid- 19 Pandemic declaration by government in March 24, 2020 and onwards continuity imposed nationwide lockdown and shutdown has created havoc in life of Odiya migrant workers in Surat city and native place. The closure of textile and ancillary units, nonpayment of salary, apathetic attitude of employers and both Odisha and Gujarat Government towards appalling condition of migrant workers made life worst without money, food and shelter. Suddenly, they found themselves unwanted in workplace who has contributed significantly to the profit of employer and growth of economy at large. The instant cancellation of train service and subsequent running of special Shramik train with much difficulty to purchase ticket from 'Dalals' in much higher rate supported by police forced



many to stay on in Surat miserably for long time. Regrettably, many heartbreaking incidences occurred on Odiya migrant workers who were beaten mercilessly by Surat police. Impatiently, many workers returned to Odisha by bus on arranging own cost under loan. Unfortunately, some of their bus faced accident on the way which resulted loss of life in the hospital added life more vulnerable. Under Covid-19 guideline, Government of Odisha local administration kept them in Institutional Quarantine Centre, as mandatory, for 14 days under supervision of Sarpanch, AWW, ANM, School Teachers and SHG Members. Though, the arrangement initially proved successful but its subsequent mismanagement added to their life miserable because of rapid spread of infectious corona virus and lack of proper clinical treatment. Though, Odisha Government declared to pay Rs. 2000/- as incentive on completion of mandatory institutional quarantine period of 14 days followed by another 7days in home quarantine but left blank without any fruitful result. Similarly, though announced Rs. 17,000/- crore package for employment and income generating opportunities of return migrants workers in MGNREGS, agriculture, fisheries, animal husbandry, handlooms, handicrafts, etc. 140 crore on skill development with short term credit provisions to take of different entrepreneur activities under special livelihood intervention plan packages but none of these schemes appeared operational. So far, no step has taken to utilize migrants' knowledge, skill and experience acquired for economic growth and development in Odisha. Such ineffectiveness, in fact, forced migrant workers to return unwillingly to their workplace as sole substitute for survival. Ironically, that paved way many dishonest labor agents to send them back to Surat by bus and train under agreed commission with textile mill and other informal sector owners. Further, while during Covid period though Odisha Government declared to initiate concrete registration of incoming and outgoing migrant workers by the Labor Department, Panchayats and NGOs for preparation of data base essential for their protection and welfare in future but observed remained in assurance level only without proper action.

Conclusion

As found Odiya migrant working people are unorganized and unable to struggle for their just rights. Intervention of State Government both Odisha and Gujarat is a wishful thinking. But the political will is nowhere in sight. Even no data base of these migrant workers is available in both the States of Gujarat and Odisha. The violation of labor legislation and indifference of both Odisha and Gujarat State Governments, Trade Unions and Civil Society Organizations and other concerned shows the politico juridical support to employers over the



years. The Central Government current Labor Law Ordinances have added to their disadvantages. In reality, the State is failed in protecting the best interest of migrant workers as per the constitutional provisions. Historically, it is evident that no State on its own can possibly take significant and decisive steps towards elimination of social exploitation without united challenges from the working people themselves. This is what lacking in Surat informal sectors too, since long.

References

- Mehta, Y.C. et.al 1992 Decentralized Sector of the Indian Textile Industry, National information Centre for Textile and Allied Subjects, Ahmedabad.*
- Mukherjee, R. 1951, Indian Working Class, Bombay: Hind Kitab*
- Punalekar, S.P 1988, 'Information and Dependency : A Study of Jari and Embroidery Workers in South Gujarat (mimeo) Centre for Social Studies, Surat*
- Renana Jhabvala and R.K.A Subramanian, 2003 The Unorganized Sector: Work Security and Social Protection, Oriental Publication, New Delhi*
- Sahoo, U.C 1998 Child Labor in Urban Informal Sectors, Classical Publishing Company, New Delhi,*
- Shah, Ghanshyam, 1994 'Economy and Civic Authority in Surat' Economy and Political Weekly, October 08*

A STUDY ON CAUSES AND IMPACT OF MIGRATION ON MIGRANT WOMEN DOMESTIC WORKERS WITH SPECIAL REFERENCE TO NASHIK CITY

Dr. Manisha Prakash Shukla

Associate Professor, MVP's College of Social Work, Nashik

Email: shuklamanishap@gmail.com , Mob: 8208367299

Abstract

Migration witnessed human movement from ancient times and from each corner of the world found engaged. Context of migration has been changed and differ from each other. But migration or human movement from one place to distant places has marked significant importance in historical evidences. Migration is never devalued or disregarded in socio-economic studies ever. With ongoing context migration and migrants are very serious and unavoidable truth to understand current situation worldwide about trade, business and employment. On this note in the present study researcher has carried out to study and elaborate causes and impact of migration on migrant women domestic workers in Nashik. This study especially represents small rural surrounded but significantly growing town Nashik as not supposed to compare with metro or big cities. It found that studies on migration mostly conducted on migration in metros. It is difficult and quiet irrelevant to apply situations to small towns. Present research study elaborates causes and impact of migration on migrant women domestic workers associated with other significant variables. The result and discussion part prepares a clear picture of factors drive migration among urban and rural poor population.

Keywords: Migration, women domestic workers, causes and impact of migration.



[Scholarly Research Journal's](http://www.srjis.com) is licensed Based on a work at www.srjis.com

Introduction

Domestic work is considered as unskilled while it is learnt by women in the house. Traditionally this term is no value in terms of productive labour. When it comes to discussion as paid work, is undervalued and not regulated by any law. Domestic work for domestic workers is unorganized, unrewarding and unrecognized. According to review and available statistics mostly women in domestic work are migrated. This migration induced as rural to urban and tribal areas or hinterlands to urban areas mostly in search of livelihood and employment.

Statement of problem

According to available statistics women in unorganized sector is need to be notable and subject of concern of many social science taboos. Under the umbrella of unorganized sector,



domestic work and services is easy available but crucial task to maintain and perform in employers' house. For migrant women it is an option to be economically productive at distant place.

As according to the discussion, women domestic workers are in a chunk of problems, issues and difficulties. And it became more difficult when they are migrant women and engaged in domestic work. The present research study is attempted to get understand and acknowledge the socio-economic conditions, to find out causes of migration, to examine problems faced, to analyze impact of migration and have critical examination of programs, policies of government and its implementation for migrant women domestic workers.

Review of literature

According to a report of International Labour Organization domestic work and workers are always unheard and invisible as they don't have an identity as an employee and an independent profession.

A report by Mewa Bharati and Surabhi Tandon Mehrotra on Rights and Dignity: Women Domestic Workers in Jaipur connotes that owing to financial needs, a large number of women look for work with construction as their first option. It is focused many times that No matter how essential the services of domestic workers are, but the reality is as harsh as the respect given to their profession.

A working paper regarding the problems of seasonal migrants in Nashik by Anjali B. Borhade has been stated that situation of these migrant generally move to Nashik with their families, and reside in nuclear units in the city. It is an entry point and rest at domestic worker. It is many times taken as last option and which creates number of denials in facilities by the side of employer.

Need of the study

Domestic work and involvement of women in paid domestic work is an inevitable fact. Present research is an attempt to find reasons to carry domestic work as an employment. With this should check facts of migrants and factors pulled and pushed out migration. So in present paper causes and impact of migration on migrant women domestic workers are elaborated.

Objectives of the Study

1. To study causes of migration among migrant women domestic workers in Nashik.
2. To find out association between causes and impact of migration among migrant women domestic workers in Nashik.

Hypothesis of the study

Based on intensive review of literature and observations researcher has framed following hypothesis.

H 01: There is no significant association between causes and impact of migration on migrant women domestic workers.

Research Methodology

Descriptive research design has been used to conduct present research study. It is an attempt to study and understand causes and impact of migration on migrant women domestic workers. For the study researcher has selected slums in Nashik city from the six administrative divisions. The single migrant woman domestic workers considered as unit of analysis. The researcher has used multistage sampling and at the level of unit selection stratified random sampling method has used. The sample size is limited to 100 samples in the study. Primary source of data collection was respondents and it was collected through a structured interview schedule. The secondary data for support was collected through different sources as books, journals, research articles, government reports, international organizations' reports and documents, information and statistics from various websites. The interview schedule was divided in parts according to indicators inculcated in the research study as personal profile, socio-economic profile, migration related details, services facilities and social entitlement details, health profile, and problems as migrant and domestic worker.

Data Analysis

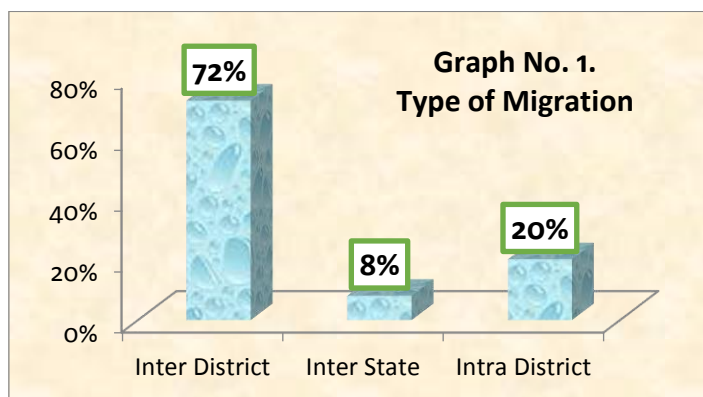
To test the hypothesis suitably chi-square test was administered. The result of the analysis was significant and could describe the observable fact clearly. Type of migration shows the native place or destination of migrants from where they migrated. It also indicates receptivity in and of the new place where the people migrated.

Table No. 1. Nature of place of migration

| Sr. No. | Particulars | Frequency | Percent | Valid Percent |
|---------|-------------|-----------|---------|---------------|
| 1. | Village | 81 | 81 | 80.8 |
| 2. | Town | 6 | 6 | 6.4 |
| 3. | City | 13 | 13 | 12.8 |
| Total | | 100 | 100.0 | 100.0 |

Above table shows nature of place of migration of the respondents. Out of 100 respondents, 81 (81%) respondents; while 13 (13%) respondents are migrated from city and

rest of others 6 (6%) are migrated from town. It clearly indicates the trend of migration from rural to urban area.

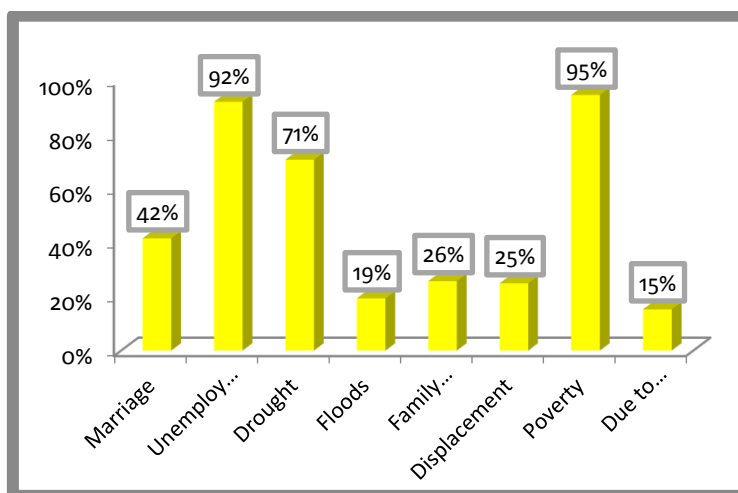


Above bar graph shows type of migration of the respondents. Out of 100 respondents, 72 (72%) respondents are migrated from inter districts within state; while 20 (20%) respondents are migrated from intra district means within Nashik district and rest of others 8 (8%) are migrated from interstate.

Causes of migration

Causes of migration indicate necessity to migrate other places. Major reasons of migration are unemployment, drought, marriage, and other family related reasons.

Graph No- 2. Causes of Migration



Above graph shows reasons of migration of the respondents. Out of 100 respondents, 95 (95%) respondents are migrated due to poverty, while 92 (92%) respondents are migrated because of unemployment, 71 (71%) respondents are migrated due to drought, 42 (42%) respondents are migrated due to marriage, 26 (26%) respondents are migrated due to family conflict, 25 (25%) respondents are migrated due to displacement, and 15 (15%) respondents



are migrated just because of migration of family. From the above chart it clearly indicates that main reasons of migration are poverty and unemployment in majority cases.

Results of Chi-square

Table No: - 2. Association between nature of place of migration and causes of migration of the respondents

To assess the relation between two variables i.e. nature of place of migration and cause of migration of the respondents, researcher had carried out the chi square test. The results of the test were given in table no. 2

| Pearson Chi-Square Tests | | |
|-----------------------------------------------------------------------------|-------------|----------------------|
| | | Reasons of migration |
| Nature of place of migration | Chi-square | 80.939 |
| | Df | 16 |
| | Sig. | .000* |
| Results are based on nonempty rows and columns in each innermost sub-table. | | |
| *. The Chi-square statistic is significant at the .05 level. | | |

From analysis of the data about the nature of place of migration and reasons of migration among the respondents shows that, among all respondents 81 (81%) respondents were migrated from village. To assess results appropriately researcher had administered Chi-square test between two variables as nature of place of migration and reasons of migration. As per analysis of data 95% of the respondents were migrated due to poverty and 92% of the respondents were migrated due to unemployment. Out of 100 respondents 81 (81%) respondents were migrated from village to city among them 74% were migrated due to unemployment and 77% due to poverty. With this can conclude that it shows trend of migration from rural to urban area and caused reasons of migration were poverty and unemployment. The result of the test shows that the association between two variables level of education and reasons of migration among the respondents is positive and statistically significant, $P = 0.000$ ($P < 0.05$). From this analysis it clears that there is association between the two variables is highly significant. This concludes that two variables nature of place of migration and reasons of migration among the respondent are dependent.

Table No. 3. Association between type of migration and social security benefits and social entitlements

To assess the relation between two variables i.e. type of migration and social security benefits and social entitlements among the respondents, researcher had carried out the chi square test. The results of the test were given in table no. 3.



| | | | |
|-----------------------------------------------------------------------------|-------------|------------------------------|-----------------|
| | | social benefit/ entitlements | security social |
| | Chi-square | 96.423 | |
| Type of Migration | df | 14 | |
| | Sig. | .000* | |
| Results are based on nonempty rows and columns in each innermost sub-table. | | | |
| *. The Chi-square statistic is significant at the .05 level. | | | |

From analysis of the data about type of migration and social security benefits and social entitlements shows that, type of migration deals with inter-district, inter-state and intra-district migration. Among all the respondents inter-district migration is highly prevailed and was 72%. When it was compared with social security benefit or social entitlements to the respondents were very low in range.

To assess results appropriately researcher had administered Chi-square test between two variables as monthly type of migration and social security benefits and social entitlements. It indicates that migrant from various districts of Maharashtra state and denial of social entitlement services creates harm to the life of migrants at large. The result of the test shows that the association between two variables type of migration and social security benefits and social security benefits among the respondents is positive and statistically significant, $P = 0.000$ ($P < 0.05$). From this analysis it clears that there is association between the two variables is highly significant. This concludes that two variables type of migration and social security benefits and social security benefits of the respondents are dependent.

From the above tables and test statistics it clearly indicates that denial of basic entitlements increases vulnerability if migrant women domestic workers. To assess the problems of migrant women domestic workers researcher has administered the chi square test with different variable in association. The result shows that denial of basic entitlements increases vulnerability if migrant women domestic workers.

Results of hypothesis testing:

Based on intensive review of literature and observations researcher has framed following hypothesis.

H 01: There is no significant association between causes and impact of migration on migrant women domestic workers.

Hypothesis of the study says that there is no significant association between causes and impact of migration on migrant women domestic workers. The hypothesis is rejected. The data collected through this primary study clearly states that there is marked difference between the place, type causes and impact of migration on women domestic workers. Nature of place and causes of migration are dependent and statistically significant. So from the chi-square analysis it concludes that there is significant difference between place, type, causes and impact of migration. It rejects the null hypothesis.

Findings and conclusions

1. It was found that majority of the women domestic workers/ respondents (71%) were living in Nashik between 1 to 5 years. Majority of migration among respondents (72%) was inter-district migration. As to study the trend of migration, it was found that the trend of migration has prevailed from rural to urban area.
2. It was found that majority reasons for migration were poverty (95%) and unemployment (92%) with this marriage, drought, floods, displacement, family conflict and migration of family.
3. It was found that among all the respondents' majority respondents migration has motivated by drought (76%), lack of job opportunity at native place (69%), attraction of urban amenities and comparatively high returns (64%), debts and poor economic conditions (62%), and inadequate agricultural land (59%).
4. It was found that majority of respondents (56%) migration had taken place or migrated on the suggestion of family members.
5. It was concluded from the study that migrants have problems as reduced economic choices, high exposure to exploitation and abuse, lack of social support (86%), low paying (81%), denial of social entitlement services, and rapid change in residence, excludes from preventive care and reduced access to health services (86%) and debar from access to adequate curative care (83%).
6. To assess the association between these two variables, the researcher had administered the chi square test. The result shows that the association between social category and reasons of migration of the respondent is positive and statistically significant. The level of significance is 0.000 (P value = 0.000). It clears that there is association between social category and reasons of migration of the respondent is highly significant.



7. To assess the association between these two variables, the researcher had administered the chi square test. The result shows that the association between nature of place of migration and reasons of migration of the respondent is positive and statistically significant. The level of significance is 0.000 (P value = 0.000). It clears that there is association between nature of place of migration and reasons of migration of the respondent is highly significant.
8. To assess the association between these two variables, the researcher had administered the chi square test. The result shows that the association between type of migration and social security and social entitlement benefits used by the respondents is positive and statistically significant. The level of significance is 0.000 (P value = 0.000). It clears that there is association between type of migration and social security benefits and social entitlement facilities used by the respondents is highly significant.

Suggestions

Human migration is one of the most important characteristics of social science. Basic factor that has prejudiced the mobility of man from one region to another has found in uneven distribution of population and resources, disturbed utilization of resources and too much variation in economic and cultural developments.

1. To conduct studies to analyze factors contributing migration by government, research and agencies with academicians.
2. To form or establish employer associations/collectives to regularize terms and conditions for protection of rights.
3. To establish and promote placement agencies and networking
4. To underline the responsibilities of Government bodies rigorously
5. To organize workshops and discussions
6. To plan more specific research studies and gather data

Summary

Paid domestic work is an important, constant and easy source of employment for women and especially for migrants. Domestic works is done either by children or women in society and are comes under unorganized labour. Still domestic workers are socially and economically marginalized in society. Domestic work is emerging fact and quite significant in variety of sense further we discuss in detail about it. With this view if we examine the constitutional safeguards for domestic work and workers are not guaranteed. They found most



deprived and negligible section of society. There are numbers of reasons why they are negligible, unprotected and vulnerable. It is separately had discussion further as problems of women domestic workers in India. Women domestic workers is most deprived section among the unorganized workers. They are most exploited by their employers and least protection by law. Domestic labour follows a prevalence of low wages, long hours, poor living and difficult working conditions.

References

Addressing Health Needs of Migrant Workers in Nashik, Maharashtra, India Urban Conference, Mysore 2011, Adv. Milind Babar Head, Operations Disha Foundation, Nashik.

CDP of Nashik Municipal Corporation, under Jawaharlal Nehru National Urban Renewal Mission. P.P.118-120.

Gadakh, B. L., Dynamic Demographic Characteristic Slum Population in Nashik City with Special Reference from 2011, Research journey, IIRJ, February 2018.

Mandal, R. B., (1998), 'Urban Geography', Concept Publishing Company, New Delhi, P. 460.

Rao, K. Ranga and Rao, M. S. A., (1984), Cities and Slums, Concept Publishing Co., New Delhi, PP. 2-3.

VLS Prakasa Rao, (1983), 'Urbanization in India - Spatial Dimension', Concept Publishing Company, New Delhi, P.223

www.ndwm.org/domestic-workers, accessed on 18th October 2014.

EXCLUSION, MARGINALITY & INEFFABLE MISERIES BEHIND LEAVES: AN ACCOUNT OF TEA PLANTATION WORKERS IN DOOARS, NORTH BENGAL

Dr. Sourav Madhur Dey

Assistant Professor & HOD, Department of Sociology, University of Burdwan, Burdwan, West Bengal
Email: smdey@soc.buruniv.ac.in, Mob. 9433410542

Dr. Amit Bhowmick

Assistant Professor & HOD, Department of Sociology, Nur Mohammad Smriti Mahavidyalaya, Murshidabad, Guest Faculty, Kanyashree University, West Bengal
Email: amit.socio@rediffmail.com, Mob. 9064598277

Abstract

The tea industry in India is about 160 years old. It has a crucial part in the economy of the country. Tea cultivation on a commercial scale began as an experiment in Assam in 1839. Following that, the first two gardens were built in the Terai in 1862 and the Dooars in 1874. The employees that keep the tea industry going aren't locals. Almost majority of the labourers on the tea plantations were immigrants. The participants were mostly from Bihar's Chotanagapur Santhal Parganas district, with a handful from Nepal. This indigenous group contributes to the economy despite being uprooted from their country and lacking their own territory. They were ethnically, linguistically, and geopolitically diverse, and their lives on the factory floor, especially their social, economic, and cultural lives, were unimaginable. Since the commencement of tea manufacturing, workers have been obliged to sell their labour in the tea garden, and they have been meticulously bordered up to be constrained within the gardens' surrounding areas, limiting opportunities for work outside the garden. In the economic, social, political, and cultural sectors, they are ostracised. They are denied human rights as a result of social marginalisation and discrimination. Because they are both labourers and members of a fringe society, tea workers suffer from a double deprivation. The garden authority's labour line confines workers to a constrained social milieu. The current article focuses on their socio-economic, political, professional, and cultural lives, all of which have an impact on their health and overall well-being.

Key Words: Exclusion, Discrimination, Double deprivation, Tea cultivation, Dictatorial Management, Working Environment, Human Rights.



[Scholarly Research Journal's](http://www.srjis.com) is licensed Based on a work at www.srjis.com

Introduction

The economy of North East India is largely dependent on Tea. Millions of people of this region depend on the Tea industry for their livelihood and survival. Tea plantation is, of



course, unthinkable without labourers, who are the nucleus of this enterprise. From the land preparation, rearing of plants, manufacturing of tea to its dispatch to different places, a large number of labourers is essential. At some stages, only the unskilled labourers are enough, whereas at some others only skilled labourers can perform certain works. So, at every stage of this enterprise, the continuous engagement of labourers, both skilled and unskilled, is of utmost importance. Any deviation or negligence on the part of the labourers hampers the process of tea plantation and manufacturing of tea. Thus, for the smooth running of this tea industry, the labourers' role is very vital.

At the beginning of the tea plantation, the indentured labourers had to go through lonely life. Their depressed mood and regret in the plantation environment were beyond narrative. The ecological settings, ethnic multiplicity, language obstacles, love for ancestral places and many other socio-economic obligations forced them to lead a horrid life in the garden. They could not communicate without restraining their internal thoughts or sharing sadness with others. It took several years for them to acclimatize themselves in a plantation setting. Over time, yet, the situation began to modify.

India's tea business is roughly 160 years old. It has a significant role in the national economy. Tea cultivation on a commercial basis began in Assam in 1839 as an experiment. Following that, the first two gardens were constructed in 1862 in the Terai and 1874 in the Dooars. The workers that keep the tea industry afloat are not from the area. Immigrants made up nearly all of the workers on the tea plantations. The majority of the participants were from Bihar's Chotanagapur Santhal Parganas district, with a few from Nepal. This indigenous population, uprooted from their homeland and without their land, contributes to the economy. They were enticed to travel to this hot and humid jungle valley, where "gold leaves fall from the trees if shook," according to a promise made. The planters wanted to create a permanent, submissive workforce that was segregated among themselves and cut off from the rest of the town. They were ethnically diverse, linguistically diverse, and geopolitically diverse; their lives in the labour lines, particularly their social, economic, and cultural lives, were inconceivable. Workers live in a confined social environment defined by the garden authority's labour line. Their movements are restricted to the boundaries of tea estates. They work in the tea garden from dawn to dusk, yet their wages are insufficient to allow them to live comfortably. Limited financial resources restrict them from leading a fulfilling and scientifically healthy existence.



Because of their poor wages, long working hours, insufficient housing, and social prejudice, they are denied many basic human needs and rights. They have a harsh existence. In a planned-land civilization, they are not permitted to live. They are distanced not only from their ancestors but also from local populations. They are seen as foreigners and inferiors by the locals, who maintain a safe distance from them. The mainstream population demeans them and treats them as inferior although many of the migrant workers are residing in the tea garden area for decades. But still, they cannot establish their firm identity. For generations, the workers are engaged there only to get benefitted from housing facilities. The workers have no land right within the garden. Although many worker families wish to move out for an improved life, the dictatorial management compels them to remain there and work there. These ethnic groups have their original language, lifestyle, and culture, yet they are losing their dignity and living inhumane lives as a result of centuries of exploitation and hardship.

Migration & Knowledge of Ancestry

The migration of labourers to the tea gardens of Dooars commenced more than four generations ago. And the present generation of migrated labourers has almost no knowledge of their origin and ancestry. They can only offer hypothetical information about their probable place of origin. They forget their native language due to their long stay (2-3 generation) in tea gardens and speaks in a mixture of Multilanguage called *Sadri*.

Social Life

The life of the tea garden labourers was controlled by the owners. Their movements and activities were restricted within the boundaries of the garden. Even they could not meet their fellow workers at neighbouring gardens without prior permission from the planters. Altogether, the labourers had to pass their day to day life pathetically. Their living place, clothes, foods, furniture etc. were all insufficient. The workers were also careless and indifferent in their attitude to future life. Whatever they earned they would spend generously. Their family and social life were destroyed by their addiction to gambling, drinking liquor and other unnecessary expenditure. These poor workers did not think of saving money for their future. Thus, their familial, social and economic life was heavily affected by their thoughtless lifestyle. What is more, these addicted workers would often borrow money to meet their family needs from the money-lenders. Mostly they were unable to return the money in time, which would only increase the interest. As a result, they were forced to sell their last belongings like utensils and ornaments to pay the loan. This only added further sadness into their drudgery.



The daily life of these poor labourers is fixed and routine bound. Both the male and female labourers are to struggle throughout the day and even at night. They rise before sunrise and hurry up to the workplace. Their work begins with a whistle. During the summer season, the workers try to go to their work as early as possible to finish their tasks before it is too hot. This morning session is called as first '*Bela*'. And often there is the second '*Bela*' during the afternoon when the workers generally take the plucked leaves to the factory for weighing. It is during the evening hours that the labourers have some leisurely moments. And they generally spend these few hours before going to bed gossiping, a little bit shopping for essential foods and mostly drinking '*haria*' (homemade rice beer) or '*chulai*' (country liquor).

Working Environment in the Garden

“A cup of tea certainly brings a cheerful moment to any person. But the life of the tea workers who toil for 8 hours a day is otherwise dull and drab”.

The workers are to work in the open fields i.e. in tea gardens, facing the scorching heat of the sun and down-pouring rain and exposed to poisonous insects and snakes. In the early morning, they reach the duty spot i.e., the garden and the factory and work for 8 hours a day with a break of half an hour for rest. But in practice, the garden workers rarely go for lunch. They leave their work when the task is completed. (Chakravorty: 1977). The work condition of the tea workers who spend most of their working time under the scorching sun or getting soaked in rain is a concern. A woman tealeaf picker spends almost all her working hours for 30 to 35 years standing before she retires (Gain:2009). Workers work for 6 to 7 hours a day under the scorching sun and in torrential rain and they often get snake and mosquito bites. Cough, cold and fever are common diseases among the workers. They spray insecticides and pesticides with bare hands without using protective gloves, masks, spectacles and soap. Hazards of working while standing for long in the sun and rain cause chronic leg aches. They also lack safe drinking water at the workplace. They work for six days a week and enjoy a one-day weekly holiday without pay. As they live as an isolated community, they learn no other trade and remain unemployed or under-employed when there is no job in the gardens (Haque: 2009).

Economic Profile

Working as labour or a wage earner in the tea garden is the main source of income for a tea labour family. There are two types of workers in the plantations, namely, permanent and temporary. A permanent worker exists inside the garden; his name is enrolled in the estate roll



of workers. The temporary workers are working in the garden to work for a specific period generally from May to November for the peak season. Work on the plantation is to a large extent gender-specific. Women are more efficient in plucking leaves because they have more “skilled and nimble fingers than men” and their employment is thus ensured. Their salary and other perks are determined by their employment status. Permanent employees make up the majority of the industry's workforce. The present daily wage rate of the workers is Rs 203/-, and this wage fluctuates for the male worker's department wise. For eight hours of work, a worker's daily wage (both male and female) is only Rs. 203/- (about US\$2.5). The majority of female workers are employed in leaf plucking, whereas the vast majority of male workers are employed in factory manufacturing operations and other industrial tasks. In tea gardens, the payment mechanism encourages modern slavery. Tea pickers are compensated according to how many teas leaves they pick each day. If they fall short of their daily target of 23 kg, their pay is reduced, but they are compensated for picking extra leaves. The labour families possess usually bicycles, radio, TV, Mobile, Fans, two-wheelers, watch, furniture, utensils, and so on. Their filthy habits, spiteful dealings and grubby talks indicate their low standard of living. The labourers expend their salary without any budget and have no prospective planning. Owing to being deficient in farsightedness they have to encounter financial adversity. The expenditure pattern of the whole reveals a very low level of living. Their dirty habits, nasty dealings and filthy talks are the symptoms of their low level of living standard. There has been no change in the style of living even after independence. The garden workers spend their earnings on various items as per the family need. The family expenditure includes expenditure on food items; education, electricity, and other essential items. The deprived economic condition of the tea garden labourers is mainly for the reason of their alcoholic tendency which compels them to fall prey to indebtedness. With limited income, they have to take shelter from debt from local money lenders, local shopkeepers and their relatives for diverse purposes like marriage, ceremonies, festivals etc. Occasionally they have to borrow money for unanticipated situations like death, sickness and so on. In return, they have to pay high-interest rates to the money lenders. The labourers cannot gratify most of their rudimentary requirements with inadequate income, which affects their savings badly. Although people are sensitive to accumulating money for a better future, they are compelled to spend their earnings on everyday basic needs. Several items like television sets, mobile, etc are very generally found nowadays in the majority of households after having some income at hand.



Education of Tea Plantation Labourers

The literacy rate of the tea garden labourers is extremely little. Illiteracy among the tea garden labourers is the core basis of their lack of information, illogical nature, narrow mindedness or inferiority complex, callous attitude toward social consciousness, alcoholic proclivity, and high rate of school dropout among their offspring. The general educational situation among people especially females is not very pleasing. The socio-economic and cultural traditions like early marriage, family insistence for doing domestic work and the tea gardens' stipulation in plucking tea leaves mostly contributed to the stumpy educational level of the females.

Health, Hygiene, Sanitation & Medical Facilities

The state of health and hygiene among tea garden labourers is deplorable. Their understanding of health and a healthy lifestyle was superficial, and their knowledge of common ailments and how to prevent them, as well as their treatment-seeking behaviour, were not conducive to maintaining health. They are more prone to different health threats as a result of their lack of knowledge about health and cleanliness, which leads to illness. The cleanliness and personal hygiene standards among the workers are appalling. The workers are completely unaware of the complex relationship that exists between sanitation, personal hygiene, and health. Even if they are aware, they are either uneducated or unable to pay attention owing to time constraints. They live in minuscule quarters in joint or nuclear families, comprising of five to six members, including their pet animals. A high prevalence of malnutrition and infections disease still occurs among the tea garden workers. Underweight among children, nutritional deficit disorders like anaemia are extensive. Labourers are living in a chained hut system, as a result of which diseases can affect neighbours as epidemics may spread very fast. A variety of diseases, malnutrition and lower rate of immunization and many other problems frequently make them susceptible but no genuine cure is still seen in tea gardens regardless of having lawful and constitutional provisions there. Personal hygiene condition is not of a high order. All workers are entitled to free medical facilities for themselves and their families. The West Bengal Plantation Labour Rules state that any plantation employing 1000 or more workers must have a hospital with a ratio of 15 beds per 1000 workers. The provision made for the welfare of the labourers in the PLA is far from satisfactory on the aspect of health and health facilities. The facilities such as dispensaries, hospitals as well as qualified medical



personnel such as doctors, nurses, pharmacists, etc. are far below what is required by the statutory regulations.

Working Circumstances, House & Living Conditions

Tea workers have extremely bad working conditions, which include long hours, low pay, inadequate housing, and limited education and healthcare, causing them to fall behind the rest of the population in human development metrics. The labourers' lives revolve around the garden. The tea industry management gives each permanent worker a house, which is typical of the pucca type, with two rooms, one 14/ 10 ft and the other 10/6 ft, as well as a verandah. After they die, their offspring inherit the house. The living conditions in these homes were discovered to be inhumane. The residences are usually overcrowded because one room serves as a kitchen while the other serves as a living area. In a 230 square foot room, more than five people dwell. The rooms, on the other hand, are not large enough to accommodate a family of four. To make up for the lack of space, some workers built a kuccha chamber to serve as a kitchen. Cooking and living are carried out in the same space. Cows and goats are frequently reared in a corner of the same room separated by a barrier. The space is not just small, but the windows and doors are as well. Leaky roofs and fractured walls with weak infrastructure can be seen, and houses have been left unrepaired for months. During the rain, the large gaps in the roof made life difficult for them. Rainwater enters the room through the cracked roofs during the rainy season, making living conditions in such dwellings terrible. The houses are poorly ventilated, and there is insufficient lighting. As a result, rooms are dimly lit even during the day, and flooring is frequently moist. Due to a lack of space, family members tend to cluster together, increasing the risk of communicable diseases. Houses are modest in size, allowing more people to live in them than they can accommodate, resulting in a lack of privacy for family members. Domestic animals and poultry are commonly housed on the verandah and even in the living room. The drainage system in the residential areas of the employees is exceedingly poor. There are no poured-in-place drains. The workers do not attempt to keep the drainage system in good working order. This indicates a workers' lack of understanding of the link between unsanitary actions and disease aetiology. Household garbage is gathered in a corner of the compound and disposed of later. Pet animals such as dogs, hens, and other animals were eating the rotten garbage that was evident around almost all of the residences. Without reluctance, barefooted babies were playing near the fallen garbage. The estate authority supplies latrines for the plantation labourers, although they are insufficient. They were



damaged and are generally out of operation due to a lack of maintenance. The quantity of latrines available at the workplace is extremely restricted. Workers utilise an open area for toileting, which spreads germs and increases the spread of numerous diseases. Cooking items are not adequately cleaned, and utensils are not cleansed in the required manner. Furthermore, food is consumed even when animals are moving. Unattended utensils are frequently licked by dogs, pigs, and cats.

The horrible working conditions of tea pickers, on the other hand, have remained constant. They live in deplorable conditions due to extreme poverty, illiteracy, insufficient health care, terrible housing and living conditions, limited labour possibilities outside of the sector, and almost no access to financial institutions. They are disadvantaged and stigmatised due to their lack of access to life-sustaining utilities. Tea workers' lifestyles have remained unchanged for hundreds of years due to a lack of education, skills and training, and drive for a better life.

Political Status

The tea garden workers are politically unaware and unconscious on account of poverty, illiteracy, social backwardness, isolated life and complete absence of interaction with local people. The absence of leisure hours has dulled their thinking power. The workers never think of anything beyond arranging two square meals for themselves and their families. The voting behaviour of women is based never on independent decisions induced by knowledge and awareness. In the political decision-making process, their contribution was extremely stunted because of inferior socio-economic standing, traditionally held social perception that politics is not a suitable profession for women, the dual saddle of work and household responsibility, uncaring attitude of the political parties in favour of the nomination of women candidates and consequently not to rally substantial resources, a male bigoted attitude which does not support women to come up at par with men, moribund ethical values and growing use of money and muscle to achieve the political power, dearth of wakefulness and access to education, distressing unemployment among the women and their mistreatment in form of disproportionate wages, explicit or concealed hurdles to entry or the growing mobility of women workers, lopsided access to female in process of production, to technology and so on. Though tea garden workers are illiterate, ignorant, poor and politically quite unaware, they are moving forward due to their contact with radio and TV media. The newspapers and magazines are rarely used by the workers living in far-flung gardens. However, the young generation of



the same stock who is in regular contact with other cross-sections of society is quite familiar with day to day political development inside the country.

Exclusion, Marginalization & Double Deprivation

Workers have been forced to sell their labour in the tea garden since the beginning of tea production, and they have been methodically bordered up to be limited within the bordering areas of the gardens, limiting chances for work outside the garden. They are found to be marginalized in the economic, social, political, and cultural realms. As a result of social exclusion and discrimination, they are denied human rights. Tea workers experience double deprivation because they are both employees and members of a marginal society. They are denied labour rights such as adequate pay, health, education, recreation, childcare, safe drinking water, sanitation, compensation, and fringe benefits as workers. They are denied civic services and are abused and neglected by the mainstream population because they are members of a marginalized community.

Conclusion

More than a century and a half or four generations have passed since the tea plantation workers settled in the labour lines. Upon arrival to the tea gardens, these labourers got a new identity, coolie and were turned into the property of the tea companies. The tea communities are some of the most vulnerable people. They deserve special attention of the State, not just equal treatment. But unfortunately, they continue to remain socially excluded, low-paid, overwhelmingly illiterate, deprived and disconnected. They have also lost their original languages in most part, culture, history, education, knowledge and unity. In the labour lines of a tea estate, they seem to be living in islands- isolated from the majority Bengali community. Without fertilization of minds, they have lost dignity in their lives. These are perfect conditions for the profiteers from the tea industry to continue the exploitation of the tea workers.

Tea garden labourers are an important labour force that generates and earns millions of dollars in foreign currency each year. Their contribution is critical to our country's economy, but they receive little in return. Their needs are not unique, but they do not receive more than the bare minimum. They are paid a superficial wage and receive benefits that do not take into account their basic needs and rights. The company's systematic dominance of the workers, which includes limiting their education, job stability, and sobriety, as well as denying them access to land and property, has resulted in their constant poverty, fragility, and insecurity. For decades, they have been denied fair salaries, education, healthcare, and other basic human rights. These oppressed, disadvantaged, and secluded populations need a chance to participate equally in society, and they are one of us. Due to a high percentage of illiteracy, ignorance, social marginalization, economic difficulty, and other factors, they were forced to preserve a traditional way of life with few possibilities. What they have done for the country's economic prosperity is unquestionable, yet there are many issues about their development. Despite



possessing constitutional obligations and legal provisions, they continue to be a model of capitalist discrimination, leading to a terrible existence.

REFERENCES

- Ahmed, M., Chowdhury, M. A. I., & Begum, A. (2010): *Social Constraints before Sanitation Improvement in Tea Gardens of Sylhet, Bangladesh; Environmental Monitoring and Assessment*, 164(1-4), 263-271
- Ahmed, F., & Hossain, M. I. (2016): *A Study on Working Conditions of Tea Plantation Workers in Bangladesh; International Labour Organization; http://www.ilo.org/dhaka/Whatwedo/Publications/WCMS_563692/lang-en/index.htm*
- Alam, M., & Akter, S. (2015): *Tea Production and Trade Advances in Bangladesh: A Comparative Analysis in Global Market; IOSR Journal of Business and Management*, 17(6), 10-20. <https://www.iosrjournals.org/iosr-jbm/papers/Vol17-issue6/Version-3/B017631020.pdf>
- Al-Amin, M. & Islam, M. N. (2020): *Voices of the Poor: Demystifying the Nexus between Rights and Agency of Bangladesh's Tea Workers; Labor History; <https://doi.org/10.1080/0023656X.2020.1775795>*
- Al-Amin, M., Hossain, M. I., & Parveen, S. S. (2017): *Social Exclusion & Poverty among Tea Garden Workers in Bangladesh; Indian Journal of Industrial Relations*, 53(1), 21-36. <http://www.publishingindia.com/GetBrochure.aspx?query=UERGQnJvY2h1cmVzfC80MTkwLnBkZnwwNDE5MC5wZGY=>
- Antrobus, H.A. (1957): *A History of the Assam Company (1830-1953), T and A Constable Ltd. Edinburgh*
- Arbuthnot, J.C. (1904): *Report on the Conditions of Tea Garden Labour in the Dooars of Bengal, in Madras and Ceylon. Assam Government Press, Shillong*
- Assam Labour Enquiry Committee (1922): *Report of the Assam Labour Enquiry Committee, 1921-1922, Assam Government Press. Shillong*
- Awasthi, R.C. (197): *Economics of Tea Industry in India with special reference to Assam, United Publishers, Guwahati,*
- Balgir, R.S., (2009): "Health and Morbidity Pattern in the Tea Garden Labour Communities of North East India- A Brief Overview", in Sarthak Sengupta (Edt) *The Tea Labourers of North East India, Mittal Publication, New Delhi*
- Baruah, P. (2009): "A Study of Health, Hygiene and Sanitation among the Tea Garden Labourers of Assam- A Case Study of Jamira Tea Garden", in Sarthak Sengupta (Edt) *The Tea Labourers of North East India, Mittal Publication, New Delhi*
- Behal, Rana Pratap (1985): "Forms of Labour Protest in Assam Valley Tea Plantations, 1900-1930", *Economic and Political Weekly*, Vol. XX, No. 4, pp. PE19-PE25, Jan. 26
- Bhadra Mita (1992): 'Women Workers of Tea Plantations in India', Heritage Publishers, New Delhi
- Bhadra Mita (2004): "Gender Dimensions of Tea Plantation Workers in West Bengal, *Indian Anthropologist*", Vol. 34(2), p.43-68
- Bhowmik Sharit k., Xaxa Virginus and Kalam M A (1996): 'Tea Plantation Labour in India', ISBN 84-7440-035-4, Published by Friedrich Ebert Stifting 9India Office), D-9, South Extension, Part-II, New Delhi-110 049, Copyright © Friedrich Ebert Stiftung
- Bhowmik, Sharit K (1980): 'The Plantation as a Social System', *Economic and Political Weekly*, pp. 1524-1526, September 6, 1980
- Bhowmik, Sharit K (1983): 'Labour's Gains Lost', *Economic and Political Weekly*, pp. 1382-1383, August 6



- Bhowmik, Sharit K (1985): 'Industrial Relations in Tea Plantations', *Economic and Political Weekly*, Vol.20, No.6, pp. 1382-1383, February 9
- Bhowmik, Sharit K (1985): 'Plantation Labour in North-East India', *Economic and Political Weekly*, Vol. 20, No. 13, pp. 538-541, March 30
- Census of India (1951): *Tribes and Castes of West Bengal – A. Mitra. Land and Land*
- Chowdhury, M. (1918): "Socio-Educational Status of the Tea Tribe Women of Sonitpur District of Assam-A Study", Unpublished Ph.D Thesis
- Damu, T. (2003): *The Story of Tea*; Rupa & Co., Ansari Road, Daryaganj, New Delhi
- Das Gupta Ranajit (1986): "From Peasants and Tribesmen to Plantation Workers: Colonial Capitalism, Reproduction of Labour Power and Proletarianisation in North East India, 1850s to 1947", *Economic and Political Weekly*, Vol.21, No.4, pp. PE2-PE10, Jan.25
- Das, Amal Kumar, and H.N. Banerjee (194): *The Impact of the Tea Industry on the Life of Tribals of West Bengal*. Tribal Welfare Department, Government of West Bengal, Calcutta
- Das, R.K. (1931): *Plantation Labour in India*. Prabasi Press, Calcutta
- Das, T. K., & Islam, S. M. H. Z. (2006): *Human Rights of the Tea Gardeners: Case Study of Selected Gardens in Sylhet*; *Asian Affairs*, 28(3), 25–39.
- Dasgupta, A (2009): *Tea Plantation in India*, Gangchil, Kolkata
- Dasgupta, Manas (1999): *Labour in Tea Gardens*. Gyan Sagar Publications, Delhi
- Dasgupta, Pranab and Iar Ali Khan (1983): *Impact of Tea Plantation Industry on the Life of Tribal Labourers*. Anthropological Survey of India, Government of India, Delhi
- Dasgupta, Ranajit (1992): *Economy, Society and Politics in Bengal: Jalpaiguri, 1869-1947*. Oxford University Press, Delhi
- Dasgupta, Ranajit (1994): *Labour and Working Class in Eastern India: Studies in Colonial History*. K.P. Bagchi & Co., Calcutta
- Dash, A.J. (1947): *Bengal District Gazetters: Darjeeling*; Bengal Government Press, Calcutta
- Debnath Sailen (2010): 'The Dooars in Historical Transition' Published by Sri Rathin Majumdar, N.L. Publishers, Shiv Mandir, West Bengal, ©Shreyashi Debnath
- Deshpande, S.R. (1948): *Report on an Enquiry into the Cost and Standard of Living by Plantation Workers in Assam and Bengal*. Government of India, Delhi
- Duara, M. & S. Mallick (July 1919): *Women Workers & Industrial relations in Tea Estates of Assam*, *The Indian Journal of Industrial Relations*, Vol.55, No.1
- Dutta Hazarika, J. (2009): "Education among the Tea Labourers in Upper Assam- A Case Study in Dibrugarh", in Sarthak Sengupta (Edt) *The Tea Labourers of North East India*, Mittal Publication, New Delhi
- Dutta, Priyanka (2015): "Locating the Historical Past of the Women Tea Workers of North Bengal", Working Paper 341, ISBN 978-81-7791-197-8, Copyright reserved The Institute for Social and Economic Change, Bangalore
- Dwivedi, H.N. (1999): *Production of Tea in India with special reference to Dooars*, K.P Bagchi & Company, Calcutta
- Edgar, J.W. (1873): *Papers regarding the Tea Industry in Bengal*, Bengal Secretariat Press, Calcutta
- Fact-Finding Mission Report (2016): *A Life Without Dignity-The Price of your Cup of Tea*, Global Network, Germany
- Gain, Philip (2009): *The Story of Tea Workers in Bangladesh; Society for Environment and Human Development*, Dhaka, p:xi
- Government of India (1931): "Report of the Royal Commission on Labour in India", Calcutta



- Government of India (1946): *Main Report, Labour Investigation Committee. Manager of Publications, Delhi*
- Government of India (1953): *Economic and Social Status of Women Workers in India. Labour Bureau, Ministry of Labour, Simla*
- Government of India (March 2013): *Ministry of Commerce and Industry, Tea Garden Atlas: Jalpaiguri District, West Bengal*
- Government of India, *Plantation Labour Act, 1951*
- Government of West Bengal, *Labour in West Bengal, 2015-16.*
- Griffiths, Percival (1967): *The History of the Indian Tea Industry. Weidenfeld and Nicholson, London*
- Gunning, J.F. (1911): *Eastern Bengal and Assam District Gazettes, Jalpaiguri; The Pioneer Press, Allahabad*
- Guha, Amalendu (1977): *Planter Raj to Swaraj: Freedom Struggle and Electoral Politics in Assam. 1826-1947; Indian Council of Historical Research, New Delhi*
- Guha, Ranajit (1983): *Elementary Aspects of Colonial Insurgency in Colonial India. Oxford University Press, Delhi*
- Haque, Mahfuzul (2013): *Life in the Labour Lines: Situation of Tea Workers; Environmental Governance, Emerging Challenges for Bangladesh; AHDPH, Dhaka*
- Hunter, W.W. (1876): *A Statistical Account of Bengal: District of Darjeeling and Jalpaiguri and State of Kuch Behar, Vol 10. London*
- Hussain, M. M. (2009): *Economic Exploitation and its effect on Human Life: The Experiences of Tea Garden Labourers in Sylhet; SUST Journal of Public Administration, 2(10), 97-112*
- Islam, M. N., & Al-Amin, M. (2019): *Life behind Leaves: Capability, Poverty and Social Vulnerability of Tea Garden Workers in Bangladesh; Labor History, 60(5), 571-587; <https://doi.org/10.1080/0023656X.2019.1623868>*
- Jalpaiguri District Statistical Handbook (2006): Bureau of Applied Economics and Statistics. Govt of West Bengal*
- Jannat, N. (2017, October 13): *Investigation of Settlement Pattern and Dwelling system of the Tea Workers' Community in Chittagong Region, Bangladesh; International Journal of Engineering and Innovative Technology, 6(10), 19-25. http://www.ijeit.com/Vol%206/Issue%2010/IJEIT1412201704_03.pdf*
- Kamruzzaman, M., Parveen, S., & Das, A. C. (2015): *Livelihood Improvement of Tea Garden Workers: A Scenario of Marginalized Women group in Bangladesh; Asian Journal of Agricultural Extension, Economics & Sociology, 7(1), 1-7. <https://doi.org/10.9734/AJAEES/2015/18690>*
- Khan, I.A. (1997): *"Tea labourers and their Level of Economic Interaction", in R.K.Bhadra&MitaBhadra (Edt.) Plantation Labours of North East India, N.L.Publishers, Dibrugarh*
- Kumar Purnendu (2009): *"Socioeconomic and Political Conditions of Tea Garden Labour of Cachar or District of Assam", in Sarthak Sengupta (Edt) The Tea Labourers of North East India, Mittal Publication, New Delhi*
- Manoharan, S. (1974): *Indian Tea-A Strategy for Development, S. Chand & Co. (Pvt.) Ltd., Ram Nagar, New Delhi*
- Milligian, J.A. (1919): *Final Report on the Survey and Settlement Operations in Jalpaiguri District. Calcutta, Bengal Secretariat Book Depot, Calcutta*
- Misra, Bhubanes (1987): *"Quality, Investment and International Competitiveness: Indian Tea Industry, 1880-1910", Economic and Political Weekly, Vol.22, No.6, pp.230-238, Feb.7*



- Misra, Sib Ranjan (1986): *Tea Industry in India*, Asish Publishing House, New Delhi
- Mittal, A and R.K.Gupta, *Plucking the Pain: Occupational Health Study on Small Tea Plantation Workers*, CEO Working Paper, New Delhi, 2008
- O'Malley, L.S.S. (1947): *Bengal District Gazetters, Darjeeling*, (reprint), Logo Press, New Delhi
- Parliamentary Debates (1951): *Part I, Volume VI, No. 2*, Parliament Secretariat, New Delhi
- Prasanneswari, *Industrial Relation in Tea Plantations: The Dooars Scene; Economic and Political Weekly*, Vol.19, No. 24/25, June 16-23, 1984, p.958
- Rakiba, M. R. (2014, August 6): *The Plight of Tea Plantation Workers*; Dhaka Tribune. <https://www.dhakatribune.com/uncategorized/2014/08/06/the-plight-of-tea-plantation-workers>
- Rasaily, Rinju (2014): *Women's Labour in the Tea Sector: Changing Trajectories and Emerging Challenges*, Discussion Paper No.31, National Research Programme on Plantation Development (NRPPD), Centre for Development Studies, Thiruvananthapuram
- Rege D.V.(1946): *Report on an enquiry into conditions of plantation labour in India and Ceylon*, Delhi, Government of India
- Report of the Committee on Financing of Tea Industry (1981)*: Reserve Bank of India, Bombay
- Sarkar, Kanchan and Bhowmik, Sharit K (1998): *Trade Unions and Women Workers in Tea Plantations*, *Economic & Political Weekly*, Vol. 33, Issue No. 52, 26 September
- Sarkar, R.L. and Lama, M.P. (eds) (1986): *Tea Plantation Workers in the Eastern Himalayas – A Study on Wages, Employment and Living Standards*, (Indian Institute of Hill Economy, Darjeeling), Atma Ram & Sons
- Scott, J. C. (1990): *Domination and the Arts of Resistance: Hidden Transcripts*. London: Yale University Press
- Sengupta, S., (Edt) (2009): *"The Tea Labourers of North East India"*, Mittal Publication, New Delhi
- Sharma, K.R. & Das, T.C. (2009): *Globalization and Plantation Workers in North-East India*, Kalpalz Publications, Delhi
- Sharma, Khemraj (1999): *Tea Industries in India – An Introduction*, N.L. Publishers, Dibrugarh
- Sharma, R.A. (2020): *"A Glimpse of Tea"*, Bharat Sahitya Kutir, Kolkata
- Singh, S.N. (2006): *Amarendra Narain and Purnendu Kumar; "Socio-Economic and Political Problems of Tea Garden Workers"*, Mittal Publication, New Delhi
- Sunders, D.H.E. (1895): *Survey and Settlement of the Western Duars in the District of Jalpaiguri, 1889-1895*. Bengal Secretariat Press, Calcutta
- Tea Board, India, 57th Annual Report, 2010-2011
- Tea Board, India, 59th Annual Report, 2012-2013
- Tea Board, India, 63rd Annual Report, 2016-2017
- Tea Board, *Techno-Economic Survey of Dooars Tea Industry*, Tea Board, Kolkata, 1995
- Techno-Economic Survey of Darjeeling Tea Industry* issued by Tea Board, Published by Tea Board, 14, Biplabi Trailokya Maharaj Sarani (Brabourne Road), Calcutts-700001
- West Bengal District Census Handbook. Jalpaiguri. *Census of India, 1961*. Government of India, Calcutta, 1969

LIVELIHOOD OF MIGRANT WORKERS DURING COVID -19 PANDEMIC IN CHENNAI CITY OF TAMIL NADU

Dr. M. Thamilarasan

Associate Professor and Head, Department of Sociology, University of Madras,
Chennai-600005. E-Mail: mahathamil@gmail.com

Abstract

The Covid-19 pandemic and its subsequent lock-down has placed the migrant workers in a precarious condition with no jobs and earnings. Although migrant's worker formed the backbone of economy for developed and developing countries, they remain to be the most marginalized sections in the society. Despite the swift action taken by Indian Government in dealing with the Covid-19 Pandemic, due to lack of planning and coordination, India is listed in the among the most effected countries by the Covid-19 Pandemic in the world. This article is an outcome of a critical review on the secondary sources through content analysis method highlighted the Livelihood of migrant workers in Chennai city- Tamil Nadu in the midst of Covid-19 Pandemic lockdown. It discussed the multiple vulnerabilities faced by the migrant workers, their economic hardship, food insecurity, hash living condition of discrimination and emotional trauma during the covid-19 pandemic and lockdown. Migrant workers have suffered from numerous social issues like isolation from families, harassment, fear, depression, anxiety, loneliness, rejection, frustration etc., suffer immediate economic concern like lack of food, shelter, loss of work, no income, lack basic healthcare facilities so on so forth and other various uncertainty about their future.

The findings of the study concluded that the covid-19 pandemic has underlined the deficiency in livelihood of marginal workers like food, housing, healthcare and schooling to their children in the Chennai city of Tamil Nadu.

Key Words: Migrant workers, Covid-19 Pandemic, Lockdown, Chennai-Tamil Nadu.



[Scholarly Research Journal's](http://www.srjis.com) is licensed Based on a work at www.srjis.com

Introduction

Human migration is one among the most significant aspect in social science, as migration is a universal aspect and oldest social phenomena that has occurred since human society came into existence. The causes of migration differ from county to country but differences in income and economic opportunities between countries play a major role for migration. Migration boost working age population, economy growth, human capital development, enhances innovation and technological progress (Kumar et al. 2021). Migration can be within the country or outside the home country, the former is called national or domestic



migration and the latter is called cross-border or international migration. Migration is generally trace to economic, social-cultural and environmental determinants. In India migration is more induced by push factors like unemployment, regional disparities, poverty, natural calamities or disasters and emigration to other developed countries are more determined by pull factors like economic prosperity, safety, freedom, better education, better healthcare etc. The year 2019 brought a new pandemic commonly known as Corona Virus- Covid-19 that was firstly reported in the month of December 2019 in Wuhan Province of China. Thereafter it put the world under unprecedented crisis, it become a global health crisis causing innumerable death, economic depression, strict quarantine and lockdown. In a globalized world, the lockdown is likely to bring unprecedented breakdown of our economic and social system. Migrants are most vulnerable to urban disasters and epidemics. The first case of COVID-19 surfaced in India on January 30, 2020, and following the out-break the lock down in the entire country was announced on 24th March for a period of 21days. Borders were sealed, transportation got stopped, factories, shops, restaurants and all type of the economic activities were shut, barring only the essential services. This proved to be a nightmare for hundreds of thousands of migrant workers, who lost their livelihoods overnight and became homeless.

The immediate challenges faced by these migrant workers were related to food, shelter, loss of wages, fear of getting infected and anxiety. As a result, thousands of them started fleeing from various cities to their native places. Many migrants lost their lives either due to hardship on the way, hunger, accident or comorbidity and some even committed suicide. A telephonic survey of more than 3000 migrants from north central India by Jan Sahas (2020) shows that majority of the workers were the daily wage earners and at the time of lockdown, 42% were left with no ration, one third was stuck at destinations city with no access to food, water and money, 94% don't have worker's identity card (Jan Sahas, 2020). Sudden lockdown also stranded many migrants in different cities of the country. Those who were travelling were stuck up at stations or state or district borders. Many were forced to walk hundreds of miles on foot to reach their home villages finding no public transport. Those who reached their native villages, were seen as potential carriers of the infection and were ill-treated by the police and locals. In one of the instances a group of returnees were sprayed with chemicals to disinfect them for which the local administration apologized (India Today, 2020). This is one of the biggest streams of mass return migration in 5 the country. The very effort to stave off the pandemic turned into one of greatest human tragedy in India's recent history.



Globally: World Health Organization (WHO) on the 11th of March 2020 has declared the Covid-19 virus caused by the Severe Acute Respiratory Syndrome Coronavirus-2 (SARS-CoV-2) as Pandemic. It has caused a significant impact on global food supply, global economy, tourism, hospitality, increase in mental health challenges etc. it has a devastating impact on migrant workers and their access to decent work. Globally millions of migrant workers lost their job and stranded in countries of destination without employment, social security, without access healthcare and social protection facilities.

India: According to the National Sample Survey (NSS) and the India Human Development Survey (IHDS), the migrant labourers are mainly from rural areas and come from very poor backgrounds and belong to the lower social categories like the Scheduled Castes (SC), Scheduled Tribes (ST) and Other Backward Classes (OBC) (Shahare, 2020). According to the Organisation for Economic Co-operation and Development (OECD), the inter-state migration in pursuit of an occupation every year around the world was estimated to be around 9 million, and this is acknowledged as “temporary, contingent and non-standard” in nature with minimal access to societal perks and labour privileges (Chander et al., 2020). The migrant workers are inclined to falling prey to adverse mental health impacts of various traumas created through interfaces of multiple factors such as, “abject poverty, malnutrition, cultural bereavement, loss of religious practices and social protection systems, malalignment with a new culture, coping with language difficulties, changes in identity, substance abuse, poor access to health-care, in addition to the poor living conditions and financial constraints”, as a result of migrating to a new state (Choudhari,2020).

Tamil Nadu Chennai: The lockdown measure is implemented by the state government of Tamil Nadu as a part of the nation-wide shutdown. Lockdown in India leads to lockdown of marginal section and livelihoods of more than 45 crores of migrant workers in India. In Chennai, more than 25 Lakh of migrant worker has been affected which is 71.44 % of its total labour force and 23% of its total population. The inward migration to Chennai is basically from northern parts of India, north-east and eastern India, while the current situation leads to reverse migration of migrant workers from Chennai to their home state. In Chennai, 74 % of migrant workers belongs to with-in state only, 24 % migrant workers are from other states of India and the rest are from abroad. These workers are majorly involved in Construction, manufacturing, service sector and textile industry in Chennai (Patel. Et al., 2020).



Development of Chennai city and arrival of migrant workers

Chennai as a city had its origins in the colonial past – the East India Company days. Chennai is the Capital of Tamil Nadu and one of the oldest Municipal Corporations and fourth largest Metropolitan City in India. In the 20th Century with industrialization and especially after independence, the city has outgrown the limits into the border areas of the erstwhile Chegalpattu District which has been bifurcated to Kancheepuram and Tiruvallur Districts. Recognizing the expansion of the Metropolis, Chennai Metropolitan Development Authority was created to monitor and aid development. Chennai Metropolitan Area comprises the city of Chennai, 16 Municipalities, 20 Town Panchayats and 214 village Panchayats in 10 Panchayat Unions. The extent of CMA is 1189 sq.km.

The city has a large migrant population with labourers living in slums and pavements. There are number of studies of the conditions of migrant workers living in slums and pavements in Chennai City. This study is focused on the new migrants, namely, the interstate migrant workers who according to Trade Union representatives, ‘are swelling in numbers during this decade’.

The Master Plan of Chennai and the City Development Plan created without consultation with people in 2006 have ignored the existence, the role and the needs of labourers in the unorganized sector. Infrastructural needs such as Roads, Transport facilities, Electricity are planned mainly for the affluent sections while the labouring populations are invisible and their needs including the need to live near places of work ignored.

Due to continuous pressure of organizations such as ‘SUSTAIN’, Unorganised Workers Federation and many other groups, the Chennai Corporation has begun an exercise to evolve a new City Development Plan. Now the needs of migrant labour need to be incorporated in the new CDP. Further, the Welfare Boards constituted under Tamil Nadu Manual Workers Act, labour civil supplies the Education and Health Departments as well as Local Bodies need to be cater to the basic needs and also implement labour laws.

Review of literatures

Sainath, (2020). In her work, “Urban India didn’t care about migrant workers till 26 March, only cares now because it’s lost their services” she clearly pointed out Migrant workers constitute one of the weaker sections of the society. that have forever been whimpering under the whips of the capitalistic society. The pandemic has rubbed salt to their wounds. It has put many migrants, particularly those who are unskilled and working in informal sectors, in an



adverse condition. In haste to control the situation created by pandemic, the state considered little about these people while implementing a nationwide lockdown, and the employers and intermediaries, who were the last hope had also turned their backs on these pitiable people. The migrant workers' class, which largely depends on their daily earning, had literally nothing to fall back on.

Bijoor, (2020). In his writing in Indian Express dated on 28th April 2020 stated, Ironically, although the migrants are the pillars of modern India and part of our society, in many ways they are the part of the 'Invisible India ... a part that is unrecognised, unfelt and dusted under the carpets most of the time, belonging to a host of 126 million migrant workers who work silently.

Lau et al., (2020). In his work, "COVID-19 in humanitarian settings and lessons learned from past epidemics Nature" he expresses, In India, COVID-19 was a tragedy that migrant laborers are often stigmatized and unjustly blamed for the spread of disease. But in reality, they were one of the worst affected groups. The impact of the pandemic on domestic migrants of India was extreme and the poor and marginalized were the hardest hit. Migrants died due to reasons ranging from starvation, suicides, exhaustion, road and rail accidents, police brutality, and denial of timely medical care.

Bhagat (2012). In his work, "Migrants (denied) right to the city" he highlighted the plight of migrants that they were exposed to below standard of living conditions and most of them do not work under any formal contracts. The migrant workers are out of any convivial security net and their working and living condition is not resolute by the state but by their contractors. They generally do not get the benefits of public schemes such as the public distribution of food, free education, and health-care facilities due to lack of registration and documentation. Most of their documents are related to their place of origin, with a significant proportion lacking any relevant documents.

Shastri (2020). On her article, she reflected the trauma of the migrants during the Covid-19 pandemic. The migrants are more prone to social, psychological, emotional trauma particularly in such situations of Covid-19 pandemic; they fear the neglect by their local community and highly concerns about their families' wellbeing and safety in their native place.

Vasudeva (2020). In his article from the Indian Journal of Labour Economic, clearly stated that there is a continuous reverse migration of millions of migrant workers back to their native during covid -19 lockdown. This process of reverse migration has created an impact on



physical, mental and economic wellbeing of the migrants. As per an estimate putting together the numbers of short-term seasonal/circular and long-term occupationally vulnerable workers gives us about 128 million (12.8 crores) workers whose livelihoods may have been adversely impacted with the onset of COVID19. The COVID-19 pandemic induced reverse migration brought many families to their native places and the onus shifted on creating more jobs for a person particularly under the Mahatma Gandhi National Rural Employment Guarantee Act (MNREGA) but sadly this scheme has limitation and not all the migrant the came back find a job in their native place.

Kumar, K. (2020). In his paper, “The psychological impact of COVID-19 pandemic and lockdown on the migrant workers: a cross-sectional survey” describe the various traumas emanating from all three domains- social, psychological, and emotional, which stem from the dread of being discriminated and ignored by the local community around them and the grave concerns that arise about the safety and comfort of their families in their native places.

Methodology

The research has used descriptive research method that aimed to obtain information systematically and describe the phenomena and situation of the migrants in Chennai city of Tamil Nadu during covid-19 pandemic lockdown. This research article is based on the secondary sources like online journals, newspaper articles and government reports and the information has been analyzed systematically using content analysis method.

Problems faced by migrant workers

The COVID-19 pandemic has brought about unimaginable hardships for migrant workers largely employed in India’s informal sectors. When sudden national lockdown was declared on 24 March 2020 to curb the spread of COVID-19, these migrant workers were stuck without any socio-economic and health security in the cities where they worked, unable to return to their native places. Images of economic migrants desperately trying to return home by walking on foot amidst a series of challenges like lack of transportation, potential starvation and destitution, fear of COVID-19, social prejudice, and administrative antagonism, brought their vulnerability to the forefront.

Subsequently, certain relief measures ensuring free availability of food, temporary shelter, and transport arrangements, though delayed, were provided by the Centre as well as state governments. However, as several studies have suggested, the welfare schemes, though well-

intentioned, have had massive glitches and inadequacies in their implementation, keeping a major section of needy migrants deprived of such relief measures.

Number of Migrants Labourers ferry from Chennai through Shramik Special Train

| State & UT | Reverse Migration Occurred | Number of Trains |
|-----------------------|----------------------------|------------------|
| Bihar | 9759 | 7 |
| Assam | 4349 | 3 |
| Jharkhand | 4087 | 3 |
| Odisha | 2502 | 2 |
| Uttar Pradesh | 2342 | 2 |
| Tripura | 1464 | 1 |
| Madhya Pradesh | 1463 | 1 |
| Mizoram | 1406 | 1 |
| Nagaland | 1325 | 1 |
| Manipur | 1081 | 1 |
| Delhi | 950 | 1 |
| Andhra Pradesh | 881 | 1 |
| J & K | 773 | 1 |
| Total | 32382 | 25 |

Sources: Indian Institute of Management Bangalore (IIMB) 21st May 2020.

The Government of Tamil Nadu implemented the lockdown measures as part of Nation-wide shut down. In Chennai, more than 25 Lakh of migrant worker has been affected which is 71.44 % of its total labour force and 23% of its total labour population in India. The inward migration to Chennai is basically from northern parts of India, north-east and eastern India, while the current situation leads to reverse migration of migrant workers from Chennai to their home state. In Chennai, 74 % of migrant workers belongs to with-in state only, 24 %



migrant workers are from other states of India and the rest are from abroad. These workers are majorly involved in Construction, manufacturing, service sectors and textile industry in Chennai (Patel, 2020). In Tamil Nadu, 2.5 lakh worker register in government portal to go back to their home state, while 33,000 want to come to home state Tamil Nadu. Total 25 Shramik Special Trains have carried out the migrant labourers to 13 states from Chennai only, while maximum 7 trains departed to Bihar followed by Assam and Jharkhand 3 trains each. The above table has showed the migrants labourers going back to their respective home state. Many migrants' labourers had left the Chennai city through buses and other sources unreported.

Covid -19 Second Wave and Condition of Migrant Workers

As a deadlier second wave of COVID-19 has affected India earlier this year, it compelled most states to impose further lockdowns leading to a dwindling of economic activities. The migrants who were already suffering from economic crisis, it lead to a major section of whom had barely started recovering from the shock of the first wave and had resumed their work in cities - once again stared at another round of livelihood and health crises.

In second wave, poor migrants' situation have been worsened. First, as the migrant workers worked with extremely low wages, the sudden loss of livelihood for months coupled with costs for travelling home and sustaining their family during the first wave had exhausted all their savings by the time second wave arrived. Second, unlike the first wave when the nationwide lockdown brought substantial public attention to their sufferings, the absence of such national lockdown this time around gave limited coverage to their plight. However, during the peak of the second wave, several states imposed prolonged lockdowns that further increased livelihood losses and restricted inter-state movements made it difficult for the migrants to travel back home. Third, unlike the first wave, the second wave saw a rapid spike in the COVID-19 infections in rural areas, making the return of migrant workers to their villages more difficult. Fourth, as the coronavirus cases increased manifold, apart from the economic insecurity, a health crisis also loomed large for the already vulnerable migrant workers. Despite governmental assurances, judicial directives and the rolling out of welfare schemes, their precarity largely remained intriguing in the second wave and after. As the migrant workers worked with extremely low wages, the sudden loss of livelihood for months



coupled with costs for travelling home and sustaining their family during the first wave had exhausted all their savings by the time second wave arrived.

Multiple Vulnerabilities faced by Migrant Workers

To understand why the migrant workers' crisis continues unabated, despite certain immediate relief measures from the state, it is important to investigate into the multiple deficiencies that have always enfeebled their basic citizenship rights, while they continue to serve as the crucial labour force in India's major urban conglomerates. These migrant workers leave their native homes in search of better means of livelihood in metro cities like Delhi, Bangalore, Mumbai, Ahmedabad, and Chennai, amongst other cities. They are often engaged in menial jobs with meagre income and no social security as daily wage labourers, domestic help, rickshaw pullers, and other vocations under extremely harsh and unfavourable circumstances. The major factors that create multiple vulnerabilities of the migrant workers are economic and food insecurity, harsh living conditions, health hazards, social prejudice, and political exclusion, resulting in a continuous state of precarity that COVID-19 further aggravated.

Economic hardship

The informal nature of their employment compels migrant workers to work for very low wages under extremely harsh conditions for long working hours. The casual nature of their terms of employment deprives them of employment-related security and they are left at the mercy of their employers with their wages often being irregular. As the second wave raged, a CMIE report found that "of the total 2.25 crore jobs lost in April-May 2021, 1.72 crore were of daily wage earners". In such a situation, without robust cash transfers from the state, their economic situation dwindled rapidly.

Food insecurity

Their economic hardship is coupled by food insecurity. As the migrant workers' ration cards remain with their families in their native villages, they are not entitled to subsidised food in their work cities as they are considered 'outsiders' who cannot use the ration cards registered elsewhere. So, unlike the local poor, the migrants had to spend a substantial portion of their income on buying food. Aajeevika Bureau's 2020 ground report from Ahmedabad suggests that lack of proper local residential documents also deprives them of legal gas connections, which compels them to purchase gas cylinder at much higher prices or use wood as cooking fuel. As the migrants need to send money home to



families who depend on their income, such financial needs entrap them into a vicious cycle of indebtedness. Stranded Workers Action Committee (SWAN)'s recent report noted that 76 percent of workers who spoke to them during the pandemic had only INR 200 or even less for sustenance. Job losses, negligible savings, and lack of documentation for accessing free food created unprecedented challenges for poor migrants in the cities.

As the migrant workers' ration cards remain with their families in their native villages, they are not entitled to subsidised food in their work cities as they are considered 'outsiders' who cannot use the ration cards registered elsewhere.

Harsh living conditions

As the migrants' travel from their far-off native villages and homes, often from other states, they need to arrange for a living place for themselves and their family (if family is accompanying them) near their workplace to avoid spending on daily transportation to go to work. The working and living conditions of guest workers in Tamil Nadu are being documented to address their grievances and ensure their rights.

A state-wide inspection was carried out in industries aimed at checking the implementation of the Inter-State Migrant Workmen (Regulation of Employment and Condition of Service) Act 1979 and its implementation in letter and spirit. Para-legal volunteers, members of the district legal service authority, along with the officials of the district administration held inspections in the industries between August 28 and September 4. They sought responses of the workers based on a checklist covering 22 points such as canteen facility, food quality, accommodation, creche, wage disparities and journey allowance.

"Only 382 out of 22,340 expressed their willingness to return to their home state," said member secretary of the Tamil Nadu State Legal Service Authority (TNSLSA) K Rajasekar in a report submitted before the HC.

The exercise carried out in 30 districts, covering 590 firms and industries that employed more than 22,000 guest workers, revealed that a majority of establishments did not adhere to the law and denied the guest workers their legal entitlement. Besides, most of the employers and contractors were neither registered nor license holders as per the act to employ the guest workers. The inspections were the fallout of a Madras high court direction. Hearing a batch of public interest litigation petitions relating to non-adherence of the migrant workmen act and forced labour, the high court directed TNSLSA and its units in districts to inspect the firms and establishments engaging migrant workers and find out their living and working conditions.



Shockingly, more than 90% of the industries and firms lack such facilities, while the employers and the guest workers were unaware about the act, said Ahmed. He suggested that the HC ask the government to take necessary actions to implement the act and its provision by creating awareness among the stakeholders.

Mental Health of Migrant Workers

The lockdown has taken a toll on the health of migrant workers living at a site in Vanagaram of Chennai city, with one of them suffering from depression and in need of medical assistance.

Akaladev Sahni of Begusarai in Bihar has been mentally ill for many days. "He keeps silent and it takes five workers to take him to the restroom to carry out his daily ablutions. He is in need of healthcare. But nobody listens," says Biswajit Chauhan from Kutinagar in Uttar Pradesh.

He added that Fomra Infrastructure, the company for which they are working, is not paying attention to their demands. More than 150 workers had come out of the site and sat on a protest over the lack of adequate food supplies during the second phase of the lockdown and the non-payment of March salaries.

The protest attracted cops who immediately tried to calm them down and sent them back to their camp. A police official told The New Indian Express that the workers wanted to go home after the announcement by the government to facilitate their travel.

"We are also trying to provide them with adequate supplies of food. They are worried that they will be sent without being paid their salaries for the month of March which is pending," he said while denying that they have any health issues.

The supervisor of the company said there are 140 inmates and they are being taken care of. "They have demanded that their salaries be paid and we are making arrangements to pay them and adding that there is no shortage of food.

But Chauhan said while the workers were taken good care of during the first phase of the lockdown, their welfare was ignored in the second phase. "We were only provided with 130 kg atta (wheat flour) but no vegetables which is not enough for around 150 people. How will we eat rotis without any vegetables?," he asked.

He also said the workers are getting depressed with no work and no money and their families in far-off places. "Please help us to live with dignity and get back our salary and send us



home," he said. Meanwhile, the state labour department swung into action and a Hindi-speaking volunteer from the Bihar Association contacted the workers.

Workers told that the volunteer after hearing about their plight got in touch with company officials who promised to provide supplies for the month of May as well as medical assistance for the mentally challenged worker. After highlighted the plight of migrant workers at a site in Ayanambakkam by the media, who were not paid for the last two months, they claimed they were paid the salary for February by the contractors and wanted to know when arrangements will be made for them to travel back home.

The debt increased due to COVID-19-related ailments, especially in the second wave, as the reports entitled “No country for Workers” and “Patients not Passports” noted. Women migrants suffer more as unhygienic living and sanitation conditions, inadequate nutrition and impoverishment make them vulnerable to diseases, especially pregnant and lactating mothers and children. Increased domestic violence against women during lockdown worsened their situation.

Victim of prejudice and exclusion

The material hardship of migrants in the cities worsens as deep-rooted social prejudices against the ‘outsider’ image of the ‘migrant’ labour is prevalent in the local city dwellers. Migrants were often perceived as ‘dirty’, ‘job usurpers’, ‘criminals’ and ‘anti-socials’ during COVID-19. They were seen as ‘carriers’ of the disease who are not welcome in the city while also facing similar backlash when they returned to their native villages. Further, they are subjected to harsh treatment from city administration and police for lack of documents. As the workers are not voters of the city in which they work, the political class of the city seem indifferent to their hardship.

Towards a holistic ideas of protection

The vulnerabilities of migrant workers have pushed them to the margins of society as their fundamental right to life with dignity and right to freedom of movement remains compromised. The immediate ad-hoc relief measures for COVID-19 were not adequately effective to assuage the complex humanitarian crisis of the internal migrant workers in India unless a rights-based perspective of socio-economic protection is designed keeping in mind the multiple levels of their vulnerabilities. Structural changes like inter-state and Centre-State coordination on migrant workers data, and policy interventions with hassle-free documentation of migrants for easily availing government social-welfare measures and

reforms in the city governance structures to treat the migrants in a humane manner, can be a much-needed starting point for the amelioration of their condition.

Findings and conclusion

The above discussion clearly brings out that the migrant workers have suffered social issues like isolation from families, harassment, fear, depression, anxiety, loneliness, rejection, frustration etc., suffer immediate economic concern like lack of food, shelter, loss of work, no income, lack basic healthcare facilities so on so forth and other various uncertainty about their future.

Owing to this unpredictable nature of pandemic and uncertainty turn the plight of the migrant workers see no end in the sight of this crisis. The government has launched many several initiative and scheme for the welfare of the migrants like, “the Aatma Nirbhar Bharat Abhiyan” free distribution of free food grain for migrant workers, Affordable Rental Housing Complex for Migrant Workers and Urban Poor, and various other initiative but due to poor implementation most of the scheme are non-functional and ineffective, failing to reach the entire migrant population in the cities.

It is necessary to investigate and understand the hardship that the migrants’ workers have undergone and still enduring in order to alleviate and address their issues. An in-depth exploration on the migrant workers and its impact on their psychological aspect are needed to foster greater awareness among the public and to introduce a new measure that can safeguard the right of the migrants. This impact of crisis after crisis during the Covid-19 pandemic must teach and served as a wakeup call to all the concern authorities and community as a whole for better preparation to handle more effectively and equipped much better for any potential crisis that can arise in near future.

Recommendations

- ✓ Need for migrant workers registration system at all the levels like national, state, district, taluks and panchayats to address their issues immediately during unpredicted social problems.
- ✓ Provision of housing and health care measures to migrant workers by employers, Government and NGOs
- ✓ Stringent monitoring of government mechanism to ensure their dignity of work, wages and treatment at work place.
- ✓ The future development planning of the state has to forecast the in-migrants of the development plans and ensure provision for their livelihood.
- ✓ Government and NGOs should address the issues of Women migrants and Education of migrants Children.



References

- Bhagat, R.B. (2012). *Migrants (denied) right to the city National workshop on internal migration and human development: Workshop compendium, Vol. 2, Workshop Papers, UNESCO and UNICEF, New Delhi.*
- Bijoor, H. (2020, April 28). *The migrant workers are the builders of the modern India. Time to take care of them. The New Indian Express.* <https://www.newindianexpress.com/opinions/2020/apr/28/the-migrant-workers-are-the-builders-of-modern-india-time-to-take-care-of-them-2136230.html>
- Chander R, Murugesan M, Ritish D et al. (2020). *Addressing the mental health concerns of migrant workers during the COVID-19 pandemic: An experiential account. Int J Soc Psychiatry, 1–4.*
- Jan Sahas, (2020). *Voices of the Invisible Citizens: A Rapid Assessment on the Impact of COVID-19 Lockdown on Internal Migrant Workers. April, New Delhi.*
- Kumar K, Mehra A, Sahoo S et al. (2020) *The psychological impact of COVID-19 pandemic and lockdown on the migrant workers: a cross-sectional survey. Asian J Psychiatry 53:102252*
- Kumar, Shailendra & Choudhury. (2021). *Migrant workers and human rights: A critical study on India's COVID-19 lockdown policy. Social Sciences & Humanities journal. Elsevier publication. journal homepage: www.elsevier.com/locate/ssaho*
- Lau et al., (2020) L.S. Lau, G. Samari, RT Moresky, S.E. Casey, S.P Kachur, L.F Roberts, M. Zard *Covid-19 in humanitarian settings and lessons learned from past epidemics Nature Medicine, 26 (5) (2020), pp. 640-648*
- Patel, Divy et al., (2020). *Lockdown and its impact on inward migrant workers of Chennai published by IIMB – Indian Institute of Management Bangalore.*
- Sainath, P. (2020, May 13). *Urban India didn't care about migrant workers till 26 March, only cares now because it's lost their services. Firstpost. https://architexturez.net/pst/az-cf-193830-1589175438. Accessed 13 May 2020*
- Shahare B (2020). *Covid-19 lockdown and fate of migrant labours in Delhi. J Adv Res Humanit Soc Sci. 7(1):9–13 google scholar article.*
- Shanmughasundaram J (2020), *Tamil Nadu: Working, living conditions of guest workers documented in Times of India / TNN / Updated: Sep 12, 2020, 15:0* http://timesofindia.indiatimes.com/articleshow/78074684.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cppst.
- Shivakumar C and Debadatta Mallick, (2020) *Mental health of migrant workers in Chennai takes a hit amid unpaid salaries, inadequate food, The New Indian Express, Published: 01st May 2020 04:31 PM., https://www.newindianexpress.com/states/tamil-nadu/2020/may/01/mental-health-of-migrant-workers-in-chennai-takes-a-hit-amid-unpaid-salaries-inadequate-food-2137909.html*
- Shastri, P. (2020). *Shastri, P. (2020). Migrant worker has nervous breakdown in Ahmedabad. The Times of India. Retrieved from http://timesofindia.indiatimes.com/articleshow/7500013.*
- Vasudevan, G., Singh, S., Gupta, G., et al. (2020). *MGNREGA in the times of COVID-19 and beyond: Can India do more with less? Indian Journal of Labour Economics, 63, 799–814. https://doi.org/10.1007/s41027-020-00247-0*
- Wickramasekara, P. (2008). *Globalisation, international labor migration and the rights of migrant workers. Third World Quarterly, 29(7), 1247–1264*

REVERSE MIGRATION IN PANDEMIC CAUSES, CHALLENGES AND SOLUTIONS

Dr. Dinesh Vyas

Assistant Professor, Department of Sociology, Mahatma Gandhi Central University, Bihar

Emai: dineshvyas90@gmail.com

Abstract

In this article, some important issues related to the impact on the migrant class during the corona epidemic have been discussed. The exodus of the working class due to this pandemic has been discussed and an attempt has been made to know how a large part of the migrant class came to the metros from different states of India, but due to the epidemic, that class was forced to return to their homes. Through this article, an attempt has been made to tell how a developing country like India faced unemployment due to corona pandemic. A very large number of people had to leave their employment or were thrown out of employment and this risk was greater for those who were working in the unorganized sectors. Most of the people working in the unorganized sectors were forced to leave the metropolis and in very dire circumstances they started reaching their states again which is called reverse migration. In this article an attempt has been made to show the causes, challenges and remedies of reverse migration.

Keywords: Migration, Corona Pandemic, Revers Migration, Unorganized sector



Scholarly Research Journal's is licensed Based on a work at www.srjis.com

Introduction

In the course of fighting the corona virus, the country is facing a new problem. That is the exodus of laborers from all the small and big cities including the capital. A large number of factory workers and daily wage workers, especially from Delhi and the National Capital Region, have left for their villages in Bihar and Uttar Pradesh on foot. None of the responsible officials of the country had the slightest idea of this unforeseen situation. The pictures of these toiling people walking in herds in the state of lockdown have raised some deep socio-economic questions in front of the country.

These laborers left their places after the Prime Minister announced a ban on movement outside the home for 21 days. Seeing this condition of his, the government was alarmed and made a flurry of announcements one after the other. Earlier it was said that they would get ration at very low rates, money would be sent directly to their account. Then the question arose



that those who are on the way, what will they eat. Then the district administration, railways, police and NGOs started arranging their food from place to place. Some bus services were also started so that they could go to their villages. But still the matter was not resolved. It is not just about their living, eating and going anywhere. How many of them are victims of infection, no one knows?

If even one case in a thousand turns out to be like this, the disease will spread from village to village. Till now it was believed that the outbreak of Corona is limited to the cities, but due to the exodus of laborers, its scope is in danger of increasing. Due to this fear, people are not allowing their own people from outside to enter the village. There have been fights in many places regarding this. There is an appeal from the state governments to stop where they are, but they are not stopping. Suppose, even if they do stop, is there enough arrangement to accommodate them?

Although each political party makes many promises in its manifesto for the working class, but when it comes to the interests of the workers at the ground level, instead of taking concrete measures, political parties try to get away from the problems of this class. During the ongoing lockdown in India, the working class was facing a serious problem like migration. The migration during the lockdown is quite the opposite of the migration expected on normal days. Usually, we have seen migration from villages and towns to metros in the hope of getting employment and living a better life, but at this time the migration from metros to villages is undoubtedly creating a worrying situation. This situation has been termed by the experts as reverse migration. This article will analyse the various attempts at reverse migration, its causes, challenges and solutions:

Migrant People

According to census 2011, there were around 65 million migrant workers working in various occupations, excluding cultivators and agricultural labourers (Table-1). The analysis of non-agricultural migrant workers according to occupational category shows that a large proportion of them are engaged in craft and related trades or as plant and machine operators and assemblers.

Table I

Table 1 Migrant Workers (other than cultivators and agricultural labourers) in India by Occupation (percentage)

Table I. Migrant Workers (other than cultivators and agricultural labourers) in India by Occupation (percentage)

| Occupation Categories | Total | Male | Female |
|---------------------------------------------------------------------|------------|------------|------------|
| Legislators, senior officials professionals and managers | 9.69 | 11.42 | 6.02 |
| Technicians, associate professionals and clerks | 11.44 | 12.13 | 9.98 |
| Service workers and shop and market sales workers | 15.92 | 19.3 | 8.8 |
| Skilled agricultural and fishery workers | 6.91 | 2.31 | 16.59 |
| Craft and related trades and plant and machine operators/assemblers | 48.34 | 50.22 | 44.4 |
| Elementary occupations and workers not classified by occupation | 7.7 | 4.62 | 14.2 |
| Total percentage | 100 | 100 | 100 |
| Number of migrant workers (non-agri) (in million) | 64.96 | 44.04 | 20.92 |

Source: Census (2011).

The migration data of Census 2011 also indicated that a large number of migrants are arriving in different urban areas, particularly metro cities from different states. For instance, in Delhi, a large proportion of migrants are coming from Uttar Pradesh, Bihar, Haryana, Uttarakhand, Rajasthan and Punjab. They depart from remote villages seeking work in large cities to support families whom they usually leave behind. In Delhi, around 39 per cent of the migrants came from Uttar Pradesh alone. Bihar also had around 12 per cent share in the total migration to Delhi.

Revers Migration

In general terms, reverse migration refers to 'migration from the metropolis and cities to the villages and towns'. A large number of migrant workers are migrating to the village. A few days after the lockdown, due to the closure of the business, a large crowd of workers took to the streets on foot to go to their homes thousands of kilometres away. Imprisonment and restlessness were common among the workers who were imprisoned in lockdown, suffering from hunger and thirst. After a long wait, the government's permission opened the way for his



return home. This may seem a matter of relief at this time, but this reverse migration is going to prove to be a disaster for both the rich and backward states.

Meaning of Migrant Worker

A 'migrant worker' is a person who migrates in the unorganized sector to work within or outside their country. Migrant workers usually do not intend to live permanently in the country or region in which they work. Migrant workers working outside their country are also called foreign workers. They may also be called migrant or guest workers, especially when they have been sent or invited to work in the host country before leaving the home country.

Unorganized Sector of India

India's unorganized sector has developed primarily from the rural population and it consists mostly of people who do traditional work in villages and in cities these people mostly work in retail business, wholesale business, manufacturing industry, transport, warehousing and construction industries. Most of these people are those who go to villages during the time of sowing and harvesting of crops and the rest of the time in cities and metros to find livelihood to work. India has a workforce of about 50 crores, of which 90% work in the unorganized sector. The workers working in these enterprises are not covered under any law like the Factories Act of 1948.

The Role of Migrant Workers in the Economy

The income of workers moving from one area to another under internal migration in India is about 6 percent of the country's GDP. These workers send home one third of it i.e., about two percent of GDP. According to the current GDP, this amount is Rs 4 lakh crore. This amount is mainly sent to states like Bihar, Uttar Pradesh, Odisha, Rajasthan, Madhya Pradesh and Jharkhand. An annual growth rate of 2.4 percent was registered in migration between 1991 and 2011, while its annual growth rate was 4.5 percent between 2001 and 2011. These data show that both workers and industries benefited from migration. A large number of workers work in labour intensive industries i.e., jewellery, textile, leather and auto parts sectors. When the demand increases in the economy, companies want to keep these workers connected by giving them facilities like bonus, increment, mobile phone recharge, commuting rent and canteen.

Challenges Posed by Migration of Workers

The reverse migration of workers is causing concern in the major industrial centres of the country. At present, even though the work in the industries has reduced or stopped, there



will be a sharp increase in the demand for workers as soon as the lockdown ends. Due to non-availability of labor, production will be negatively affected. After the end of the lockdown, there is also a possibility of the working class not returning to work in the industrial units located in the metros. In Punjab, Haryana and Western Uttar Pradesh, agricultural work requires large scale labor, in the event of reverse migration, agricultural activities of these states can be badly affected. Other metropolitan cities such as Delhi, Mumbai, Chennai, Kolkata, Bangalore and Hyderabad may be facing a shortage of workers to support daily operations. The revenue generated by the metros will also be negatively affected due to the migration of large number of workers. The real estate sector could be affected extensively by the exodus of workers. The cost of the project is likely to increase due to the suspension of the construction work.

Impact of Reverse Migration on Backward States

Reverse migration will result in immense economic pressure on relatively backward states. It is well known that the workers working in the metropolitan cities send a huge amount to their home states, which used to get huge financial assistance to these states. States like Bihar, Uttar Pradesh, Odisha, Rajasthan, Madhya Pradesh and Jharkhand are relatively backward in industrialization, with reverse migration resulting in severe employment crisis in these states. In the absence of employment, incidents of social crimes such as robbery, dacoity, begging and prostitution can increase in these states, which is likely to tarnish both the law and order and the image of the state. The employment crisis will lead to a deterioration in the status of women in these states as the Indian social system has faced adverse changes in the past also during economic deprivation.

Solutions

If affluent states do not stop reverse migration of migrant workers, industries will lose their competitiveness as labor costs will increase significantly. Enforcement of labor laws at workplaces and enactment of comprehensive legislation, strict enforcement of existing labour laws is necessary. The labour market for migrant workers should be divided all over India and a separate labor market should be developed with security of tenure. In order to enable the migrant workers to take advantage of the necessary basic facilities, they can be issued identity cards by the government. To limit the effect of reverse migration, backward states should make efforts towards developing small and medium industries such as village and cottage industries, handloom, handicrafts and food processing and agriculture industries.



Reference

- Khanna, Anoop. (2020, August 11) *Impact of Migration of Labour Force due to Global COVID-19 Pandemic with Reference to India.*
Source. <https://journals.sagepub.com/doi/full/10.1177/0972063420935542>
- Ghatak, A., P. Levine and S. Wheatley Price. 1996. "Migration Theories and Evidence: An Assessment." *Journal of Economic Surveys* 10(2): 159-198.
- Hondagneu-Sotelo, Pierrette. 2000. "Feminism and Migration." *Annals of the American Academy of Political and Social Science*: 1-11.
- Lee, N.S. 1966. "A Theory of Migration." *Demography* 3(1): 47-57.
- Sasikumar, S.K. 1999. "Theories of Internal Migration: A Critique of 'Neo-Classical' and 'New Economics of Migration' Theories." *Labor and Development*. 4 (1 & 2): 52-63.
- Wright, C. 1995. "Gender Awareness in Migration Theory: Synthesizing Actor and Structure in Southern Africa." *Development and Change* 26: 771-791.
- Narasimhan, R.L. and Harish Chandra. 1998. "Sources of Data on Migration and Recent Trends." *The Indian Journal of Labor Economics*. 41(4): 633-644.
- Raina, Rajeswari S. 2000. "Countering Seasonal Rural Problems: Integrated Participatory Information System." *Economic and Political Weekly*: 3335-3342.
- Karlekar, Malavika. 1995. "Gender Dimensions in Labor Migration: An Overview." In Loes Schenk-Sandbergen (Ed.) *Women and Seasonal Labor Migration*.
- Leeds, A. 1976. "Women in the Migratory Process: A Reductionist Outlook." *Anthropological Quarterly*. 49: 66-69.
- Lingam, Lakshmi. 1998. "Locating Women in Migration Studies: An Overview." *Indian Journal of Social Work*. 59(3): 715-727.
- Pedraza, S. 1991. "Women and Migration: The Social Consequences of Gender." *Annual Review of Sociology*. 17: 303-325.
- Ghosh, B. 1992. "Migration-Development Linkages: Some Specific Issues and Practical Policy Measures." *International Migration* 30(314): 423-452.
- Gupta, M.R. 1993. "Rural-Urban Migration, Informal Sector and Development Policies A Theoretical Analysis." *Journal of Developmental Economics* 41(1): 137-152.
- Haan, Arjan de. 1999. "Livelihoods and Poverty: The Role of Migration - A Critical Review of the Migration Literature." *Journal of Development Studies*. 36(2): 1-47.
- Horton, S., R. Kanbur, and D. Mazumdar. (Eds.) 1994. *Labor Markets in an Era of Adjustment*. Washington: World Bank.

VOLUNTARY AND INVOLUNTARY MIGRATION DISTURBS HUMAN HABITATS

Dr. Ramesh S. Mangalekar

Associate Professor & Head Department of Sociology, Government First Grade College for Women, Belagavi, Karnataka

Abstract

Whether it is voluntary or involuntary, 'Migration' is on the increase worldwide. Migration is heterogeneous process and not a homogeneous in nature. The causes are manifold. Different kinds of migration are considered in the study of this phenomenon, especially when linking migration to change in the land use pattern and use of human habitats for different purposes by private or public sectors. Voluntary migration is migration based on one's free will and initiative. People move for a variety of reasons, and it involves weighing options and choices. Individuals who are interested in moving often analyze the 'push' and 'pull' factors of two locations before making their decision. Voluntary factors can be described as social or economic. Some examples of social factors are better living conditions, access to health care, access to good education. The Economic factors include such as better employment prospects, higher wages etc. The motives behind voluntary migration may also vary widely. Voluntary Migration may occur in reaction to poverty, unemployment, overcrowding and persecution. It may also arise in response to employment opportunities or the prospects of religious or political freedom.

Whereas involuntary migrants are those people who are forced to move without own 'will' and 'wish' due to natural, political or man-made causes. Such types of involuntary migrants are popularly known as 'Displaced People'. People who 'Displaced' from their hearth, land, village or city community for private or public purpose are 'nowhere' people or 'nobody's' people. Many a time's displacement is permanent in nature. They have very rare chance or no chance to come back to their respective original habitats. Hence the displacement is involuntary migration which not only disturbs the human habitats, but also disturbs their relationship with social as well as natural environment. The total symbiotic relationship between community and environment is disturbed or dismantled.

Key Words: Migration, Involuntary Migration, Displacement, Resettlement, Rehabilitation.



[Scholarly Research Journal's](http://www.srjis.com) is licensed Based on a work at www.srjis.com

Introduction

Whether it is voluntary or involuntary, 'Migration' is on the increase worldwide. Migration is heterogeneous process and not a homogeneous in nature. The causes are manifold. Different kinds of migration are considered in the study of this phenomenon, especially when linking migration to change in the land use pattern and use of human habitats for different purposes by private or public sectors.



Voluntary migration is migration based on one's free will and initiative. People move for a variety of reasons, and it involves weighing options and choices. Individuals who are interested in moving often analyze the 'push' and 'pull' factors of two locations before making their decision. Voluntary factors can be described as social or economic. Some examples of social factors are better living conditions, access to health care, access to good education. The Economic factors include such as better employment prospects, higher wages etc. The motives behind voluntary migration may also vary widely. Voluntary Migration may occur in reaction to poverty, unemployment, overcrowding and persecution. It may also arise in response to employment opportunities or the prospects of religious or political freedom.

Whereas involuntary migrants are those people who are forced to move without own 'will' and 'wish' due to natural, political or man-made causes. Such types of involuntary migrants are popularly known as 'Displaced People'. People who 'Displaced' from their hearth, land, village or city community for private or public purpose are 'nowhere' people or 'nobody's' people. Many a time's displacement is permanent in nature. They have very rare chance or no chance to come back to their respective original habitats. Hence the displacement is involuntary migration which not only disturbs the human habitats, but also disturbs their relationship with social as well as natural environment. The total symbiotic relationship between community and environment is disturbed or dismantled.

Human Habitat: A Symbiotic Relationship between Community and Environment

An 'individual' belongs to a family and the family in turn belongs to a lineage. The family unit further belongs to a caste or sub-caste. A number of such caste units collectively form a community i.e. rural or urban. Such somewhat naturally evolved communities are called 'human habitats'. However, human habitats cannot born and survive above or below the surface of our earth. They very much require earthy space to origin and to carry on necessary activities and the food with which to maintain vital processes (Joshi 1982: 38).

The very fact of 'Human Habitat' is selective in nature, because, man considers several mutually conflicting factors before making his place of habitation. Sauer (1952: 11) has observed the same: "the most important factors in the initial selection of sites are proximity to water, availability of arable land, defense and an easy access to the fuel and building materials." This signifies the importance of geographical factors in the selection of location of habitation as human habitats are always located at a certain place and the nature of this place exerts an influence upon the character of the community. Such geographical factors are: 1) Land 2)



Water masses 3) Climate and 4) Natural resources. Each of these interdependent geographical factors exerts an influence upon local habitat. Berstedt (1970: 23) focuses on how the geographical factors determine the human society in the following words: 'Geographical factors are limiting factors, they set limits to the variation of social phenomena, and they determine the boundaries within which social events can occur. In this sense, at least, we may say that certain geographical conditions are necessary conditions in the existence of human societies.'

Every 'human habitat' has its own ecology and ecological infrastructure i.e. land, water, climate, flora, fauna etc. and human being. Guha (1998) analyses the symbiotic relationship between ecological infrastructure and 'human habitat' in the following words: "... humans are unique amongst the earth's creatures in their elaborately developed culture(s); they do not stand above or apart from the nature. It is true that to a considerable extent, social facts can be adequately explained with reference to other social facts alone. However, in many instances social facts can only be properly understood with reference to the natural environment within which humans like any other species live, survive and reproduce". Therefore, there is not only intimate, complex and complicated relationship between 'human habitat' and his environment but the relationship between man and his environment is mutual, complex and subtle. Each shapes and is shaped by the other. Man depends for his ultimate survival on the quality and quantity of the elements, which make up his environment. Further, in the course of drawing upon them for his support, he changes them and the natural relationship between them (Crooks 1975: 9). Thus, the nature or ecological infrastructure powerfully conditions the static and dynamic nature of human community and its social structure (family, caste, kin, culture, art, religion, and ideology), economy (way of production) and polity (power relations, law, and the state). Therefore, Guha (1998: 5) has highlighted the significance of social ecology in the study of human society. He writes: "the task of an environmentally oriented sociology is the study of reciprocal relations between ecological infrastructure on the one hand and social structure, culture, economy and polity on the other".

'Human Habitats' exist to enable humans to satisfy their needs. However, being a system, communities have their own needs. In short, certain conditions must exist in it. Such conditions necessary for communities to survive are sometimes called 'functional requirements'. Therefore, in every community people involve in certain activity. The community in which most of the people are engaged in agriculture, forestry and fishery is



known as a rural community. A rural community is often called as ‘agricultural workshop’. It cannot be separated from the land whose use it ensures. Its type, shape and pattern are generally in accordance with the kind of work, the agricultural techniques, and the way the soil is used (Guha 1998: 5-6). This shows that the families in habituated in rural community are functionally interdependent upon each other. Which not only provide them opportunity to earn their livelihood but also provide the guarantee of socio-economic stability and security to villagers.

As human habitat and environment are mutually dependent, the disturbance in one affects the other. The maintenance of harmonious relationship between the two is mutually beneficial. However, in recent years, the symbiotic relationship between the community and environment is severely damaged for the various reasons (natural and human-made factors) and this has resulted in disastrous consequences well know to us.

Disturbances to Human Habitats lead Migration

Migration process has been one of most dynamic human activities from the very beginning of human life. During early days people used to move from one forest to another in search of forest products. When most of people divorced forest life and adopted civilized life they developed relationship with domesticated animals and fertile land. As a result, mobility of mankind changed considerably. They almost left a wanderer’s life and started developing settlements. Certainly at this stage also mobility of mankind did not stop at all. In fact people continued to move from one region to another in search of fertile land for developing cultivation. Afterwards, the nature of mobility frequently changed. The people moved from early civilized area to other parts of world, partly for agricultural purposes or for trade and partly for investigation. Migration of the people to big cities takes from all the corners of the country with different social and cultural background. When such people meet in cities and stop living together, a new cosmopolitan culture develops, cities are, therefore, known as “melting pot of cultures”. Such cultures are more liberal, impersonal, self-centered and more materialistic.

Migration brings about certain forms of social changes; and conversely, social change in community and institutional life may bring about certain population trends (IOM 2010). Migrants create awareness for learning and education. Migration has increased the literacy and educational status. After migration, their attitude towards health and sanitation also changes. The migration helps them to freely mix and communicates their feelings with other migrants



belonging to different caste, colour, creed and language. Emigrants seem to change the beliefs of people. The social status of the village people has changed. Low caste and lower class people reported that they have now good treatment from the higher caste and class people. It is because they have cash money and are able to purchase small piece of fertile and gross land. Politically, emigrated people seem to be more aware. Another common scenario is that many people have learned the habit of drinking alcohol and gambling. These people become an example to the villagers, and these practices have heavy economic and social consequences on their families and relatives. Migration brings some family problems too as some family heads and members do not return to their villages for some time or forever. Due to this, wives tired and impatient in the husband's long and continued absence. Sometimes wives elope with other men.

The adverse social repercussions of migration are found in the form of neglected children, weakened marital bonds and even broken families. Some migrants found their remitted hard money dissipated on wasteful consumption by the spouse and families left behind. Culture shock affects almost everyone who becomes involved with a new culture. This includes facing challenges to one's beliefs, values and practices and often feeling the need to change one's practices as a result. Mothers and families have additional difficulties coping with challenges to their beliefs, values and practices. New values acquired abroad have also in some cases created problems of adjustment to family and social environment on return. When families migrate to other places they lose their homes, their families and communities, their language and their status within their communities. It impacts on mental health of parents and children and thus provides challenges to their attachment relationships. It also has a profound impact on the relationship between parents and child. Many of the migrants have also lost the status that comes along with their qualifications and jobs- being in well respected positions in their country of origin to do menial work or being unemployed here (Because of the language barrier and lack of recognition of their qualification (IOM Report, 2010). Due to migration slum colonies of migrants come up. There are socio- political implications of these migrants. The migration is primarily linked with social, economic, cultural, political and psychological variables. The process of migration has brought up a change in the socio-cultural world of migrants. It has enlisted a number of impacts on their lives.

Disturbances to Human Habitats lead Involuntary Migration:

The human habitats or settled communities develop intra and inter community relationships. Such kind of functional relationships develop mutual interdependence between



communities. It means, the primary orientation of the dependent community is not only to the land but to a network of inter community relations. In addition, that network of relations or market situation, presupposes maximum mobility as it constitutes a highly flexible and changeable substitute base. In consequence, population in general must be prepared for change and habituated to readjustment through migration (Hawley 1950). The process of migration is the component of social change. Mandal (1981: 90) defines the term: "Migration is known as the movement of people from one permanent residence to another permanent or temporary residence for a substantial period of time by breaking social and cultural ties". The process of migration takes place when individual family or group of families decides that it is preferable to move rather than to stay. This kind of 'decision' process is voluntary in nature either because of 'push' or 'pull' factors. Thus, such kind of migration is either temporary or permanent in nature.

The process of 'migration' is not new to human civilization. In the contemporary and past for one or the other reason indigenous people migrated from their regional habitats. As Mandal (1981: 91) rightly said: "the history of population migration is as old as man itself... in almost all historic events of the world rise and fall of human migration has shown its magic. Under such a system of migration, the 'Aryans' came to India from central Asia. The growth of population in South America is the gift of slow and continuous migration from European countries."

The Natural and Human-Made Factors of Displacement

However, sometimes the external factors disturb the 'human habitats' and force them to involuntarily resettle. Such kind of community resettlement is a subset of broader spectrum of displacement process. Therefore, the first conceptual distinction needed is the distinction between gradual population migration on the one hand, and involuntary displacement on the other hand. The whole process of displacement can be distinguished into three main types corresponding to the three types of events:

- i) Natural causes (earthquakes, floods, cyclones etc.)
- ii) Political events (war, revolution, partition etc.)
- iii) Planned development programmes (infrastructural development)

i) Natural Causes

The adverse geographical and environmental disasters are the natural causes of displacement. They are floods, drought, famine, earthquakes, volcanic eruptions, infertile soil,



changing courses of rivers, and tsunami waves etc. The Hwang Ho basin of China is known as the 'sorrow of China' due to its floods menace, which forced the local people to displace. Similar causes are found in the Mekong river basin of Cambodia and the Indus river basin of the Punjab and Pakistan. The state of Rajasthan faces opposite cause of displacement i.e. due to drought. Volcanic eruptions also force people to move from place to place. In the month of January 2005, Tsunami waves affected coastal districts of Tamil Nadu, Pondicherry and Kerala. Due to this, the fishing and agricultural communities of south coast were severely affected by this natural disaster. This shows that the sudden natural changes disturb the symbiotic relationship between community and environment. As a result, the settled communities involuntarily displace and resettle at another place.

ii) Political Events

The unhealthy political conditions also cause sudden displacement. They are war, revolution, partition of nation etc. Under political force the Portuguese, Spanish and the French had brought slaves of Africa to South America in the 18th and 19th centuries. In Sri Lanka, the ongoing conflict between the ethnic Tamils and the majority Sinhalese has forced a large group of ethnic families to seek refuge in India. Tibet has been taken over by the Chinese and its subsequent effort to ideological integration of the ethnic Tibetans has forced many to leave the country and take refuge in India and Bhutan. In Bhutan, the Nepali migrant settlers have been the victims of State terrorism. The oppression of the Nepali settlers by the Bhutanese state has forced many of them to take refuge in India and Nepal (Roy 2001: 1-3).

This indicates that things have in no way settled down with the attainment of independence of these new nations. Inside some of these countries, there are ethnic tensions and conflicts too. In addition, the regional disparity in economic development is an important reason behind population movement across the borders. The population pressure in Bangladesh and impoverishment of its masses forced its population to migrate to India to look for employment opportunities. Such kinds of immigrants are called 'economic refugees'. They are inseparable from the political refugees (ibid).

iii) Planned Development Programmes

The governments in the different parts of the world initiate the planned development programmes. This is because, today, development of any country is judged by its infrastructure development such as the number of dams, industries, mining, transportation and communication network, defense bases, and other large projects. Such mega projects are



considered as symbols of ‘national progresses’. These projects require large tract of land to achieve the national progress. However, due to heavy population pressure, the inhabited areas where projects could be set up without causing displacement are becoming increasingly scarce. Mathur (1991: 16) rightly observes: “the only option to development agencies is to acquire private lands in populated areas. Millions who, thus, lose their lands for development purposes are simply ending up as ‘development refugees’”. Thus, displacement is a common phenomenon, which results from a variety of planned development projects such as:

1. Construction of dam for irrigation, hydro energy and water supply, which create manmade lakes on previously inhabited areas.
2. Development of forest on similar public land where that land is already been encroached for habitation or is the traditional abode of indigenous people.
3. Extension of transportation, highways, railways, airports, transmission lines, irrigation canal networks and others.
4. Construction of new ports and towns.
5. Construction or improvement of urban infrastructure (e.g. sewage systems, subways, intra-city roads etc.).
6. Establishment of defense projects, industries, the protection of grazing area etc.

Thus, there are several development projects, which lead to the displacement of people from their habitat. The whole process of development-induced displacement is wider, complex and complicated in nature. Hence, it is difficult to estimate total displaced persons. World Bank research team generated the first estimate of the worldwide magnitude of displacement. The displacement caused by the roughly 300 large dams on which construction starts, on an average, each year is about 4 million people. The urban development and transportation programmes displace an additional 6 million people each year. In total, approximately 100 million people have been displaced and relocated over the past ten years, as a result of infrastructure programmes for dam construction, urban development and transportation projects (Cernea 1999: 12).

Asia has the highest number of displaced people. In India, for instance, around 21 million people were affected during the last four decades (Fernandes 1991). In China, water conservation projects alone caused the evacuation of over 10 million people between 1950 and 1990, while urban projects and transports account for 7 million and 14 million respectively (Chao 1990: 14).



Displacement leads Impoverishment

Displacement may be 'total' or 'partial', may be 'family' or 'person' but has both short-term and long-term consequences. It has particularly negative consequences for vulnerable groups like the intensively poor, the socially deprived and the tribal communities. It tends to disorganize the social groups/communities. The displaced people of a particular area face variety of problems related to their life and livelihood. The whole process of displacement makes them feel that they are losing everything in life. Displacement destroys both the human-made as well as natural environment. In other words, 'human habitats' are forcibly displaced from both 'social' and 'natural' environment. It identifies the key risks and impoverishment processes in displacement as: (a) landlessness; (b) joblessness; (c) homelessness; (d) marginalization; (e) food insecurity; (f) loss of access to common property resources; (g) increased morbidity; (h) community disarticulation.

Need of Resettlement and Rehabilitation

Cernea has pointed out the two distinct concepts used for the two post-displacement phases. They are: resettlement and rehabilitation. The Indian legal and sociological literature uniformly emphasize that 'rehabilitation' does not occur automatically just after relocation. Indeed, resettlement may occur without rehabilitation, and unfortunately it often does. He emphasizes further that resettlement and rehabilitation are two interrelated processes that form a continuous, partly overlap, and should not be seen necessarily as sequential 'stages'. On the contrary, to be successful, rehabilitation processes may be, and sometimes should be initiated before physical displacement of people takes place (quoted in Mahapatra 1999).

In Indian context, officials as well as politicians prefer to use terms like 'resettlement and rehabilitation'. They deliberately avoid the use of harsher term 'displacement'. The official separation of 'resettlement and rehabilitation' perhaps narrowed the whole post displacement processes. The empirical studies conducted by Indian social scientists point out the narrow perspectives of rehabilitation. In India, more or less, the resettlement and rehabilitation include: (a) the payment of cash compensation for the land, house and assets lost (b) provision of house plots to those losing houses, and (c) development of basic services at the relocation site and shifting of people. This is not a total rehabilitation.

Sometimes the concepts 'Relocation', 'Resettlement' and 'Rehabilitation' are treated inter-related and sometimes inter changeable. These concepts are treated inter-related process because we attach different meaning to them. These processes are taken place one after the



other. 'Relocation' is a temporary settlement. 'Resettlement' is a semi-temporary settlement in transition and 'Rehabilitation' is treated as the permanent settlement. Burring the concept 'Relocation', the other two concepts ('Resettlement' and 'Rehabilitation') are also interchangeable concepts used in sociological literature. However, the concept of 'Rehabilitation' has gained popularity in its use. The concept of 'Rehabilitation' assumes importance because it establishes the symbiotic relationships between man and his habitat or total environment.

This shows that resettlement is easy, less time consuming where as rehabilitation is comparatively more complex, wider, consuming time and money. Probably due to this reason, Indian planers prefer to use more sophisticated words like 'resettlement and rehabilitation' together. In other words in actual practice they attempted more for resettlement and less (not) for rehabilitation. The second process they left to the families involuntarily resettled in the new ecology and environment. Therefore, the entire ideology shows that in India, the official resettlement and rehabilitation is restricted only to physical resettlement, where as it is missing social, cultural, economic and ecological resettlement and rehabilitation which is more significant from the point of view of displaced community (Cernea 1997, 2000). Thus, in India the rehabilitation becomes the responsibility of individual families. This leads to disintegration of families and communities into number of small segments in their effort to find a livelihood. This indicates that compared to resettlement, the rehabilitation is not only significant, complex and complicated in nature but it is wider and multi phases process. It is a long run process from physical resettlement to socio cultural and ecological rehabilitation.

Conclusion

The fact that migration whether it is voluntary or involuntary is primarily linked with social, economic, cultural, political and psychological variables. The process of migration has brought up a change in the socio-cultural world of migrants. It has enlisted a number of impacts on their lives. This article has attempted to address problems of sociological research on voluntary and involuntary migration at a very general level and displacement-resettlement and rehabilitation in particular. The key argument is that sociologists should be concerned with comparative studies of migration, forced migration, and displacement and its socio-economic and environmental consequences. It is important to work out the specific tasks, research themes and approaches of sociology of displacement and to link the sub-discipline to an emerging sociology of global social transformation.



References

- Beirstedt, Robert. 1970. *The Social Order*. Bombay: McGraw Hill Publishing Co. Ltd.
- Cernea, M. M. 1999. *The Economics of Involuntary Resettlement: Questions and Challenges*. Washington, D.C.: The World Bank.
- , 2000. 'Risks, Safeguards and Reconstruction: A Model for Population Displacement and Resettlement,' *Economic and Political Weekly*, Vol. XXXV (41): 3659-3678.
- Chao, Liang. 1990. *State Plans New Rules for Dam Resettlement*. *China Daily*, No. 2632, 4th Jan.
- Crooks, R.S. 1995. *Human Settlements: The Environmental Challenge*. New York: The MacMillan Press Ltd.
- Fernandes, Walter. 1991. 'Power and Powerlessness: Development Projects and Displacement of Tribals,' *Social Action*, Vol.41 (3).
- Guha, Ramachandra. 1998. *Social Ecology*. New Delhi: Oxford University Press.
- Hawley, A.H. 1950. *Human Ecology: A Theory of Community Structure*. USA: The Ronald Press Company.
- IOM, 2000. *World Migration Report 2000*. Geneva: International Organization for Migration.
- Joshi, B.L. 1982. *Displacement and Rehabilitation*. Aurangabad: Parimal Prakashan.
- Mahapatra L.K. 1999. 'Testing the Risks and Reconstruction Model on India's Resettlement Experiences,' in M.M. Cernea (ed.): *The Economics of Involuntary Resettlement: Questions and Challenges*. Washington, D.C.: The World Bank.
- Mandal, R.B. 1981. (ed.). *Frontiers in Migration: Analysis*. New Delhi: Concept Publishing Company.
- Mathur, H.M. 1991. 'Resettlement the Development Displaced Population: Issues and Approaches,' *Journal of Administrative Reforms*, Vol. XXIII (1).
- Roy, Sanjay K. 2001. (ed.). *Refugees and Human Rights*. New Delhi: Rawat Publications.
- Sauer, C.O. 1952. *Agricultural Origins and Dispersals*. New York: George Grady Press.

FROM DISTRESS MIGRATION TO DISTURBED MIGRATION: AN ANALYSIS OF PRE AND POST-COVID PERIOD

Prof. Shaukath Azim

Professor of Sociology, Karnatak University, Dharwad

<shaukathazim@kud.ac.in/ shaukathazim@gmail.com>

Abstract

Since the dawn of history, humans migrate to other places either due to best or worst living conditions. Socio-economic and politico-cultural issues and challenges prop up human migration. No doubt the birth and death in life cause variation in the size of population of a country, migration of humans also brings variation in the composition of human population. Often people migrate to other places for better economic facilities. But social conditions are affected by their movement to other locations, especially to their family members. Women, children and elderly face loads of hardships on migration. At the international level the pattern of migration has changed. Due to free trade and commerce, IT revolution migrants have integrated the globe. But pre-Covid and post-Covid period witnessed great variations in the movement of migrant especially labour migration. A process of otherness occurred immediately after lock down on migrant population. They were inhumanly treated by their own owners, friends in their villages. In this background the present paper has been presented. This paper is based on secondary data.

Key words: *Distress Migration, Global Integration, Weightless Economy, Liquid Migration, Othering*



Scholarly Research Journal's is licensed Based on a work at www.srjis.com

Migration is a function of development, disadvantage and opportunity. (John Connell (2019))

Introduction

Along with fertility and mortality, migration is one of the major aspects of human life and living. Human migration and mobility may well be age-old phenomena touching almost every society around the world (World Migration Report: 2022). No doubt the birth and death in life cause variation in the size of population of a country, migration of humans also brings variation in the composition of human population. Since the dawn of history, humans migrate to other places either due to best or worst living conditions. Socio-economic and politico-cultural issues and challenges prop up human migration. By nature humans always attached to



their land and culture. This is especially true in India. People in India are emotionally attached to their motherland. Irrespective caste or creed, or religious background, they even found worshipping their land and property especially during festivals. Unfortunately more than three-fourth of migration occurs in India occurs due to problems and challenges in their own home land.

The nature of migration may be classified as in or out migration, international, seasonal, rural or urban, permanent or temporary, voluntary or forced migration and the like. In her study Moch (1992) categorises migration systems into four groups according to the distance and the definiteness of the break with home. They are local, circular, chain and the career migration. The first is *local migration*. Crucial for this system is that people move within their local markets of labour, land and marriage. The second is *circular migration*. This system is based on the premise that people return home after a specific interval, especially after harvest work. The third system is *chain migration*. Established migrants bring their family to the new destination or support newcomers to settle by finding jobs and housing for them. The final system is *career migration*. The needs and geography of hiring institutions', for example, the state, prevail over the needs of families or the local communities in this system. The hiring institutions, for example, schoolteachers, determine the timing and destination of migration. These type of migration also found in India.

With this background, an attempt has been made in this paper to analyze and interpret the pattern of migration in the World and India. This paper is based on secondary data.

Global Migration to Global Integration

No doubt immigration is phenomenon of the twentieth century, the process of migration has its roots in the earliest stages of written history and is accelerating as part of the process of global integration(Giddens and Sutton:2017:688). Due to global integration, 'new-migration' pattern is occurring across the world. It has produced an intensified super-diversity of situation and experience within as well across ethnic communities. Due to rapidly growing economic, political and cultural ties between countries, new migration pattern has emerged in the world(*ibid*, 2017) It is a well known fact that developed economies have always attracts the people from the globe. Evidently there is a *migration-lag* happening between developed and developing countries. Developed countries have become prime destination for migrants. Hence there is a gap between developed and developing nations in 'Migrant Stock' (The World Bank, 2019) in the world. Low



population growth, better working conditions of the developed regions attracts people from developing nations. For instance, OECD data (2022) says ‘1 in 10 people across OECD countries is foreign-born. (OECD (group of developed 37 countries) has 18 European countries and the United States and Canada. It has also members from South America and Asia-Pacific region). According to United Nations (2021), the estimated number international migrants in the world increased in twenty years between 2000 and 2020. It reached 281 million in 2020. It was 173 million in 2000, 191 million in 2005, 220 million in 2010m 248 million 2015, In the past two decades, the international migrant stock grew annually by an average of 2.4 per cent. According to the International Migrant Stock 2019 report (released by the Population Division of the United Nations Department of Economic and Social Affairs), India with 17.5 million international migrants has emerged as the top source of international migrants, constituting 6.4% of world’s total migrant population.

Immigrants and Emigrants in the World:

Globally we come across immigrants and emigrants, the one who moved to another country and the one who leaves a country respectively. Data provided in Table 1 reveals that globally India ranks first place. However America is most sought-after country for majority immigrants (Table 2). According to World Population Review (2021), America attracts more immigrant population in recent times compared to other countries especially European countries. America is the primary destination for foreign migrants since 1970 (UN: 2020). In less than 50 years, the number of foreign-born residents of the country has more than quadrupled from less than 12 million to close to 51 million(Ibid). There is a *Amerigration* (America plus migration) than *Eurogration* (Europe and migration).No doubt America is providing migrant friendly living conditions and most of the young IT professionals are trained in American developed software. It is easy for Asians to be more compatible with American IT industries than elsewhere. Moreover America gives preference to individualistic values which most of the today’s younger generation prefer. (UN’s Migration Report: 2020)

Further most of the Arab countries also receive more number of immigrants in recent times. In fact UAE has 85.3% immigrants during 2020. UAE is also called as the land of immigrants. Most of the low-middle class or middle class people migrate to Arab countries in search of jobs.

Table 1 Top 10 countries of origin by percentage and proportion of total population

| Origin | | | | | |
|--------------------|-----------|------|--------------------|-----------|------|
| 1995 | | | 2020 | | |
| Country | Emigrants | % | Country | Emigrants | % |
| Russian Federation | 11.38 | 7.1 | India | 17.79 | 1.3 |
| India | 7.15 | 0.7 | Mexico | 11.07 | 7.9 |
| Mexico | 6.95 | 7.0 | Russian Federation | 10.65 | 6.8 |
| Ukraine | 5.60 | 9.9 | China | 9.80 | 0.7 |
| Bangladesh | 5.37 | 4.5 | Bangladesh | 7.34 | 4.3 |
| China | 4.70 | 0.4 | Pakistan | 6.14 | 2.7 |
| United Kingdom | 3.61 | 5.9 | Ukraine | 6.05 | 12.2 |
| Pakistan | 3.33 | 2.6 | Philippines | 6.01 | 5.2 |
| Kazakhstan | 3.30 | 17.2 | Poland | 4.82 | 11.3 |
| Italy | 3.20 | 5.3 | United Kingdom | 4.62 | 6.4 |

Source: World Migration Report 2022: 218

Recently Arab countries have become major destination especially to India, Pakistan and Bangladesh. Moreover these are developing economies of the World.

Table 2 Top 10 countries of Destination by number (millions) and proportion of total population

| Destination | | | | | |
|--------------------------|------------|------|--------------------------|------------|------|
| 1995 | | | 2020 | | |
| Country | Immigrants | % | Country | Immigrants | % |
| United States of America | 24.40 | 9.3 | United States of America | 43.43 | 13.1 |
| Russian Federation | 11.91 | 8.0 | Germany | 14.22 | 17.0 |
| Germany | 7.28 | 9.0 | Saudi Arabia | 13.00 | 37.3 |
| India | 6.69 | 0.7 | Russian Federation | 11.58 | 7.9 |
| France | 5.96 | 10.3 | United Kingdom | 8.92 | 13.1 |
| Ukraine | 5.77 | 11.3 | United Arab Emirates | 8.43 | 85.3 |
| Saudi Arabia | 4.94 | 26.5 | France | 8.09 | 12.4 |
| Canada | 4.69 | 16.1 | Canada | 7.81 | 20.7 |
| Australia | 4.11 | 22.9 | Australia | 7.41 | 29.1 |
| United Kingdom | 3.99 | 6.9 | Spain | 6.63 | 14.2 |
| | | | India | 4.48 | 0.3 |

Source: World Migration Report 2022: 218

Nature and Factors of Migration in the World

The nature of migration has drastically changed in global era. Free trade and commerce, flattening of the world (Friedman: 2005), IT revolution helped the people to migrate easily than



ever before. For instance 'Guest Workers Model' adopted by Germany, Switzerland changed the scope of immigrants. Under this Model, immigrants are admitted into the country on temporary basis, often to fulfil demands within the labour market. But they do not receive any citizenship rights even after long periods of settlement (Giddens and Sutton, *ibid*). *Some of the factors of migration in recent times are:*

Growth of Weightless Economy and Knowledge Economy and Migration

The term "weightless economy" refers to the trade of intangible or abstract products and services such as consulting, software, and professional services. The weightless economy sells ideas, information, expertise, or services. Jeson Fernando(06-10-2021 in Investipedia). The knowledge economy is a system of consumption and production that is based on intellectual capital. In particular, it refers to the ability to capitalize on scientific discoveries and basic and applied research. This has come to represent a large component of all economic activity in most developed countries. In a knowledge economy, a significant component of value may thus consist of intangible assets such as the value of its workers' knowledge or intellectual property. (Adam Hayes, 22-01-2021). The rapid growth of information technology or software industries gave boost to weightless economy. Before the emergence of IT or BT, we had big manufacturing industries. Most of the work was carried out by humans. Industries were managed by both skilled and unskilled workers. In this economy most of the migrants are either software engineers or technicians. Weightless economy is no doubt a boon to younger generation particularly of middle class families. But blue collar workers with their unskilled techniques are always accepted as daily wagers.

Solid Migration to Liquid Migration:

Solid migration is nothing but physical movement of people from the place of birth to destination permanently with their family. In India we see solid migration happening even today. Most of the solid migrants are construction workers, plantation workers, workers of small and medium scale industries, sugarcane cutters etc. For stable earnings, these solid migrants leave their villages to city centres. The concept of Liquid migration was developed on Bauman's Work on Liquid Modernity (2000, 2007 and Liquid Love(2003) and Liquid Lives(2005). Liquid Modernity speaks modern world as highly fragile and does not possess the permanent characters. Liquid Migration was conceptualized by Engbersen (2015). But this concept was used in the context of future socio-economic or cultural life. According to Engbersen 'liquid migration' is characterized by increasing individualization, characterized by

a high degree of uncertainty and an unplanned nature. Here the concept of Liquid migration used in the background today's software world. Especially after Covid-19, FAAMGs ruled the world. 'FAAMG Stocks'(Lake:2022) (Face book, Apple, Amazon, Microsoft and Google) and online platforms changed the network of social and economic world of the globe. Growth of software apps, Swift travel facilities, global contacts helped the people either to occupy their personal room by providing their intellectual services or to move from country to country. Liquid migration is similar to knowledge economy. Especially today's IT professionals are doing hoping jobs moving from one country to another. People have more choices and wider opportunities to have breakfast at home place to dinner at some other country.

Upward (the North) and Downward(the South) Migration

Geographically if we observe the data on migration that in India most of the people who migrate are from northern states especially to southern states. For instance migrant population went up from 315 million in 2001 to 450 million in 2011. According to Better Place Blue-Color Report the major destination from workers in India are Maharashtra(17%), Telangana(13%), Tamil Nadu(11%), Karnataka(10%) National Capital Region(NCR) 9%. In the same way states from where workers migrate are Uttar Pradesh(18%), Andhra Pradesh(18%), Bihar(10%), Assam(6%) and Odisha(6%).

Dukhi (unhappy) factors and Khushi (happy) factors of Distress Migration:

This is similar to push and pull factors of migration and is one of oldest forms of migration. There is close relationship between migration and climatic conditions, migration and poverty. migration and development. In India climatic conditions are extremely uneven and capricious. It affects agriculture, cultivable lands. Distress happens especially due to draught and floods. In this distress living conditions, poor and marginal farmers always migrate to other places for their livelihood. Due to unhappy living conditions, people move to other places for better living. Socially backward caste groups, low educated and unskilled are migrating to other regions due to Dukhi living conditions. However most of the middle class youth migrate to cities or metros for their sukhi livelihood. Most of the software professionals in India are settled in metropolitan areas.

Migration in Pre-Covid Period in India:

The majority of migrants prior to lockdown were engaged in seasonal and impermanent working conditions. Most of them were unskilled labourers who moved out for supplementing their domestic life. Data shown Table 3 and 4 indicate that more than half of people migrate



for social reasons (marriage, education, family). This is evident both in 2001 and 2011. As per the migration data which was published recently by 2011 Census as many as 20.58 crore women in the country migrate for marriage. The total population of married women in India was 29. 3 crore. It means that almost 70 per cent married women had to migrate to another destination. This is one of the unique characteristics of Indian migrants. Employment and business account for only 10 per cent of migrants.

**Table 3 Reasons for Migration of Migrants By Last Residence
 with Duration (0.9 Years) in India 2001**

| Reason for Migration | Percentage of Migrants | | |
|-----------------------|------------------------|-------|---------|
| | Persons | Males | Females |
| Work/Employment | 14.7 | 37.6 | 3.2 |
| Business | 1.2 | 2.9 | 0.3 |
| Education | 3.0 | 6.2 | 1.3 |
| Marriage | 43.8 | 2.1 | 64.9 |
| Moved after Birth | 6.7 | 10.4 | 4.8 |
| Moved with households | 21.0 | 25.1 | 18.9 |
| Other | 9.7 | 15.7 | 6.7 |
| Total | 100.0 | 100.0 | 100.0 |

Census of India 2001

Table 4 Reasons for Migration of Migrants (India) 2011

| Reason for Migration | Percentage of Migrants | | |
|----------------------|----------------------------|--------------------------|-------------------------------|
| | Persons (In percentage) | Males (In percentage) | Females (In Percentage) |
| Work | 8.0 | 21.0 | 2.0 |
| Education | 1.0 | 2.0 | 1.0 |
| Marriage | 49.0 | 4.0 | 68.0 |
| Moved with Family | 21.0 | 35.0 | 15.0 |
| Other | 21.0 | 37.0 | 15.0 |
| Total | 100.0 | 100.0 | 100.0 |

Census of India 2011

Otherness, Covid-19 and Disturbed Migration in India

How can one forget the sudden announcement of lockdown in country? Without choice and expecting the consequences, the Central government announced locked down on March 24, 2020. The pandemic created unexpected disturbances to everyone. But the most severely affected are migrant labourers who were asked to leave from their working places. All of a sudden, Pandemic disrupted the routine process of migrants of life.



It is disheartening that human beings always involved in making fellow human beings inferior or superior. Power relations always occur between human beings, groups or communities. This process inferiority or superiority complex is called as the process of otherness. ‘Othering is a way of negating another person's individual humanity and, consequently, those that have been othered are seen as less worthy of dignity and respect’. Othering is a phenomenon in which some individuals or groups are defined and labeled as not fitting in within the norms of a social group. It is an effect that influences how people perceive and treat those who are viewed as being part of the in-group versus those who are seen as being part of the out-group (verywellmind.com, 2021). It is an “us vs. them” way of thinking about human connections and relationships. This process essentially involves looking at others and saying "they are not like me" or "they are not one of us”. This kind of otherness clearly happened during the announcement of nationwide lockdown due to surge of Corona Virus. Hitherto were friends or daily wage labourers became ‘others’. When they migrated to their villages, same mentality continued. Migrants were double distressed due to Covid-19.

One must not ignore that fact that migrant labourers were the backbone of hotels, MSMEs, Real Estate and construction industries. After returning to their respective villages, majority of migrant workers never returned to cities and towns. Horrible and fearful pandemic conditions curtailed them from moving away from their home towns. Governments’ initiatives through MGNREGA (guarantees 100 days of employment to every rural household in a year) and social welfare measure also pulled migrant labourers to remain in their villages. Some other reasons for fall in Labour migration in Post-Covid period in India are.(*The Economic Times: 21-09-2021 online*) : Reluctance of Move away from families, A large section of migrant population is not yet fully vaccinated, Many prefer to take up local jobs, PM Rojagar Yojana et al have helped in rural job creation Rural Infrastructure projects are creating jobs, Government subsidies, handouts and loan waivers have quelled the need to migrate at least in the short-term, Economic activity in urban centres has not reached the optimum level.

Thus we can conclude that migration has both negative and positive consequences. No doubt migration can improve the economic conditions of a few, but there are many social consequences. Both migrants and their families are affected by distress and disturbed migration. Always migrant labour are facing risk due to unhealthy and long working conditions. Less and irregular wage-payments further aggravate their life and health conditions. Women, children and elderly face even more trauma in the migrated places. Insecurity, safety



of women always is the issues of concern to every migrant and their families. Therefore efforts should be made to provide minimum safe and healthy working conditions including employment security, regular payment of wages, schooling facilities to children and insurance facility to migrants.

References

- Bauman, Zigmunt (2000), *Liquid Modernity*, Polity Press, Cambridge.
- Bauman, Zigmunt (2005), *Liquid Life*, Polity Press, Cambridge.
- Census, 2011, Office of the Registrar General & Census Commissioner, Ministry of Home Affairs.
- Giddens, Anthony and Sutton, Philip W. (2017) *Sociology*(8th Edition), Polity Press, New Delhi.
- Hayes, Adams(2021) <https://www.investopedia.com/terms/w/weightless-economy.asp> dated 19.2.2022: 15.30.
- Moch, Leslie Page (1992) *Moving Europeans: Migration in Western Europe since 1650*, Indiana University Press, Bloomington.
- World Migration Report(2022), International Organization for Migration(IOM), UN, Geneva.
<https://economictimes.indiatimes.com/news/economy/indicators/they-have-not-returned-how-covid-19-has-impacted-labour-migration-in-the-country/articleshow/86513113.cms> dated 19-02-22.:16.28
- John Connell (2019) 'Contracting Margins? Liquid International Migration in the Pacific' in *Asia Pacific Migration* <https://journals.openedition.org/remi/12739> retrieved on 19.2.2022, Vol 35, No.1, ET Pp 107-123, <https://doi.org/10.4000/remi.12739>: 16.48.
- Susanne Bygnes & Marta Bivand Erdal(2016) *Liquid migration, grounded lives: considerations about future mobility and settlement among Polish and Spanish migrants in Norway*, | <https://www.tandfonline.com/doi/full/10.1080/1369183X.2016.1211004> Pages 102-118, 19.2.2022.
- Lake, Rebecca (2022)What are FAAMG Stocks:
<https://www.thebalance.com/what-are-faamg-stocks-5185244> retrieved on 03-03-2022 at 20.42
<https://data.oecd.org/migration/foreign-born-population.htm#indicator-chart>
- Connecting the dots : Climate change, migration and social protection:<https://reliefweb.int/report/india/connecting-dots-climate-change-migration-and-social-protection> dated 19.2.2022:17.00
- <https://prsindia.org/theprsblog/migration-in-india-and-the-impact-of-the-lockdown-on-migrants> dated 18.2.2022, 15.35
- <https://www.investopedia.com/terms/w/weightless-economy.asp> dated 19.2.2022.
- International Migrant Stock, 2019:
<https://databank.worldbank.org/source/jobs/Series/SM.POP.TOTL.ZS>, dated 21.2.2022, 19.36
- <https://worldpopulationreview.com/country-rankings/immigration-by-country> 3-3-2022, 16.21
- <https://www.lirs.org/causes-of-immigration/> retrieved on 28-02-2022 at 19:38
- <https://www.verywellmind.com/what-is-othering-5084425>, retrieved on 29.02.2022 at 20.40.

DEMOGRAPHIC AND SOCIO-ECONOMIC DETERMINANTS OF MIGRATION

Dr. Sundara Raj. T

*Associate Professor, School of Sociology, Thunchath Ezhuthachan Malayalam University
Vakkad P.O., Tirur - 676 502, Malapuram. Kerala*



Scholarly Research Journal's is licensed Based on a work at www.srjis.com

Introduction

Migration is an ever present demographic process in the history of human life and the importance of this dynamic phenomenon goes on increasing over periods. It is often hailed as a way out for the social and economic emancipation of individuals, families, communities and countries at large. Ban Ki-moon (2013), the former Secretary General of UN described it as a potential tool against poverty. It has become all the more important in the contemporary period, especially with the onset of globalization. Hence it is right to say that we are in the 'age of migration' (Castles & Miller, 1993). No community has been excluded from this global phenomenon. Though many communities in the state of Kerala have improved their socio-economic conditions as a result of the social, economic, as well as cultural remittances from their migrant members, the benefits of migration is not equally enjoyed by all sections. Lowest propensity of migration has been observed by Zachariah et al. (2003) among backward communities.

Kerala is known for its exceptionally high quality of life compared to other states in India in the midst of low economic growth. This is visible in its low infant mortality, fertility, and maternal mortality rates, high literacy, and life-expectancy that are comparable with that of developed nations. Bose, A (2006) attributes these features of Kerala model development to a number of pre-independent and post-independent factors. However these positive dimensions of the Kerala model development enjoyed by the Keralites in general has not disseminated into the marginalised communities like the fisher folk. They are socially and economically backward. Educational backwardness, occupational immobility, and super imposition of religious identities are the hall marks of the fishing community in the state. While they are being exploited individually and collectively by the upper castes and class people, they stand



helpless under their religious leadership. It is indeed worth noting that even the subaltern consciousness has not sufficiently taken root among them (Mathias, 2014).

Even though the fishing community in Kerala, particularly in Thiruvananthapuram district, is a marginalised community, migration from the community is increasing year after year (Christopher and Raj, 2018). Limited livelihood opportunities in the native places compel the members of this backward community to migrate to different parts of the world at greater risk (Mathias, 2014). In this context it is important to analyse the trends and determinants of migration from this marginalised community in order to have a better understanding of the implications of this dynamic process for the fishing community in the state and suggest meaningful strategies to benefit out of this global phenomenon.

Methods and Procedure

The present study is based on intensive fieldwork conducted in *eight Grama* Panchayat of Thiruvananthapuram district, Kerala. Thiruvananthapuram district accommodates the highest proportion of marine fisher folk (21.4%) in the state (Government of Kerala, 2015). Hence the study is based in Thiruvananthapuram district of Kerala state. The fishing community members in all the 42 fishing villages (CMFRI 2006) that are distributed across 8 grama panchayats in the district and Thiruvananthapuram municipal corporation form the population of the study. Thus a total of 420 households were selected to form the sample of the study. The fieldwork was mainly comprised of both qualitative and quantitative methods. It consists of household baseline survey; case study, informal interviews with key stakeholders, focus group discussions and key informant interviews were employed in the present study. Statistical Analysis of the data was analyzed using the Statistical Package for Social Science (SPSS) the data collected were subjected to Statistical Package of Social Sciences analysis thereby forming the quantitative aspect of study and R Qualitative Software is a statistical computer program which has been used to analyze the empirical data collection.

Profile of the informants

It is important to understand the demographic and socio-economic profile of the sample in any study in order to check if the sample chosen clearly represents the characteristics of the population. 420 households have been selected for the study and the total population in these households is 1832. The average size of the household is 4.4. There are slightly more females (50.6%) than males (49.4%) in the sample households. The sex ratio is calculated as 1024 females per 1000 males which is below the state average of 1084. Around 76 per cent of the

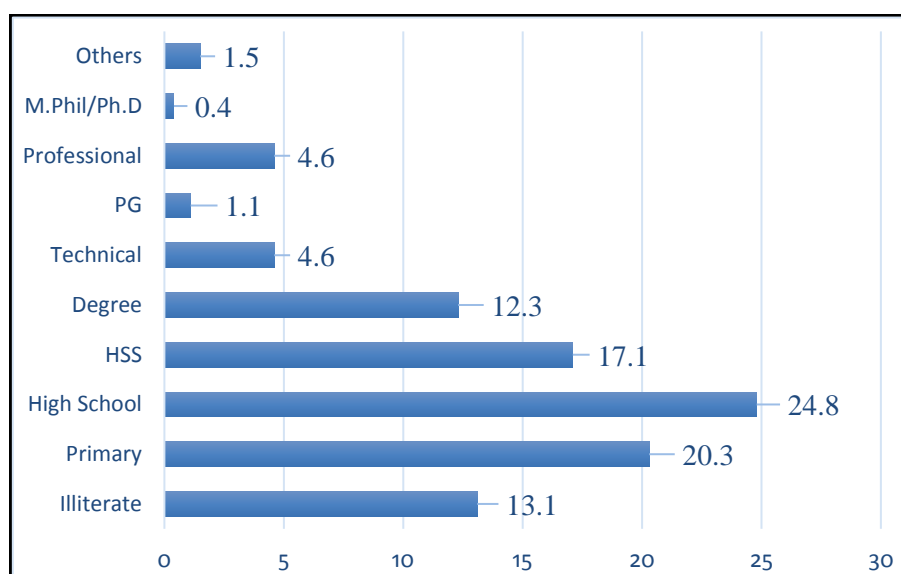
members in the sample households fall in the working age group (15 – 60 years) which signifies higher prevalence of demographic dividend. There is the possibility that this demographic dividend could be converted into economic gain, if properly oriented and utilised.

Over half (50.4%) of the members of the respondent households are married. The proportion of divorced and separated is highly insignificant. This shows the strength of family bond found within the community. It is a fact that the fishing community in Kerala value relationships and respect elders. One could find quite a large number of joint or extended families in the fishing villages where elderly people are taken care of. Though some elderly women live separate, the number of old age homes are almost nil in the region. Numbers of widows/widowers have been found slightly higher (3.6%) as many men have lost their lives while venturing in the sea to find their livelihood. Excessive alcoholic tendencies of the fisher folk aggravate the situation. Qualitative data collected through focused group discussions (FGDs) reveal that women in the community are very submissive. They are often victimised to domestic violence and passively undergo abuses on the assumption that it is their fate. This is one of the major reasons for the reduced number of divorces within community.

Education

Education is an important social institution through which individuals acquire knowledge and facts, skills required for different jobs, as well as cultural norms and values. It helps to improve the personal lives of individuals and efficient functioning of society. Educational level of the members of respondent households (Figure.1) indicate that the highest proportion (24.8%) have studied up to 10th standard followed by primary schooling (20.3%) and Higher Secondary (17.1%) levels. Proportion of people going for higher and technical education are comparatively very low.

Figure 1: Educational qualifications of the members of sample households





It is striking to note that 13.1 per cent of the members of the respondent households are still illiterates. Mathias (2014) found even worse rates of illiteracy (21.03%) in the fishing villages in Karumkulam panchayat area. These figures reflect the actual educational standards of the fishing community in TVM district. Since there is one higher secondary school each in all the three localities selected for the study, owned and managed by the fishing community itself, a significant proportion of the children in the community are able to study up to higher secondary level. If this facility would not have been there, the educational standards of the community would have been even worse.

There is no surprise in stating that the higher education deprivation of the fishing community in the state is so alarming because the so called most backward communities in the state namely; the SCs, STs and OBCs enjoy a higher share in higher education compared to the fisher folk in the state (Shyjan, 2009). According to George (2002), admission to professional courses like medicine, engineering, management and computer sciences are not only limited, but even the limited number of available seats are grabbed by the students from the top 5% of the upper and middle classes of the community. Kunjaman (2010) pointed out that inadequacy of quality education prevent the marginalised communities in the state like the fishing community from successfully surviving the challenges of life.

Occupation

The fishing community is one of the least occupationally diversified communities in the state. It is found that majority of the members of the respondent households (60.8%) are unemployed. Even though this proportion includes the number of students, the size of unemployment is really alarming. Among those who are employed, the highest proportion (31.9%) is engaged in their traditional occupation of fishing and another 8.9 per cent engaged in the allied activity of fish vending. This finding almost coincides with Shyjan's (2009) finding that majority of the fisher folk in the state is engaged in fishing and allied activities. These fish workers experience seasonal unemployment during off seasons and earn very little as majority of them depend on traditional methods of fishing. 15.6 per cent of the members of respondent households work abroad. Another major occupational category is teaching (4.0%). The Catholic Church in the study area runs a few schools where members of the community find jobs as teachers, clerks and other office staff. All other occupational categories constitute 39.6 per cent of the working population which is mere 15.4 per cent of the total population in the respondent households. This finding agrees with the observation of Mathias (2014) that

occupational diversity is a serious challenge among the fishing community in TVM district and the general job categories of carpentry, masonry, driving, plumbing, electrician and trade are either absent or very minimum among them.

Patterns of Migration

Scholars for long have realised the primacy of pre-migration and post-migration characteristics of migrants to study the patterns of migration. Those who have focused on the pre-migration characteristics compared the characteristics of migrants with those who did not migrate (Borjas, 1987; Chiswick, 1999). Lee (1966) pointed out long ago, migrants are not a random sample of the population at origin. Hence, in order to have a clear understanding of migration patterns, it is crucial to comprehend the features of migrant households in relation to the population at large in the places of origin; as migration selectivity is the function of various socio-economic factors that operate at the household level. Those who tried to study the post-migration characteristics analysed the size and direction of migration and its influence on the size and composition of population in different regions (Bennett & Gade, 1979; Konsinski & Prothero, 1975; Mabogunje, 1970; Shaw, 1975). Majority of such studies focused on the spatial patterns and directions of population mobility. Patterns of migration in the present study is also analysed on the basis of the pre-migration and post-migration characteristics of the migrants from the respondent households.

Determinants of Migration

Several factors and considerations influence the decision to migrate. Understanding these factors is most important and critical in the studies of migration determinants. After analysing the existing literature, Yorimitsu (1985) classified the determinants of migration into: (1) demographic profile of migrants, (2) socio-economic profile of migrants, (3) socio-economic features of places of origin and destination, and (4) features go along with migration.

(1) *Demographic profile of migrants*: This includes; age, sex, marital status, and size of household. Jansen (1970) was of the opinion that migration scholars use demographic factors to divide the migrants into sub-categories and understand the different migration patterns between sub-categories.

(2) *Socio-economic profile of migrants*: Migrants' socio-economic characteristics that have a bearing on the migration decisions include: employment status (Lansing & Mueller, 1967), duration of current job, income and other assets (Da Vanzo, 1980), as well as education,



locality of residence and previous migration experience (Levy & Wadycki, 1973). The socio-economic factors indicate individual's satisfaction level in the place of origin.

- (3) *Socio-economic characteristics of places of origin and destination*: Socio-economic conditions at the places of origin and destination exert a significant influence on the migration decisions of individuals. Generally, people decide to migrate with the expectation of enjoying better living circumstances in the destinations. Such factors include: size and composition of population, relationship networks in the destination places, chances of employment, and amenities in the places of origin and destinations (Spengler & Myers, 1977).
- (4) *Factors go along with migration*: Change of residence involves its own costs and risks. Potential migrants weigh the costs and risks involved in the process of migration with expected returns before making any decision to move. These factors include: distance between places of origin and destination, socio-economic and emotional costs involved in migration, information about destination and so on.

In the present study; the role of gender, age, marital status and educational qualification of migrants on the post-migration characteristics such as type of migration, destinations, occupation and monthly earnings have been analysed.

Gender as a Determinant of Migration

As against the early migration studies that ignored the gender dimension of migration on the presumption that mostly males migrate (Bhatt 2009), scholars are increasingly trying to figure out the gender dimension of migration. As a result, female migration is increasingly linked to the gender specific patterns of rural – urban migration in different parts of the world (Krishnaraj, 2005). Women are no longer regarded as the passive followers of males, they are seen as independent migrants. They migrate to cities in search of jobs and send back remittances, further promoting 'autonomous female migration (Fawcett, Khoo & Smith, 1984). This increased flow of female migration opens new avenues for women to improve their living standards and transform oppressive gender relations. Women empowerment so attained is expected to shower trickling down impacts by way of increased participation in the labour force, economic independence, declining fertility, and high self-esteem (Bhatt, 2009). However, it should not be ignored that women migrants are prone to vulnerabilities of social stigmas at places of origin and destination (Jolly & Reeves 2005). The relevance of gender in migration from the fishing community is analysed by associating it with the post-migration



characteristics such as; type of migration, destinations, occupations in the destination places and their monthly earnings.

Though the participation of females in migration from the community is very low, the proportion of females among OMIIs (30.8%) is higher compared to the EMIs (12.9%). This finding not only contradicts the data relating to the general migration trend depicted in the Census of India 2011 (females constituted 66.5% of the migrants in the country), but is below the national average of 14.3% female migration for work and employment (Census of India, 2011a). However, the Chi-square test ($\chi^2 = 3.366$, $df = 1$, $p = 0.067$) indicates that the association between gender and type of migration is not statistically significant ($p > 0.05$).

For the purpose of finding the role of gender in selecting destinations, the destinations have been grouped into three – Gulf countries, other countries and destinations within India. As the major stream of the male migration (81.3%) is to the Middle-East, the favourite destinations of women (74.4%) are outside the Gulf region (Figure 4.8), and the important among them are Israel, the UK, Italy and Singapore. Gulf countries generally provide fewer openings for educationally backward and unskilled women migrants. On the other hand, majority of less educated and unskilled males from the fishing community migrate predominantly to the Gulf countries and a significant proportion of them find work in the LSCs as unskilled labourers.

Qualitative data collected through FGDs reveal that migration to the countries outside the Gulf region is mostly one-time, long-term migration wherein the migrants stay in the destination places for a longer duration and once they come back to their native place, have little chance of going back to the same destination again as a significant proportion of them are irregular migrants staying in these countries in illegal visas or over stayed. Overall, the data contradicts the findings of Thapan (2005) that women constitute majority (64%) of the international migrants from developing countries, with Asia being at the top. Women in the fishing community still are not properly equipped for international migration due to prevailing taboos towards female migration and family commitments. The Chi-square test also shows that the destinations vary significantly between male and female migrants ($\chi^2 = 74.597$, $df = 2$, $p = 0.000$) at 1% ($p < 0.01$).

Male and female migrants from the respondent households are employed in different kinds of jobs in the destination places. The largest proportion of male (43.1%) and female (61.5%) migrants from the respondent households are employed as unskilled labourers (Table 4.7). When most of the males in this category work as helper/cleaners, women work as

domestic servants. It can be noticed from the table that when male migrants outnumber females in the areas of skilled, white collar, and highly skilled jobs; the proportion of women migrants is higher than men in the areas of professional and unskilled works. The findings related to the jobs of migrant women have to be understood in the context of the findings of Sasikumar and Thimothy (2012) that the proportion of women among the migrants from India, especially as primary economic migrants is on an increase. Majority of them work as domestic workers and low-end service providers and comparatively a small proportion among them are employed in semi-skilled and skilled categories of jobs.

Age as a Determinant of Migration

Singh (1986) found that the trend of rural - urban migration within India is higher among persons in the age groups of 15 to 24 years. Gollerkeri and Chhabra (2016) and Zahariah and Rajan (2012b) also found higher participation of younger age groups among the Indian emigrants. Migration studies in other countries also support this trend. For example, summarising the findings of various studies, Adepoju (1986) in Nigeria and Oucho (1998) in Sub-Saharan Africa established the predominance of 15-29 age groups among migrants, especially rural – urban. The most important reasons behind the age selectivity in migration include; distinctiveness of younger ages in the life cycle (Bogue, 1959; Shryock, 1964; Stone, 1969), comparative adaptability of youth to new situations (Petersen, 1969), better chances of entering into the labour force (Stone, 1969) and adaptability to job changes (McInnis, 1971). Sjaastad (1962) associated age selectivity with the economic gains and costs associated with migration. According to him, cost of migration tends to rise with age while the duration of economic gains tends to decline. Hence migration is found disproportionately high among the younger age groups compared to the older ages.

It can be observed from table 4.10 that that all the OMI category of migrants from the respondent households are below 25 years of age. Most of the migrants irrespective of the age category prefer emigration out of the country and people above the age of 25 years prefer only emigration (EMI), rather than out-migration within India (OMI). Overall, persons under 25 years of age (58.9%) is found more migratory than the other age categories. This finding, though agrees with Raruvi (2010), who based on his study in Montana, USA concluded that 15-29 age group is more mobile compared to other age categories; contradicts the finding of KMS 2018 (Rajan & Zachariah, 2020) that middle aged groups (31 – 45 age category)

constitute the highest proportion as majority of the migrants from the sample households (85.2%) are below 30 years of age.

Even though migrants from the fishing community in the study area work in different countries, more streams of migration are identified among the migrants in the age group of 20 to 25 years. When majority of those migrated to the Gulf countries (57.8%) belong to the 20-25 age group, the highest proportion among the migrants to other countries (36.4%) belong to 30-35 age category. As a whole, it can be derived from the table that the younger age group (20 -25 years) is more vibrant and spatially diversified category among the migrants from the fishing community, hence this age category may be considered as the optimum age group for migration from fishing community.

Occupation as a Determinant of Migration

It is evident from the table that the younger age category is occupationally more diversified among the migrants from the fishing community. This finding agrees with Stone's (1969) understanding that the migrant youth have higher potential to enter into the labour force in any occupational category and Petersen's (1969) observation that youth are more adaptable to any situation. Percentage analysis also agrees with the Chi-square test results ($\chi^2 = 38.592$, $df = 20$, $p = 0.007$) that indicate a highly significant association between age and occupation of migrants at destination places at 1% ($p < 0.01$). Attempt is made to find out if monthly earnings differ according to the age of migrants. It can be observed from table 4.13 that majority of monthly income earners of below Rs. 20,000 (50%), 20,000 – 40,000 (58.1%), 40,000 – 60,000 (50%) and above 100,000 fall in the 20 -25 years age category.

Age and monthly earnings of the migrants

The highest proportion of Rs. 80,000 – 100,000 monthly income earners (41.2%) belong to the of 25 -30 years age group. The table makes it clear that migrants in the 20 – 25 years age category are more diversified in terms of income. Since they have migrated to more diversified destinations and are employed in a variety of occupations their incomes also vary accordingly.

However, the Pearson Chi-square test reveals that the association between age and monthly incomes of the migrants from the fishing community is not statistically significant ($p > 0.05$). Age as a determinant of migration has been assessed with the help of one way ANOVA test of the variables and the result is presented. The ANOVA table makes it clear that the p-values for the association of age with type of migration ($p < 0.1$), destinations ($p < 0.05$)



and occupations at destinations ($p < 0.05$) are statistically significant, hence the null hypotheses in these areas are rejected. The mean plot diagrams given below indicate that the mean for below 20 age category is higher than all other age groups. However, the association between age and monthly earnings of the respondents at the destinations gives a p-value of 0.220 ($p > 0.05$) which is not significant at 5%.

Marital status as a Determinant of Migration

Among the migrants from the sample households, when the unmarried category predominates among the OMIs (53.8%), married migrants dominate among EMIs (71%). Youngsters, who migrate to other states within India, usually move immediately after their studies to find some white collar jobs. But many unemployed and low educated youth from the community wait longer till they manage to get a visa to emigrate out of the country as a solution to their problem of unemployment. The finding complies with the findings of previous studies that proved the predominance of unmarried people in rural – urban migration within India (Bhatia, 1992; Bora, 1996; Sekher, 1997) and the predominance of married people among the emigrants to other countries (73.1%) from Kerala (Rajan & Zachariah, 2020). However, Chi-square test shows that the association between marital status and type of migration from fishing community is not statistically significant ($p > 0.05$).

Though the most preferred destinations of all categories of migrants are the Gulf countries, the proportion of married people is higher among migrants to countries outside the gulf region (78.8%) compared to those among Gulf migrants (68.4%). This is because of the fact that migration to countries in Europe and other continents is long-term couple migration, wherein the couple migrate together to these countries and spent a longer duration. Moreover, married migrants to the Gulf countries migrate alone because of the nature of labour contract and inability of majority of them to meet the higher cost of living in these destination places. Chi-square test also shows a positive correlation between destinations and marital status of the migrants ($\chi^2 = 13.113$, $df = 6$, $p = 0.041$) at 5% ($p < 0.05$). Hence it is concluded that destinations of migrants from the fishing community vary according to their marital status.

Occupations of migrants are also found to differ according to their marital status. Married migrants form the majority in the unskilled (73.1%), skilled (58.6%), and white collar (82.1%) categories of workers whereas; half (50%) of the professionals and 41.4 per cent of the skilled workers among the migrants from the sample households are unmarried. This is



because; mostly married and unemployed or unskilled categories of people migrate from the fishing community.

Educational as a Determinant of Migration

Education supports migration by bringing down the costs and barriers associated with the mobility and increases the chances of economic returns from migration. Hence, migrants are generally found educationally selective (Borjas, 1994; Massey et al., 1993). However, it should be borne in mind that the association between education and migration is complex and multidimensional. Therefore, understanding the mutual relationship between the two is critical in planning and policy decisions. The existing literature emphasises the relevance of education in migration from two angles; a) as a theoretical consideration (Borjas, 1987; Sjaastad, 1962) and b) empirical findings that indicate higher propensity of migration among the highly educated (Borjas, 1987; Melzer, 2013, 2016; Nivalainen, 2010).

The highest proportion of the EMIs from the respondent households (27.6%) possesses HS and OMIs (46.2%) have HSS level educational qualifications (Table 4.19). The proportion of technical (12.9%) and PG (1.8%) qualified migrants, though limited in number, are also higher among the EMIs compared to the OMIs. The Chi-square test also proves that there is statistically significant association between education and type of migration ($\chi^2 = 15.671$, $df = 7$, $p = 0.028$) at 5% ($p < 0.05$). In order to have a better understanding of the catalyst role of education on migration, it is important to find the educational selectivity in the choice of destinations. It is found that almost an equal proportion of migrants to the Gulf countries have HS (29.6%) and HSS (29.1%) level educational qualifications. But among those migrated to other countries, the highest proportion (22.7%) have degree level educational qualification and persons with technical education is found comparatively higher among Gulf migrants (14.6%).

This is because of the fact that people immigrate to the countries outside the Gulf region mostly in search of low profile jobs such as domestic servants for which technical education is not a necessity. On the other hand, among the Gulf migrants, particularly those who seek employment in private companies, technical education does matter. It is easier for persons with technical skills to find better jobs in the Gulf countries. However this finding contradicts the earlier findings (Greenwood, 1975, 2014) that well educated migrants will be able to make informed choices about the destinations after comparing the costs and benefits of migration. Feliciano's (2005) also observed that greater the distance between the countries of origin and destination, higher is the possibility of migrants being educationally selective. Chi-square test

value of 38.294 at 14 degrees of freedom also indicates that the association between education of migrants and destinations is highly significant ($p < 0.01$).

Education is an important criterion of occupations. It is a general fact that people with higher education acquire the potential to find better jobs. However, the highest proportion among the HS level qualified (40.8%) among the migrants from the respondent households found only unskilled jobs at destination places. At the same time, the highest proportion of migrants with technical qualifications (30%) could find some skilled jobs abroad.

Conclusion

Fishing community is a marginalised community. The socio-economic condition of the community is very poor. But there is high prevalence of migration among the members of the community as 76.2 per cent of the sample households are migrant households. Migration selectivity in terms of males (86.3%), 20-25 years age category (51.2%), married (69.5%), and unemployed (65.3%) have been identified among the migrants from the community. However, migration selectivity in terms of higher education is not established. Two types of migration have been identified from the community, namely EMI (95.4%) and OMI (4.6%). Major destinations of the migrants from the community are the Gulf countries (72.3%) and mainly the UAE (24.9%). The highest proportion of migrants from the community (45.6%) found unskilled jobs in the destination places and the highest proportion (47.7%) earn a monthly income in the range of Rs. 20,000 – 40,000 from their occupations in the destination places. Even though migration from the fishing community is found selective in terms of males and married persons, gender and marital status are not found to determine the post-migration characteristics of the migrants from the fishing community. But age and education are statistically proved as determinants in their post migration characteristics.

Both push and pull factors influence migration from the study area. Unemployment and lack of employment opportunities in the places of origin are identified as major push factors of migration, whereas the presence of social networks and better prospects of employment in the destination places are found the major pull factors. Social capital, in the form of networks of friends and family members in the places of origin and destinations support the migration process by supplying necessary information about the destination places and job opportunities, ensuring required support and finance for migration. As a whole, migration indices from the fishing community are not optimistic as higher educated and technically qualified among the migrants are very few and the current flow of migration predominantly to the Gulf countries



does not favour female migration from the community. These prevent the fishing community from enjoying the fruits of migration in its fullness.

References

- Adepoju, A. (1986). *Rural migration in Nigeria. Ile-Ife: Department of Demography and Social Statistics, University of Ife.*
- Bennett, D. G., & Gade, O. (1979). *Geographical perspectives in migration research: A bibliographical survey. Studies in geography No. 12. Chapel Hill: University of North Carolina.*
- Bhatia, A.S. (1992). *Rural urban migration: A study of socio-economic implications. New Delhi: Deep and Deep Publications.*
- Bhatt, W. (2009). *The gender dimension of migration in India: Politics of contemporary space in Orissa and Rajasthan. Development in Practice, 19 (1), 87-93.*
- Bora, R. S. (1996). *Himalayan Migration: A Study of the Hill Region of Uttar Pradesh. New Delhi: Sage Publication.*
- Borjas, G. J. (1987). *Self-selection and the earnings of immigrants. The American Economic Review, 77(4), 531-553.*
- Borjas, G. J. (1994). *The economics of immigration. Journal of Economic Literature, 32(4), 1667-1717.*
- Bose, A. (2006). *Demographic transition and the greying population. In J. Thamaramangalam (Ed.). Kerala the paradoxes of public action and development (152-154). New Delhi: Orient Longman.*
- Castles, S., & Miller, M. J. (1993). *The age of migration: International population movements in the modern world. New York: Guilford Press.*
- Chiswick, B. R. (1999). *Are immigrants favourably self-selected? The American Economic Review, 89, 181-185.*
- Christopher, J., & Raj, T. S. (2018). *Migration of marginalised communities; Opportunities and challenges: A study among the migrant fishermen from Kerala. Roots International Journal of Multidisciplinary Researches, 5(1), 33-42.*
- Da Vanzo, J. (1980). *Repeat migration, information costs, and location-specific capital. Population and Environment, 4, 45-73.*
- Fawcett, J. T., Khoo, S., & Smith, P. C. (1984). *Women in the cities of Asia: Migration and urban adaptation. Boulder, CO: Westview Press.*
- Feliciano, C. (2005). *Educational selectivity in U.S. immigration: How do immigrants compare to those left behind? Demography, 42(1), 131-152.*
- George, M. K. (2002). *Residual illiteracy in a coastal village: Poovar village of Thiruvananthapuram district. Discussion Paper No. 45. TVM: CDS.*
- Gollerkeri, G. & Chhabra, N. (2016). *Migration matters: Mobility in a globalizing world. New Delhi: Oxford University Press.*
- Greenwood, M. J. (1975). *Internal migration in developed countries. Handbook of Population and Family Economics, 1, 647-720.*
- Greenwood, M. J. (2014). *Migration and economic growth in the United States: National, regional, and metropolitan perspectives. Cambridge: Academic Press.*
- Jolly, S., & Reeves, H. (2005). *Gender and migration: Overview report, BRIDGE, Brighton: Institute of Development Studies.*



- Konsinski & Prothero, (1975). *People on the move: studies on internal migration / edited*. London : Methuen ; [New York] : distributed by Harper & Row, Barnes and Noble Import Division.
- Krishnaraj, S. (2005). *Gender dimensions in rural-urban migration in India: Policy imperatives*. Paper delivered at 25th International Population Conference, Tours, France. Available at: [http://iussp2005.princeton.edu/download.aspx? submissionId=51757](http://iussp2005.princeton.edu/download.aspx?submissionId=51757).
- Kunjaman, M. (2010, August 17). *Maariyum maaraan madichuum Keralam (Kerala: transformed and hesitant to transform)*. Malayala Manorama, p.8.
- Lansing & Mueller, (1967). *The Geographic Mobility of Labor*. Published by Survey Research Center, Ann Arbor.
- Lee, E. S. (1966). *A theory of migration*. *Demography*, 3 (1): 47-57.
- Levy & Wadycki, (1973). *The Influence of Family and Friends on Geographic Labor Mobility: An International Comparison*. *The Review of Economics and Statistics*, 1973, vol. 55, issue 2, 198-203
- Mabogunje, A.L. (1970) *Systems Approach to a Theory of Rural-Urban Migration*. *Geographical Analysis*, 2, 1-18. <https://doi.org/10.1111/j.1538-4632.1970.tb00140.x>
- Massey, D. S., Arango, J., Hugo, G., Kouaouci, A., Pellegrino, A., & Taylor, J. E. (1993). *Theories of international migration: A review and appraisal*. *Population and Development Review* 19(3), 431–466.
- Mathias, Y. (2014). *Social conflict recognition and resolution as per Amartya Sen and its pastoral implications among the fisher folk in Kerala, India (Doctoral dissertation)* Rome: Pontificia Universitas Lateranensis.
- McInnis, M. (1971). *Age, education and occupation differentials in interregional migration: Some evidence for Canada*. *Demography*, 8(2), 195-204.
- Melzer, S.M. (2013). *Reconsidering the effect of education on East–West migration in Germany*. *European Sociological Review* 29(2), 210–228.
- Melzer, S.M. (2016). *Causes and consequences of the gender-specific migration from East to West Germany*. Nürnberg: Institut für Arbeitsmarkt- und Berufsforschung.
- Nivalainen, S. (2010). *Essays on family migration and geographical mobility in Finland*. Helsinki: PTT Publications.
- Oucho, J.O. (1998). *Recent internal migration processes in Sub-Saharan Africa: determinants, consequences and data adequacy issues*. In R. E. Bilborrow (Ed.). *Migration, urbanization and development: New directions and issues* (89-129). New York: UNFPA and Kluwer Academic Publishers.
- Petersen, W. (1969). *Population* (2nd edn.). New York: Macmillan.
- Rajan, S. I., & Zachariah, K. C. (2020). *New evidences from the Kerala Migration Survey, 2018*. *Economic and Political Weekly*, 55 (4).
- Raruri, E. D. (2010). *Determinants of net migration in Montana*. *Great Plains Research*, 20(2), 179-192.
- Sasikumar, S. K., & Timothy, R. (2012). *Migration of women workers from South Asia to the Gulf*. Noida: V. V. Giri National Labour Institute.
- Sekher, T. V. (1997). *Migration and social change*. New Delhi: Rawat Publications.
- Shaw, R. P. (1975). *Migration Theory and Fact: A review and bibliography of current literature*. *Bibliography Series No. 5*. Philadelphia: Science Research Institute.
- Shryock, H.S. (1964). *Population Mobility within the United States*. University of Chicago, Community and Family Study Center, 1964, X p. 470 p.



- Shyjan, D. (2009). *Human development report of the fisher folk in Kerala*. Thiruvananthapuram: Kerala State Planning Board.
- Singh, J. P. (1986). *Patterns of rural-urban migration in India*. New Delhi: Inter-India Publications.
- Sjaastad, L.A. (1962). *The costs and returns of human migration*. *The Journal of Political Economy* 70(5), 80–93.
- Spengler, J.J. and Myers, G. 1977 “Migration and Socioeconomic Development: Today and Yesterday”. in *International Migration: A Comparative Perspective*. Edited by Brown, A and Neuberger, E. New York: Academic Press. Pp. 11–35.
- Stone, L. O. (1969). *Migration in Canada*. Ottawa: Dominion Bureau of Statistics.
- Thapan, M. (2005) *Woman and Migration in Asia: Transnational Migration and the Politics of Identity*, (Vol. 1). New Delhi: Sage.
- Yorimitsu, M. (1985). *A review on the determinants of migration*. *Hitotsubashi Journal of Social Studies*, 17 (1), 17-27.
- Zachariah, K. C. et al. (2003). *Dynamics of migration in Kerala*. New Delhi: Orient Longman.
- Zachariah, K. C., & Rajan, S. I. (2012b). *Inflexion in Kerala’s gulf connections: Report on Kerala migration survey, 2011*. Thiruvananthapuram: CDS.

SOCIOECONOMIC DETERMINANTS OF SEASONAL AND TEMPORARY LABOUR MIGRATION FROM MARATHWADA REGION

Dr. Nishikant C. Warbhuwan

School of Management Sciences, S.R.T.M.U.N. Sub-Centre, Latur, India.

nishikant.warbhuwan@gmail.com

Abstract

Migration is the indicator of changing socio-economic and regional disparities in the state. It is also a sign of wide disparities in economic and social conditions between the origin and destination. Large numbers of workers, especially young are migrating from rural areas to urban centers temporarily or seasonally in search of employment opportunity. Migration has become essential for people from regions that face frequent shortages of rainfall or suffer floods, or where population densities are high in relation to land poverty, lack of local options and the availability of work elsewhere. Seasonal migration is widely undertaken by socially deprived groups such as the Scheduled Castes, Scheduled Tribes and Nomadic Tribes who are asset-poor and face resource and livelihood deficits. In the new economic order and deep agrarian crisis of recent time poor farmers have been destroyed. The unseasonal rains, drought, unprecedented farming has changed socio economic parameters of upper and dominating castes like Maratha too hence the agricultural labourers, marginal and small farmers of upper castes are also compelled to be a sugar cane cutter or seasonal migrant. The migrant live a poorer life compared to those in their respective villages who are not migrating. The study is about socioeconomic determinants of temporary and seasonal labour migration from Marathwada region. The Marathwada region is carrying out population pressure and unemployment, poor income and poor saving, under utilization of resources, capital deficiency, low level of technology, poor economic organization, lack of suitable socio-economic set-up, mass poverty, misery and low-standard of living, slow rate of growth in agriculture, undesirable labour migration, massive rural unemployment, unbalanced growth of different districts and rural poverty etc.. Thus socioeconomic factors of the region adversely promoted the labour migration from backward Marathwada region. The current status of these factors decides the choice of migration moreover they became the trigger and the pull for rural migration. Social impoverishment, deprived economic status and adverse geography force them to migrate. There is an urgent requirement of intervention from government to protect the rights of seasonal labour migrants.

Keywords: *Seasonal labour migration, Temporary labour migration, Marathwada region*



Scholarly Research Journal's is licensed Based on a work at www.srjis.com

1.1 Introduction

Temporary and seasonal migration is a move made for a short period of time with the intention of returning to the place of usual residence. An important group of temporary migrants consists of seasonal migrants, who combine activity at several places according to seasonal labour requirements (Bhagat R. B. 2010). Although panel data on seasonal migration in India are lacking, a growing number of micro-studies have established that seasonal migration for employment is growing not only in terms of absolute numbers but also in relation to the size of the working population as a whole (Breman, 1985; Breman, 1996; Rao, 1994; Rogaly et al, 2001). Those who have better education and skill have the high probability to get employment in the urban organized sector, while those who do not have basic education and skills get opportunity in the expanded informal sector, such as domestic help, hotels and dhabas, rickshaw pulling, construction activities, sugarcane harvesting etc. empirical studies show that most of the migrants, except for forced migrants, move to the urban areas in search of better economic opportunities. Migration is normally viewed as economic phenomenon (Mitchee,1959). Migration is the indicator of changing socio-economic and regional disparities in the state. It is also a sign of wide disparities in economic and social conditions between the origin and destination. Large numbers of workers, especially young are migrating from rural areas to urban centers temporarily or seasonally in search of employment opportunity. Migration has become essential for people from regions that face frequent shortages of rainfall or suffer floods, or where population densities are high in relation to land poverty, lack of local options and the availability of work elsewhere. The seasonal and temporary labour migration from Marathwada region can be underlined with respect to the economic status, reasons and compelling factors of migration. It is the truth that their own place is not able to provide them opportunity to survive in the off season. The migrants live a poorer life compared to those in their respective villages who are not migrating. Consequently, it is obligatory to study socioeconomic determinants of seasonal and temporary labour migration. The research paper analyses various social and economic parameters which are responsible for such relocation. The study is about socioeconomic determinants of temporary and seasonal labour migration from Marathwada region. An attempt made to study the association between socioeconomic parameters and seasonal migration.

1.2 Statement of the Problem

Seasonal migration is widely undertaken by socially deprived groups such as the Scheduled Castes, Scheduled Tribes and Nomadic Tribes who are asset-poor and face resource and livelihood deficits. In the new economic order and deep agrarian crisis of recent time poor farmers have been destroyed. The unseasonal rains, drought, unprecedented farming has changed socio economic parameters of upper and dominating castes like Maratha too hence the agricultural labourers, marginal and small farmers of upper castes are also compelled to be a sugar cane cutter or seasonal migrant. Despite the vast numbers of such migrant workers, the policies of the state have largely failed in providing any form of legal or social protection to this vulnerable group. The fact is that, this neglected section of society has so far received no legal or social protection. The government does not have adequate record of this large section of the society and there are no labor laws for self-defense or benefit. District level labour offices and divisional labor commissioners are engaged only in issuing licenses and do not have statistics on such seasonal labour migrants. Migrant labours receive poor working conditions especially wages much below that in the formal sector. Secondly such labours are highly vulnerable in terms of job security and social protection, as they are not deriving any of the social protection measures stipulated in the existing labour legislations.

1.3 Objective of the Study

To explore socioeconomic determinants of seasonal and temporary labour migration from Marathwada region.

1.4 Socio-Economic Profile of Marathwada Region

The total population of Marathwada is 1,87,27,748 (Census: 2011). About one third of it is below poverty level and per capita GDP stayed Rs. 14220/. The literacy rate of this region is 65 % which is extremely less in Maharashtra (Economic Survey of Maharashtra 2011-12). The average per capita income, mass poverty, literacy rate, unemployment, dry land farming, and least irrigation are the foremost challenges of Marathwada. There are eight districts in the region and unfortunately, they are in the list of the hundred poorest districts in India. About 95 per cent of agriculture land of Marathwada is dry land farming. It is the least urbanized area in Maharashtra with 80 % of the population living in rural areas. About 30 per cent of the population in Marathwada region is below poverty level. The literacy rate is 65 percent, which is lowest in the state. All eight districts in the region figure in the list of the 100 poorest districts in the country. Maharashtra is growing as a State but Marathwada is not keeping pace with it.

Marathwada's share in GDP is only 10 per cent. Incidence of poverty is more here. The average per capita income is Rs. 29,000 for state, but hovers in the range of Rs. 12,000 to Rs. 20,000 for districts in the region. Eight districts of Marathwada are home to only 7.7 percent of the total number of micro, small and medium enterprises in the state¹. The Marathwada region is carrying out population pressure and unemployment, poor income and poor saving, underutilization of resources, capital deficiency, low level of technology, poor economic organization, lack of suitable socio-economic set-up, mass poverty, misery and low-standard of living, slow rate of growth in agriculture, undesirable labour migration, massive rural unemployment, unbalanced growth of different districts and rural poverty etc.. Thus socioeconomic factors of the region adversely promoted the labour migration from backward Marathwada region.

2. Research Design

Table: 2.1 Research Design (Source: Compiled by Researcher)

| Parameter | Description |
|----------------------------|-----------------------------------------|
| Type of Research | Ex post facto descriptive type research |
| Population | Seasonal Migrants in Marathwada |
| Sampling Unit | Seasonal Migrants |
| Sample Size | 870 (from 87 Villages of Marathwada) |
| Sampling Method | Multi-stage Sampling |
| Research Method | Survey Method |
| Research Instrument | Structured questionnaire |
| Sources of Data | Primary and Secondary data sources |
| Measurement Scales | Nominal |

The area of study is Marathwada region of Maharashtra state. There are 8 districts in Marathwada region viz. Aurangabad, Beed, Jalna, Parbhani, Hingoli, Nanded, Latur and Osmanabad. These 8 districts comprise of 76 blocks (Tehsil places) and 8613 Villages. Out of

¹ The Economic Survey of Maharashtra 2016-17 and Census 2011



8613 villages researcher collected data of 870 respondents from 87 villages of this region through multistage sampling.

3. Data Analysis and Interpretation

The data of 870 respondents analysed to explore socioeconomic determinants of seasonal and temporary labour migration. The age, gender, religion, caste, category, education, house ownership and type of housing, family size, dependents in the family, type of ration card, MGNREGA job card, facilities & items at house, type of occupation, daily wages, monthly income and expenses, land ownership, type of land, origin of getting land, irrigation facilities, types of crops, livestock, draught, scarcity of water etc. are the social and economic parameters of these people. The current status of these parameters decides the choice of migration moreover they became the trigger and the pull for rural migration. Out of these portrayed parameters some are presented here.

3.1 Category-Religion Composition of Migrants in Sample Survey

| Category/Religion | Hindu | Muslim | Buddhist | Total |
|-------------------|---------|--------|----------|-----------------|
| Open | 11.26 % | 3.79 % | 0.0 % | 15.05 % |
| OBC | 9.56 % | 0.0 % | 0.0 % | 9.56 % |
| SC | 11.15 % | 0.0 % | 13.11 % | 24.26 % |
| ST | 18.14 % | 0.0 % | 0.0 % | 18.14 % |
| VJ/NT | 32.99 % | 0.0 % | 0.0 % | 32.99 % |
| Total | 83.10 % | 3.79 % | 13.11 % | 100.00 % |

3.1 Category-Religion Nesting Arrangements (Source: Primary Data)

In rural Marathwada the population of Hindus is more than other religions therefore obviously higher share of Hindu population i.e. 83.10 % is seasonally migrating. Most of the Scheduled Castes are converted to Buddhist religion (called as Navboudha) hence it is found that 13.11 % Buddhists are migrating. Very less Muslims i.e. 3.79 % are migrating because Muslims in this part are either relocating to nearest district place or nearest city permanently or found in self-employments like scrap business, bakery, motor garage, and local taxi or auto rickshaw activities. Highest peak of category that migrates seasonally for sugar cane cutting is VJ/NT i.e. Vimukta Jan Jati and Nomadic Tribes. They are well-known to be mobile since



long, their movement considered as a socio-cultural and historical practice. This community is hardworking and mainly engaged in sugar cane cutting.

3.2 Social Index

Table 3.2 Category wise Social Index (Source: Primary Data)

| Category | Social Index |
|----------|--------------|
| VJ/NT | 53.8 |
| OBC | 56.8 |
| OPEN | 59 |
| SC | 54 |
| ST | 53.9 |

Social index calculated for the each respondent by considering religion, category, caste, education, house ownership, type of house and occupation at source etc. Scores are assigned to responses recorded for these parameters based on its ranking. The table shows category wise social index where the highest social index is for Open category and lowest is for VJ/NT category. If we consider social index of these seasonal migrants then it is observed that the social index is almost similar for all the categories; it ranges from 53.8 to 59. That means all the migrants are of similar social index and hence they are of similar socio-economic background irrespective of their category. All are sailing in the same boat.

3.3 Occupation of Migrant at Source (Village) During Off- Season

Table: 3.3 Tabulated Statistics: Type of Occupation at Source (Village)

| Type of Occupation at Source (Village) | Percentage |
|----------------------------------------|--------------|
| Agriculture worker in own land | 32.30 % |
| Agriculture worker in other's land | 63.10 % |
| Self Employed | 0.46 % |
| Engaged in nonfarm activities | 4.14 % |
| Total | 100 % |

In the survey it is found that the greater parts of workers are engaged in agricultural activities than non-farming activities. Since the employment growth of the agriculture sector has not been consistent and there is no reliable outcome at all times, the worker's are not finding adequate employment opportunities at their own place. While the non-farming activities play

a vital role in providing employment facilities to small-scale farm household or to the rural-urban migrating population but unfortunately percentage of non-farm activities is very less; that leads to the seasonal migration from this area.

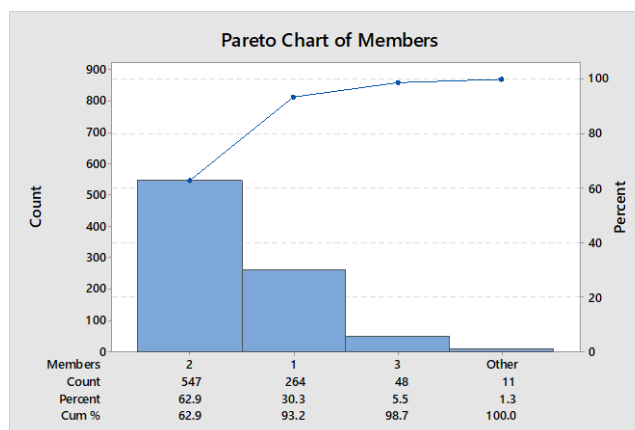
3.4 House and Type of House

Table 3.4 House and Type of House (Source: Primary Data)

| Status | House Ownership | Kutchha | Semi-pucca | Pucca | Under Govt. |
|--------|-----------------|---------|------------|--------|-------------|
| Yes | 852 | 175 | 575 | 59 | 43 |
| | 97.93 % | 20.11 % | 66.09 % | 6.78 % | 4.94 % |
| NO | 18 | 0 | 0 | 0 | 0 |
| | 2.07 % | 0.0 % | 0.0 % | 0.0 % | 0.0 % |
| Total | 870 | 175 | 575 | 59 | 43 |
| | 100.00 % | 20.11% | 66.09 % | 6.78 % | 4.94 % |

Only 2.07 % seasonal workers are not having their own house. Whereas 97.93 % migrant workers own the house as most of the houses in rural area are received from ancestors. Out of 852 workers who own the house; 20.11 % are living in the Kuthcha houses, 66.09 % are living in the semi-pucca houses , 6.78 % are living in the pucca house and only 4.94 % received house under government schemes like *Indira Avas Yojana, Ramai Avas Yojana* etc. Though government is offering good support in providing housing facility to poor families, the number of beneficiaries from seasonal migrants found to be very less or negligible; because they are not available at source when such schemes are being executed or they fail to comply with required documents. On the other hand, at the destination, they are not at all considered for government benefits on the ground of residential proofs and other required documents.

3.5 Family Size Distribution



Graph 3.5 Pareto Chart of Family Size Distribution (Source: Primary Data)



62.9% households have 5 to 8 members in the family, describing the difficulty level of sustaining the family by the labour class.

3.7 Land Holdings and Type of Land Holdings

Table 3.7 Land Holdings and Type of Holdings (Source: Primary Data)

| Land Holdings and Type of Land Holdings | Percentage |
|-----------------------------------------|-----------------|
| 1. No Land | 59.89 % |
| 2. Marginal | 25.40 % |
| 3. Small | 11.84 % |
| 4. Medium | 2.87 % |
| Total | 100.00 % |

40 % of the surveyed migrants have land holding and 60 % have no land holding. Out of 348 land holders 25.40 % are marginal land owners i.e. they own 1 hectare or less than that land, 11.84 % are small land owners having 1 to 2 hectares of land, 2.41 % are semi medium land owners having 2 to 4 hectares of land. Whereas only 0.46 % migrants are medium land owners, having more than 4 hectares of land. It can be stated that majority of migrants are marginal and small land owners which is really insufficient to survive. Further 92.84% of the Land-owned famers have less than 2 hector lands for farming.

3.8 Economic Advantage to Toil Outside VIS-A-VIS Own Village

Table 3.8 Economic Advantage to Toil Outside (Source: Primary Data)

| Wage Analysis | | | | | | | |
|-------------------------------------|---------|----------------|-------|------|------|-------|------|
| At Village (Source) | | | | | | | |
| Particulars | Average | Estimated Rate | 1 | 2 | 3 | 4 | 5 |
| Daily wage rate | | Mid Val | →100 | 250 | 350 | 450 | |
| | 1.5 | 175.0 | 454 | 386 | 26 | 4 | |
| Monthly Income | | Mid Val | →1500 | 4500 | 7500 | 10500 | |
| | 1.7 | 3400 | 376 | 431 | 52 | 11 | |
| Weekly Expenditure | | Mid Val | →175 | 500 | 1050 | 1750 | 2450 |
| | 2.5 | 775 | 62 | 432 | 309 | 48 | 19 |
| At Place of Migration (Destination) | | | | | | | |
| Daily wage rate | | Mid Val | →100 | 250 | 350 | 450 | |
| | 2.34 | 332.75 | 106 | 413 | 298 | 53 | |
| Monthly Income | | Mid Val | →1500 | 4500 | 7500 | 10500 | |
| | 2.0 | 4500 | 161 | 553 | 145 | 11 | |
| Weekly Expenditure | | Mid Val | →175 | 500 | 1050 | 1750 | 2450 |
| | 2.7 | 837 | 73 | 262 | 429 | 79 | 27 |



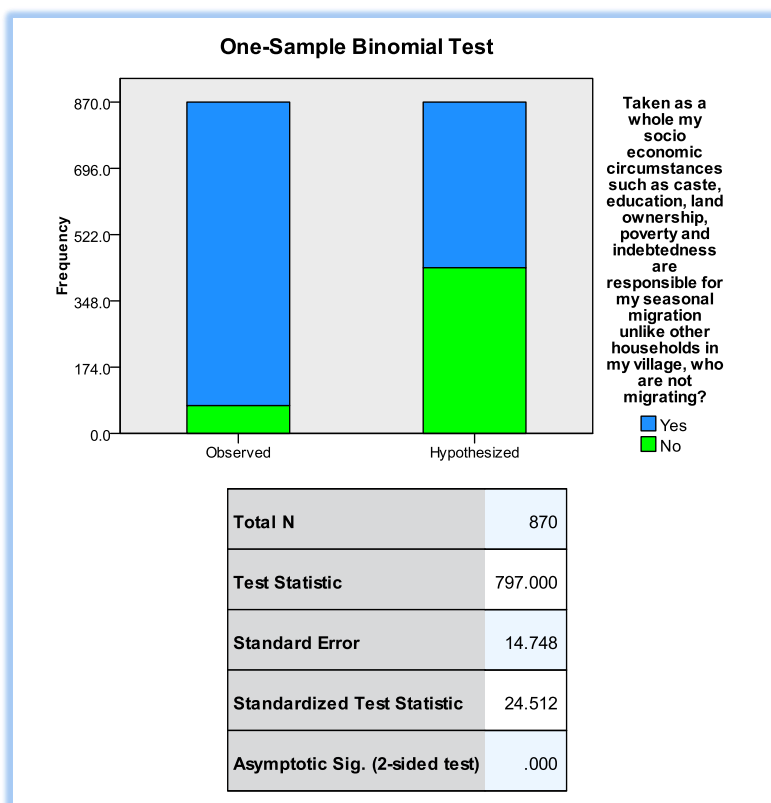
The seasonal migrants from the sample area were asked about their daily wage rate, monthly income and weekly expenditure at source and destination. The data indicates that the migrants get average daily wages of Rs. 175 at source and Rs. 332.75 at destination. Average monthly income of migrant at source is Rs. 3400 and Rs. 4500 at destination, whereas average weekly expenditure at source is Rs. 775 and Rs. 837 at destination. Such a migration pattern gives them Rs.157 per day more at destination. Monthly earnings show an increase of Rs. 1100 on the other hand the weekly expenditure appears to be more by Rs. 62. The calculated statistics shows economic advantage to toil outside vis-a-vis own village to the migrant. Though economic advantage is not highly significant, people prefer to migrate due to guaranteed and all the time employment at destination unlike source.

4. Hypothesis Testing:

One sample Binomial Test

H0: The association is not observed between socioeconomic parameters and seasonal and temporary migration from Marathwada region.

H1: The association is observed between socioeconomic parameters and seasonal and temporary migration from Marathwada region.



Graph 4.1 One sample Binomial Test



3.3.2 Hypothesis Test Summary

Table 4.1 Hypothesis Test Summary

| Sr. | Null Hypothesis | Test | Sig. | Decision |
|------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|------|-----------------------------|
| 1 | The categories defined by; taken as a whole my socio-economic circumstances such as caste, education, land ownership, poverty and indebtedness are responsible for my seasonal migration unlike other households in my village, who are not migrating? = Yes and No occur with probabilities 0.5 and 0.5. | One-Sample Binomial Test | .000 | Reject the null hypothesis. |
| Asymptotic significances are displayed. The significance level is .05 | | | | |

The calculated value of significance value is 0.00 from One-Sample Binomial Test, hence the **null hypothesis** “The association is not observed between socioeconomic parameters and seasonal and temporary migration from Marathwada region” is **rejected** and the **alternative hypothesis** ‘The association is observed between socioeconomic parameters and seasonal and temporary migration from Marathwada region’ is **accepted**.

It can be interpreted that there is an association observed between socioeconomic parameters and seasonal and temporary migration from Marathwada region. The socioeconomic parameters discussed above determine the seasonal migration from the area. The age, gender, religion, caste, category, education, house ownership and type of housing, family size, dependents in the family, type of ration card, MGNREGA job card, facilities & items at house, type of occupation, daily wages, monthly income and expenses, land ownership, type of land, origin of getting land, irrigation facilities, types of crops, livestock, draught, water scarcity etc. are the social and economical parameters which are turn into the trigger and the pull factor for the seasonal migration.

5. Conclusion

The data investigation and subsequent literature in the area strongly relates socioeconomic parameters of the migrant with his seasonal migration. The numerical analysis supports the particular status of migrant is responsible for relocation with respect to socioeconomic factors. The current status of these factors decides the choice of migration moreover they became the trigger and the pull for rural migration. Social impoverishment, deprived economic status and adverse geography force them to migrate. There is an urgent requirement of intervention from government to protect the rights of seasonal labour migrants. The state



government should initiate 'Social Security Plan' for a better inclusion of seasonal migrants. They should be considered for various government schemes at destination too. Work benefits, welfare facilities and services should be provided in addition to the mandatory wages like free medical facility, provident fund, insurance, welfare facilities, free education, subsidized food and fair residence etc.

6. Acknowledgement

The research paper is based on the study undertaken for minor research project funded by Indian Council of Social Science Research (ICSSR), Ministry of Human Resource Development, New Delhi

7. References

- Bhagat, R. B. (2010). *Internal migration in India: are the underprivileged migrating more?* *Asia Pacific Population Journal*, 25, 27-45.
- Breman, J. (1985) *Of Peasants, Migrants, and Paupers*, Delhi: Oxford University Press.
- Breman, J. (1996) *Footloose Labour: Working in the Indian Informal Economy*. Cambridge: Cambridge University Press.
- Deshingkar, Priya & Start, Daniel (2003) *Seasonal Migration for Livelihoods in India: Coping, Accumulation and Exclusion*. Overseas Development Institute, London. 01-31. Doi: 8.2003.
- Dilip D'Souza (2001): "Branded by Law: Looking at India's Denotified Tribes", New Delhi: Penguin.
- Government of Maharashtra (1984), *Report of the Fact-Finding Committee (V.M. Dandekar) on Regional Imbalance in Maharashtra*, Planning Department, Mumbai.
- Government, M. (2013). *Kelkar Committee Report of the Higher-Level Committee on Balanced Regional Development Issue in Maharashtra*, Mumbai: Planning Department.
- Habib, Irfan (1990), "Merchant Communities in Precolonial India", in Tracy, James D. (ed.), *The Rise of Merchant Empires: Long-Distance Trade in the Early Modern World, 1350-1750*, Cambridge University Press, pp. 371-99,
- Jaleel Abdul C.P. (2017) *Seasonal migration and its economic and social consequences on female migrant households in rural Maharashtra*, Ph. D. thesis, IIPS, Mumbai, 2017
- Jugale, VB (2012) *Migrant Workers of Sugar Industry in Maharashtra*, *Journal of Economic and Social Development*, Vol. VIII, No. 1, 2012
- Mohanty, B.B. (2009), *Regional Disparity in Agricultural Development of Maharashtra*, *Economic and Political Weekly*, Feb-7, 6: 63-69.
- Nelson, J.M. (1976) 'Sojourners versus New Urbanites: Causes and Consequences of Temporary versus Permanent Cityward Migration in Developing Countries', *Economic Development and Cultural Change*, 24:4, pp.721-57.
- Paryay (2005) *Deprivation, Disempowerment, and Struggle: A Study of the Status of Dalits and Other Landless Sections in Marathwada and their Movement for Land Rights*, Abridged Report, November 2005
- Ramanujam G (1990) *Indian Labour Movement*, Sterling Publishers (P) Limited, New Delhi 1990
- Rao, U. (1994) *Palamoor Labour: A Study of Migrant Labour in Mahabubnagar District*. Hyderabad: C.D. Deshmukh Impact Centre, Council for Social Development.



Rogaly, (2001) 'Seasonal Migration, Social Change and Migrants Rights, Lessons from West Bengal', *Economic and Political Weekly*, 8 December: 4547–59.

Tambe Shruti (2004) "Collective Subjectivity, Democracy and Domination: The MJVA in Marathwada, India", *Current Sociology*, Vol 52, No 4.

UNICEF (2011) *Internal Migration in India Initiative National Workshop on Internal Migration and Human Development in India 6–7 December 2011 Indian Council of Social Science Research (ICSSR), New Delhi, India*

UNESCO June 2013 *Social Inclusion of Internal Migrants in India, Supported by Sir Dorabji Tata Trust as part of the Tata Trust Migrant Support Program*

Vijay Korra (2017) *Socio-economic and Educational Status of De-notified Tribes, Working Paper No. 138 April, 2017*

Warbhuwan Nishikant (2020) *Temporary and Seasonal Labour Migration from Marathwada Region to Western Region of Maharashtra State in India- An Exposure, OUR HERITAGE, ISSN: 0474-9030 Vol-68, Special Issue-36, February 2020*

MIGRANTS, SOCIO-ECONOMIC DETERMINANTS AND URBAN EXCLUSION: AN EMPIRICAL INSIGHTS FROM DELHI

Dr. Naresh Kumar

Assistant Professor, Centre for Diaspora Studies, Central University of Gujarat, Gandhinagar
Email: naresh.cug@gmail.com

Abstract

This paper is an important empirical analysis of internal migrants (Cycle Rickshaw pullers) in Delhi. This paper explored the various socio-economic and demographic reasons for out-migration from their place of origin and reasons for choosing a cycle rickshaw as an occupation in the urban labourmarket of Delhi. The majority of migrants' rickshaw pullers belonged from the various districts of Bihar, West Bengal, Uttar Pradesh, Haryana, etc. It is estimated that about 10 crores of informal migrants in the various cities are employed in different categories of urban informal jobs and engage mainly in 3D jobs (dirty, dangerous, and demeaning) which is denied by the residents. Mostly distressed migrants are engaged in cycle rickshaw occupation of various places of Delhi. Empirical data reflect that majority of the migrants faced multiple vulnerabilities at the destination areas and the existing administrative policy framework ("Delhi Cycle-Rickshaw policy 1994") had to fail to recognize its objectives to recognize the significance of rickshaw pullers who out migrated from poverty-stricken areas from various states of India. The majority of them were belonged from Indian marginalized communities (Scheduled Caste and Other backward castes) and lived exclusion experiences in the urban labour market in Delhi. Empirical data have been collected from 450 respondents and mixed methods approaches have been applied to understand the true reality of the social phenomenon.



[Scholarly Research Journal's](http://www.srjis.com) is licensed Based on a work at www.srjis.com

Introduction: Every year thousands of people out migrated from their place of origin in search of employment opportunity towards different cities in India. A major chunk of them is get employed in the urban informal sector which is mainly dominated by migrants. It is an estimated that near about 10 crores of informal migrants in the various cities are employing in different categories of urban informal jobs and engaging mainly 3D jobs (Dirty, dangerous, and demeaning) which is denied by the local residents. Mostly distressed migrants are engaged in the informal urban activity such as Cycle rickshaw pulling, construction workers, street vendor, domestic help, shoe polishing, Construction workers brick kilns etc. It is witnessing that Cycle rickshaw pulling in Delhi is such kind of occupation where we could see many



migrants are earning their livelihood through this occupation. Cycle Rickshaw is an important mode of short distance feeder transport which provide transport facility to many residents of Delhi. This occupation is known as immediate source of livelihood of many unskilled migrants. In Delhi thousands of workers work in the small-scale industries involved in the manufacturing and assembling of various components used in rickshaws. The rickshaw not only provides livelihood to one person but on an average supports five to six individuals. Thus, the livelihoods of many people are directly depending on this mode of transport. Cycle rickshaws provide a much needed and valuable public service, especially for the middle and low middle class residents. Even today, a kilometer long ride in a cycle rickshaw does not cost more than five rupees. The occupation of rickshaw pulling adopted by many migrants opens the avenue of escaping from the abject poverty and leads the path of the exit from rural poverty in case of those who have migrated to the city. The number of rickshaw pullers has increased over the years due to the shrinkage of job opportunities in the formal sector and because of lack of gainful employment in the rural areas. The rural unemployed tend to move to the cities in search of employment, though they possess low skills and low levels of education. The exclusion practices of cycle industry could be seen at the two levels. Firstly, the rented rickshaw industry which is many controlled by the local contractors or tahkedars which is exploitative nature against the migrant rights. Secondary, the specific policies and by laws pertaining to rickshaw pullers which has very limited accessibility or almost nil to its objectives and framework of migrant's welfare. From time-to-time rickshaws as a mode of public transport impinge upon public policy and a considerable amount of rickshaw legislation has been passed over the years. Though the "Cycle Rickshaw Policy Act" the present State Government of Delhi is seeking to control road and pavement used in Delhi and have placed various constraints on rickshaw pullers. In the first instance an examination of the attitudes of NGOs workers, union leaders, apex MCD officials of the Hackney Carriage Department of the city and the interests underlying their attitudes have been attempted to examine. Rickshaw pullers are mainly uneducated and ignorant, so, they know very little about the policies, programmes and social-security schemes which may affect their livelihood.

Deshpande and Deshpande (1997) in their paper have discussed the issue of gender discrimination in the urban labour market and have focused on four types of discrimination generally found in India. These are regarding employment; occupational segregation; wages and human capital that generally affect workers in the urban areas. Gender biasness and



discrimination further accentuate inequalities in urban labour market in terms of wage rates and types of employment available to men and women workers. They have compared Mumbai city with the rest of urban India and using NSSO and the Census data. In the ultimate section, the authors have pointed out that government intervention is needed in the form of anti-discrimination policies for removing this gender biasness. **Duraisamy and Narasimhan (1997)** have studied the differential wage rates between migrants and non-migrant male workers in the urban informal sector of Madurai city. This was the first attempt in the Indian context to study the wage differentials and discrimination against migrants in the informal sector using the familiar decomposition technique. The empirical findings indicate that the migrants on an average earn 17 percent less than the non-migrants when other factors such as education, experience, and training remain same for migrants and non-migrants. The results bring to the fore that 38 percent of the migrants verses non-migrant wage differentials is attributed to labour market discriminations. **Srivastava (2003)**, has focussed on large scale internal and international migration and their impact on economic growth and poverty reduction in many regions. Labour migration is a complex process; streams differ in direction, origin, destination and migrant characteristics. At destination, migrations affect labour markets, lowering the wage rate; migration also affects the labour market at the place of origin. The author has pointed out that internal mobility depends on the livelihood of many; especially tribal people, socially deprived classes and people form resource poor areas. The author has also reflected that the laws and regulations concerning working conditions of migrants are largely ineffective; often legislation fails because regulatory authorities are over stretched. Also, migrants get a low priority in the state list. Most of the international migrants with professional expertise or technical persons emigrate to industrialised countries, while the semi-skilled and skilled workers immigrate to the Middle East. **Report on the National Commission for Enterprises in the Unorganized Sector (2007)** has highlighted the plight of rickshaw pullers; they are mainly fresh migrants in cities. Most of them have migrated from the rural areas due to abject poverty and in other cases due to unemployment or lack of suitable jobs. Before migration they were mainly small farmers, landless or casual agricultural labourers. In Allahabad, 20 percent of the rickshaw pullers were previously cultivators and 1 percent was agricultural labourers. Survey report on Nashik city has revealed that 40 percent of them were illiterates. Various issues like license fee, the actual amount paid by them as bribes to officials and police, hiring charges of rickshaws, daily income of rickshaw pullers



and so on have been highlighted in the study. As there is no reliable secondary data source, therefore the numbers of cycle rickshaws in Kolkata, Delhi, Kanpur, Patna, Allahabad, and Nasik have been estimated. Rickshaw pullers mainly live in Jhuggi Jhopri or unauthorised colonies, rickshaw garages or below the staircases of houses, footpaths, under the hanging balconies of the big buildings on roadsides, on their rickshaws or in any open space like parks and so on. They lead a stressful life and live in utterly deplorable condition.

This paper has examined the in-migrants cycle rickshaw pullers conditions in different parts of Delhi and their reasons of migration from place of origins. Why were they opted Cycle rickshaw as an occupation and how were they impacted by the socio-economic conditions which make compel to obtain this occupation. Are they have received any kind of welfare measures in Delhi and what were the prevailing conditions or exclusionary implemented act which make them to vulnerable in urban cities like Delhi?

Census of India does not provide detailed information on the occupation of rickshaw pulling. Data on occupational structure in the Indian Census is classified under broad groups that are further divided into nine categories. The Indian Census also does not provide detailed data on the occupation of migrants. The NSSO provides more detailed data on the non-motorised transport in India, but this too has limitations. Socio-economic aspects of the workers in the Non-Motorised Transport sector have been neglected. Not only that, neither the urban local bodies (ULBs) nor any welfare organisations could provide reliable secondary data on rickshaw pullers, because their actual number is far higher than what is recorded in official documents. Therefore, this study is solely dependent on data generated from the primary survey. The survey was conducted with the help of structured questionnaires. The total number of respondents was 450. Data was collected through the interviews with the respondents (i.e., rickshaw pullers in particular). The scheduled was divided into different heads. Each division was designed in a way as to give a clear idea of the respondent's views on individual and social issues. The divisions were made to obtain the following data:

Background characteristics & Socio-Economic Determinates of Migrants:

Out of the 450 rickshaw puller respondents, 78 per cent belong to Hindu community sub divided into Scheduled Castes, Other Backward Castes and General castes. Another 20.4 per cent belong to the Muslim community and only 1.5 respondents belong to Sikh and Christian communities. Caste has great importance in demographic structure of communities. Caste as a stratifying factor had initially divided the population into various segments which were further



arranged into ritual hierarchy. The membership of a particular segment was determined at birth and then the entire part of an individual's life was governed by the caste norms. The individual had no option to select occupation other than assigned by his caste group. This caste system has not only dominated the Hindu Society, but it has affected to a large extent Indian Muslim social organisation also, where certain groups emerged as superior to others. Since the idea of caste is alien to Islam which rests upon the principal of religious equality and brotherhood, these groups could not develop into true castes. After independence the Indian Constitution has guaranteed equality of opportunity for entering any profession irrespective of religious and caste affiliations and has further made provisions for preferential treatment of Scheduled Castes and Scheduled Tribes in the sphere of education and government job. The Census of India, therefore, recognise only Scheduled caste as a category based upon caste, and provide figures only for them at village, tehsil, and district level.

Even in the twenty-first century, caste still plays a crucial factor in choosing occupation, especially in those areas where traditional socio-cultural set up is still prevalent. Caste mainly indicates a person's social status as well as economic affluence. Thus, without a detailed study of the rickshaw pullers caste composition, one cannot identify the major socioeconomic and demographic features of these poor people who provide cheap and quick transport in our everyday life. Primary data shows that, 49.8 per cent respondents are scheduled castes, 34.7 per cent are from other backward castes and only 14.9 per cent are general caste people. The sample provides a negligible proportion of respondents who are from scheduled tribe community and only eleven respondents are Nepalese by origin. It is generally considered that manual work is not for the so-called upper caste people. But in the field survey it has been found that some of the respondents belong to general castes also. The general caste rickshaw pullers are indulged in physical work at distant places and by doing so they want to maintain their caste supremacy as well as social status in their own villages. It has been found that even those who are less educated or even illiterate like to do menial jobs in distant places only for maintaining their social status in their native place.

This research also brings to the fore that the Muslim rickshaw pullers mostly belong to OBC community. Global Environment and Welfare Society Delhi has submitted a project report to the Planning Commission that has brought out existing socio-economic differentials and unemployment problem among Muslim and other backward classes. The findings of the Sachar Committee Report state that Muslims in India are economically backward and have

high proportion of their working population in the unorganised sectors. In several cities, they are engaged in petty jobs such as rickshaw pulling, taxi driving, shop keeping, construction work and other manual work. There are several such “industrial guilds” like Halwai (sweet makers), Idrisi (tailors), Gaddi (milkman), Qureshi (Butchers), Ansari (cloth-makers), Dhobi (washer man) and other such petty workers.

State of Domicile and Religion of Rickshaw Pullers in Delhi (2009-2010)

| States | Religion of Rickshaw Pullers | | | | | | | | | |
|-----------------------|------------------------------|------------|-----------|------------|----------|------------|-----------|------------|------------|------------|
| | Hindu | | Muslim | | Sikh | | Christian | | Total | |
| | No | % | No | % | No | % | No | % | No | % |
| Bihar | 137 | 39 | 58 | 63 | | | | | 195 | 43.3 |
| Uttar Pradesh | 121 | 34.5 | 22 | 23.9 | | | | | 143 | 31.8 |
| West Bengal | 51 | 14.5 | 7 | 7.6 | | | 1 | 100 | 59 | 13.1 |
| Delhi | 15 | 4.3 | 2 | 2.2 | 2 | 33.3 | | | 19 | 4.2 |
| Madhya Pradesh | 5 | 1.4 | | | | | | | 5 | 1.1 |
| Uttaranchal | 4 | 1.1 | | | | | | | 4 | 0.9 |
| Jharkhand | 3 | 0.9 | 3 | 3.3 | | | | | 6 | 1.3 |
| Rajasthan | 3 | .9 | | | | | | | 3 | 0.7 |
| Haryana | 1 | 0.3 | | | 2 | 33.3 | | | 3 | 0.7 |
| Punjab | | | | | 2 | 33.3 | | | 2 | 0.4 |
| Nepal | 11 | 3.1 | | | | | | | 11 | 2.4 |
| Total | 351 | 100 | 92 | 100 | 6 | 100 | 1 | 100 | 450 | 100 |

Source: Computed from field work data (October 2009 to January 2010)

Figure 3.4 portrays the percentage distribution of respondent rickshaw pullers by educational level in Delhi. Most of them (more than 60 per cent) are illiterate, only 13.3 per cent have completed primary level of education and only 20 per cent of them have studied up to the middle level (i.e., up to Class 8th), while only less than 8 per cent have completed matric or higher levels. On investigation it was found that most of the illiterate rickshaw pullers come from the rural areas where they had been working as agricultural labourers or from urban areas where they had worked in factories in their childhood. Due to poverty and lack of awareness they had remained out of school without proper education.

Out of the total sample population, 78.9 per cent of the population is married, 20.7 per cent respondents are unmarried and 0.6 percent are either widowed or divorced. Out of total 149 respondents in the age group below 25 years, 53 per cent are married, 47 per cent are



unmarried. The percentage of married rickshaw pullers increase with the increase in age group, 87 per cent of the total respondents are married against only 12.3 per cent unmarried in the 25-34 age group. In the higher age groups, more than 96 per cent are married and only 0.9 per cent respondents were reported as either widowed or divorced.

Figure 4.1 shows distribution rickshaw pullers in Delhi by place of birth. It is clear from the table that the highest percentage rickshaw pullers (43.3 percent) belong to Bihar followed by Uttar Pradesh (31.8 percent) and West Bengal of (13.1 percent). Delhi has been recorded as the place of birth and the place of enumeration by 4.2 percent of the respondent only. Some people from Nepal too are plying rickshaws in Delhi and they contribute 2.4 percent of the total sample population. People belonging to Jharkhand, Madhya Pradesh Rajasthan, and Haryana all together contributed about 7 percent of the total sample. These states have insignificant contribution.

Rickshaw pullers are no exception; most of them have left their villages due to economic adversity. Scarcity of agricultural land and low productivity in the agricultural sector drive out young males from villages towards big cities like Delhi. During the survey, rickshaw pullers have given various reasons behind their migration. Most of the rickshaw pullers are seasonal migrants (23 percent) who come to Delhi during the lean season of agriculture and go back to villages at the time of harvesting and sowing. Out of the total respondents, 23 percent have come to the city due to low wage rate and irregularity of jobs in the agricultural sector. Moreover, 16 percent respondent reported they do not possess agricultural land; 15 percent of them have small and marginal land holdings which are unproductive for cultivation, and 7 percent have left their rural homelands due to natural calamities like severe floods or droughts which have destroyed their lands and properties. Among them, only 2 percent have reported that they came to Delhi because their parents or families have decided to shift their residences to the city.

“I was earlier working in a jute mill near Kolkata. Few years ago the mill was closed due to constant labour strike. Initially I hoped that it would be reopened soon, after one year the hope had gone and I started searching for jobs in other mills. As I was not highly educated and did not have any special skill, I could not find out job. One of my relatives advised me to go to Delhi where I might find some job. Two years ago, I came to Delhi, but could not find any other job except rickshaw pulling. Though it is a laborious activity, but at least it yields Rs. 4500 to 5500 per month and I can send half of my income to my family living in Maldah.”



Said Subroto Mahato, a 39-year-old rickshaw puller standing in the rickshaw stand near Old Delhi Railway station.

“Delhi Cycle-Rickshaw policy 1994” and Its Critical Appraisal:

“Delhi Cycle-Rickshaw policy 1994” a scheme for the issuing of cycle rickshaw licenses to pullers cum owners was formulated by the Municipal Corporation of Delhi in accordance with the MCD cycle rickshaw byelaws passed in 1960 and amended in 1976; guidelines were laid down by the Supreme Court of India in its Judgment of August 5, 1980. The scheme was extended to the whole territory of MCD Delhi except the area specifically excluded or banned for plying cycle rickshaws. According to the scheme, 15 percent of the licenses will be reserved for the scheduled castes and 7.5 percent for the Scheduled tribe population. The most interesting part of this scheme is the issuing of an eligibility certificate for taking loans. MCD will issue a certificate to the applicant or rickshaw puller which will help him in applying for loan to the Bank (loan up to Rs. 900) and in special cases for a large sum according to the increased cost of cycle rickshaw. The scheme exists only on paper and pen. Rickshaw pullers are not aware of the scheme and those who are aware of the scheme cannot utilise the facility. There are serious bottlenecks that go against the policy of Municipal Corporation of Delhi. These are given below:

MCD charges a fixed fee for issuing licenses to the rickshaw pullers and they have to submit a copy of domicile certificate for getting licenses. As a proof of residence, they can submit the photocopies of passport, ration card, voters’ card or recommendation letters from a renowned citizen or MP or MLA or local Counsellor of MCD. It is very difficult for newcomers to get a proof of domicile or recommendation letter. Since 93 percent of the rickshaw pullers come from outside and do not stay in Delhi for a long time, it becomes difficult to access these documents. Apart from this, most of the rickshaw pullers are not aware of this policy. Therefore, they hire rickshaws from contractors on daily rent basis and do not have valid licenses. If MCD confiscates such vehicles, rickshaw pullers have to pay a heavy amount of fine and may lose the vehicle forever. Therefore, the poor rickshaw pullers who are mainly the seasonal migrants become the worst victims of the discriminatory policies and corruption. According to the MCD bye laws nobody can own more than one rickshaw except the handicapped and the widow. However, most of the rickshaw owners have more than one rickshaw. Therefore, their business has no legitimacy. Most of the rickshaw owners in Delhi have more than 25 rickshaws; this figure also goes up to 400 or 500 in certain cases. Rickshaw



owners acquire fake licenses under different names for each rickshaw. The current rickshaw policy of the rickshaw pullers does not investigate the aspect of extricate rickshaws –owners from the illegal business of running their rickshaw illegitimately.

The current rickshaw policy does not provide basic facilities to the rickshaw pullers like provision of safe drinking water, proper latrine or toilet facilities and the provision of adequate space for rickshaw parking. The rickshaw unions are also aloof about these issues. The policy does not care about migrant rickshaw pullers who occasionally come to the city for pulling rickshaws. They do not have residence proof and are not eligible to get licenses from the MCD. A sustainable transport system must provide mobility and accessibility to all urban residents with a safe and eco-friendly mode of transport. For example, if a large section of the population cannot afford to use motorised transport either private vehicles or public buses, they have no option other than to walk or use bicycles and rickshaws to reach their destination. Pedestrians, cyclists and non-motorised rickshaws are the most critical elements in a mixed traffic. If the infrastructure design does not meet the requirements of these elements, all modes of transport would operate in suboptimal conditions. According to “Household Travel Survey in Delhi” (Operation Research Group 1994), approximately 28 percent of the total households in Delhi have a monthly income of less than Rs 2000. For these people cycling and walking are the only logical options.

Representation of Migrants voices by Unions and its limitations

No community is devoid of problems. Difficulties that persist at a personal level can be sorted out individually, but those that exist at a macro level can only be encountered through a collective and unified effort. While some issues get solved by discussions at the political level, others require agitations and campaigns as solutions. It is here that the need for an organisation is felt. Rickshaw drivers, rickshaw owners and rickshaw mechanics –all feel that they are not unionised, and this point is further strengthened by the fact and figures that have come to the fore through the primary survey.

Out of the total respondents, 92 percent rickshaw pullers have no knowledge about rickshaw unions in Delhi. There are several reasons behind this. For instance, people are not alert enough about their rights and ignorantly bear affliction accepting their hardship as their destiny. Moreover, in Delhi there is a scarcity of strong rickshaw unions that can help and keep constant contact with rickshaw drivers. Very few rickshaw drivers know how much money need to be spent in getting a rickshaw legalised by the MCD laws (locally known as ‘*passed*



rickshaw'). Most of the rickshaw pullers in Delhi also are not aware of the challan tariffs. Whenever Police and MCD workers impound rented rickshaws, most of the time the owners go to take their rickshaws from the authority and pay the charges. The owners pay money from the rickshaw pullers' pockets. If the owner cum puller's rickshaw is impound by the MCD officials, the rickshaw owner has to go collect his rickshaw from the MCD office and has to pay the fine.

Delhi Rickshaw Pullers Association: This organisation is situated in Tagore Garden, New Delhi. It is headed by Chander Singh Mehrat (General Secretary). The organisation has come into existence in 1982. Mehrat is a graduate and has been driving rickshaws since the last nine years. Today 8,200 rickshaw pullers are the members of his association. Mahrat has reported about the birth of this association.

“According to Mahrat, A few of us used to drive school children home. One day a fellow –rickshaw-wallah was slapped by a policeman. Later when he narrated the incident to us we realized that for encountering police terror we need a strong organisation. Thus we consulted Mr B.C Gangully, an eminent social worker, aware of legal subtlety, and got the organisation registered on 2 January, 1982. That very year around 60-70 rickshaw drivers became our members. This association empowers rickshaw drivers to fight for their problems and against the police atrocities. Even now if someone behaves rudely with a rickshaw puller or abuses or beats him up, other rickshaw–drivers instantly unite as against him to save the victim. This attitude has affected hooligans and police alike who think twice before harassing rickshaw drivers unnecessarily”

Delhi Rickshaw Chalk Union: This was established on 22nd January 1982. It is situated in Amarpuri, Nabi Karim, New Delhi. This union has 40 branches and 17,000 rickshaw drivers as members. Alam Ansari is the president of this union. Ansari pointed out that there are 5 lakh rickshaw drivers in Delhi. He stated that he came in Delhi in 1966 and drove rickshaws for one and a half year. In those days rickshaw drivers faced four kinds of problems –police atrocities, oppression from Municipal Corporation officers, harassment by the anti-social elements and pressure exerted by the rickshaw contractors. These created awareness against odds.

Most of the rickshaw pullers are not aware of rickshaw unions and they have no clue what these unions do for them. Only two respondents in West Delhi MCD zone have stated that they have joined a local rickshaw union (Rajdhani Rickshaw Pullers' Association) whose office is

situated in Tagore Garden. They have licenses issued by the union and these licenses are equivalent to MCD license.

“Earlier when I did not belong to any union, almost every day I had to face police harassment and verbal assaults from passengers for reducing the fare. Two years ago, one of my friends motivated me to join Rajdhani Rickshaw Pullers’ Association. As I have enrolled my name in this union, they issued me a license and now my rickshaw has a pass and hence neither police nor MCD officers can harass me. I am trying to make my colleagues aware about the union, but the main problem is that most of the rickshaw pullers come for few months and do not bother to join unions,” replied Ramesh Singh Thakur, a 28 years old rickshaw puller from Madhya Pradesh.

Cycle Rickshaw Pullers–Owners’ Welfare Association (West Zone): The vice president of this organisation, **Suresh Kakker** opines that *“there are two main problems for the rickshaw drivers in Delhi, one is the Municipal Corporation, and another is the Traffic Police. Right now, we are more concerned about traffic police that is prohibiting the entry of rickshaws on more and more roads. At least the Municipal Corporation is only bothered about non-licensed rickshaws now and is not bothering the licensed rickshaws anymore. Earlier, even the licensed rickshaws were caught arbitrarily on any pretext by the traffic police. MCD seizes rickshaws from the no-entry zones and shows them as abandoned. Every day as many as 300-400 rickshaws are confiscated and kept in the police custody. However, most of the vehicles disappear mysteriously from police custody. Are they secretly sold off? No one knows!”*

MCD officers of Hackney Carriage Department of Delhi: Key persons interviews have been conducted with of two MCD officials in Delhi Town Hall for documenting of the various policies and programmes related to rickshaw pullers. They are Shri Captaan Singh (Superintendent of the Hackney Carriage Department, MCD), and Rajesh Dogera(UDC) in Hackney Carriage Department, Town Hall, Delhi. According to them, no official survey has ever been conducted on rickshaw pullers but roughly one can say that there are 5 lakh rickshaw pullers working in Delhi. The Municipal Corporation of Delhi has been divided into different Zones and rickshaw licenses are provided to the rickshaw pullers for a particular zone. Delhi Cantonment area and the NDMC (New Delhi Municipal Corporation) areas are totally out of bound for the rickshaw pullers. In every MCD zone there is a fixed quota for the rickshaw licenses and the colour code have been marked for each MCD zone. Every year Citizen Service Bureau (CSB Branch of MCD) issue licenses to Rickshaw pullers. At present, the total numbers



of license issued by the MCD officers is 89,429 (Source: RTI). Rickshaw- supervisors of the Hackney Carriage department of the respective 12 Municipal Zones of the MCD (which functions under the control and supervision of Administrative Officers of the respective Municipal Zones), keep the records of the rickshaw pullers. Rickshaw pullers who are eligible to get rickshaw licenses according to the MCD by laws are only provided with it. Currently the MCD is not issuing fresh licenses any more to the rickshaw pullers, because they have already issued the maximum number of licenses.

Delhi has 403 notified rickshaw stands. Several questions have been asked to the MCD officials to judge their attitude towards the rickshaw pliers. No workshop was found to be held on for rickshaw drivers for informing them about the policies and programme which can affect their livelihood. The MCD officers have a mixed attitude towards this three-wheeler vehicle, they consider that it is an essential mode of transport for some parts of the city, especially in the walled city areas and narrow by lanes, but according to them rickshaws may increase traffic congestion on main arterial roads (List given in Annexure no 6). Therefore, rickshaws and trolleys should be banned on busy roads. MCD officers also opined that they confiscate only those rickshaws whose owners do not possess valid licenses. Contractors or rickshaw owners issue fake licenses in the name of the rickshaw puller and most of the rickshaw pullers are not aware of the fact, because, they are seasonal migrants in the city.

Dhirendra Kumar, a 32-year-old rickshaw puller from Bihar broke the silence and stated, “If you come next Friday, you will see the repetition of today’s event. Police frequently raid the area where we ply rickshaws. Every week we have to pay a heavy amount of fine for escaping police harassment. If you do not pay the fine you have to stay in lock-up for longer duration and we feel lucky if we escape the beating.” He further narrated his worst experience of police harassment. “That time I was new in this occupation and on one Friday I was arrested for not having a license. I told them that I was new to this city and had no license, I have hired the rickshaw. The policeman asked me to pay Rs.100 as fine, but I did not have. They forced me to get into the van and took me to the lock-up for the night along with petty thieves. I faced severe beating just like a thief. Next morning the thekadar came to the police station and recused me and took back the rickshaw by paying fine. I still feel ashamed to think that I had to spend a night with criminals while I was completely innocent.”

“Sir, I came to Delhi from my village in search of livelihood so that I can provide my family a better life. Alas, here I am doing rickshaw pulling which is a rightful occupation, but I am treated here as a criminal.”

In Delhi, there is no notified place for these illegal rickshaw garages, but the thekadars keep these rickshaws on public places or open spaces. Some thekadars tie their rickshaws with chains to the lamp posts or electric posts for avoiding theft or burglary. Thekadars try to keep details of the rickshaw pullers for avoiding cheating. If the puller does not show up for two three days, they find out the person and forcefully acquire the rent. Therefore, thekadars usually do not rent out their rickshaws to the person without guaranters. In case of a fresh migrant or a newcomer his friends or fellow villagers who are plying rickshaws for long time usually become the guaranters. Thekadars generally do not keep any deposit or security money before renting out their vehicles. In this business, social network, and mutual understanding play most important roles.

Availability of Social security scheme and its Critical Appraisal

In India, majority of the social security schemes target a small segment of workforce engaged in the organised sector which constitutes hardly 7 percent of the total workforce of the country. The rest 93 percent of the workers in the unorganised sector have virtually no access to any social security. Thus, millions of workers in the unorganised sector are currently excluded from the coverage by any meaningful social security scheme. So, there is a great challenge before the country in providing social security to the workers in the unorganised sector.

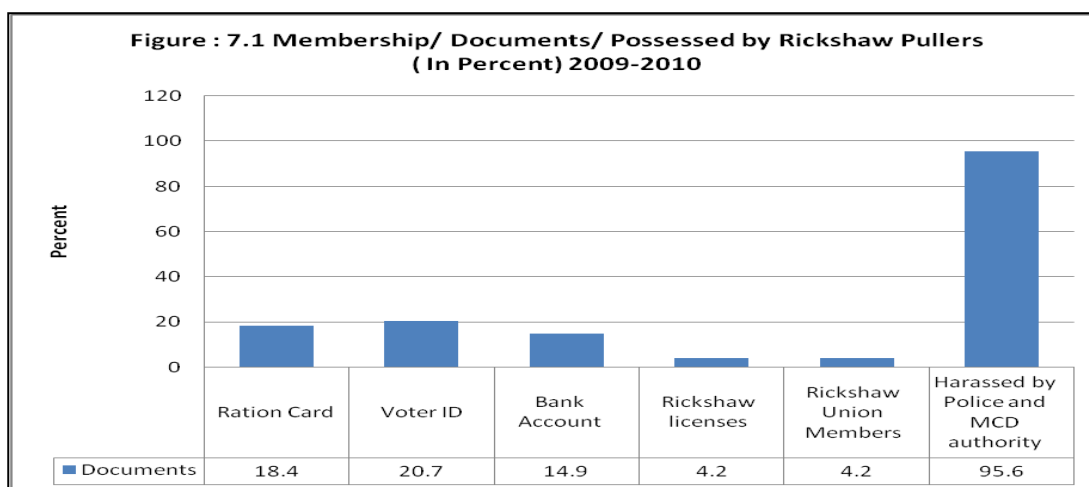
The unorganised sector is too vast and complex in nature. It consists of numerous occupation groups like landless agriculture workers, construction workers, weavers, artisans, fishermen, head loaders , railway porters, barbers , bidi workers , rickshaw pullers , self-employed persons and many more. The rickshaw pullers therefore, the subject of the present study, also come under the ambit of unorganized sector.

National Academy for Training and Research in Social Security had conducted a survey in 2007 regarding social security for the rickshaw pullers in Delhi. Apart from identifying the priority issues regarding the rickshaw pullers in Delhi and suitable products for meeting their social security needs, the mandate of the study was also to simultaneously implement the above-mentioned schemes on a pilot basis in a limited way to test their suitability, feasibility and extension to the entire target group. The project team, on its part, made sincere efforts to implement the scheme on a pilot basis. From amongst the proposed scheme, the study group

selected a Self-Help Group (SHG) and Janshree Bima Youjna for actual implementation in the field.

The field survey revealed the fact that none of the rickshaw pullers were included in any social security scheme of the Government. But they are subject to all types of insecurities and vulnerabilities of life, viz, loss of income due to loss of employment, accidents leading to injury or death, illness, lack of provision for old age, health problem of family members and problem of education of children etc. Therefore, it is evident that rickshaw pullers are in need of both protective and promotional security. None of them are aware about the welfare schemes such as LIC and Janshree Bima Yojana run by the state and central government.

Emperical data shows that most of the surveyed rickshaw pullers in Delhi (95 percent) are not members of any union. Only about 19 percent of the respondents possess ration cards and most of them reside in the city permanently. Furthermore, only 15 percent of the respondents have their bank account and 95 percent of the rickshaw pullers reported that they had been harassed by the traffic police and MCD officials. They also complain that they do not receive any financial assistance from the Municipal Corporation where they live and work presently or from the Panchayat areas from where they have migrated.



Source: Computed from Primary Survey (October to December 2009)

They are also not aware of social security schemes like State Assisted Scheme for Provident Fund for Unorganised Workers (SASPFUW) introduced by the West Bengal Government in 2001, or Janashree Bima Policy of Life Insurance Corporation of India introduced in August 2000.

It has been revealed that most of the rickshaw pullers do not get any benefit from any social security scheme. But they are subject to all type of insecurities and vulnerabilities of life viz, loss of income due loss of employment, accidents leading to injuries, permanent disability or death, illness, no formal saving facility, lack of provision for old age, health problems of



family members and dearth of money for education of their children, housing facility, lack of financial assistance or micro credit facility. That is why they are in need of both protective and promotional security.

There are certain reasons for not having access to any formal social security measures:

1. Most of the rickshaw pullers are illiterate and migrants in Delhi, they are not aware of any programme related to financial assistance. Neither any political party, nor any government or non-government agency, has informed them about these social security measures that are available to them.
2. There is also a problem of identity proof. Most of the rickshaw pullers in Delhi are seasonal migrants (about 95 percent) they have no voters ID card or ration card which can be used as a residential proof. Hence, they do not get access to licenses or any social security schemes.
3. Rickshaw pullers are heterogeneous people; they are neither united nor unionised. Political parties are also not interested about their welfare, because they do not form a strong vote bank. Rickshaw pullers are mainly seasonal migrants and do not cast vote in the same MCD zone where they are working or residing.

Conclusions

As per above detailed level analysis it could be concluded that mostly rickshaw pullers belonged in this occupation belonged to the marginal or very deprived social groups (Scheduled caste and others backward caste). Most of them migrated from their place of origin for better hope or to get source of livelihoods for their family members as many do not possess the skill or training and have not well educated, this occupation provides them instant source of livelihood. They come from very poor rural backgrounds and have found rickshaw pulling to be somewhat effective as an avenue to bring them out of poverty. According to the survey, rickshaw pullers mainly come from two North Indian states (i.e., Bihar and Uttar Pradesh) and West Bengal. Bihar alone accounts for nearly half of the migration followed by Uttar Pradesh and West Bengal. Most of the rickshaw pullers are Hindus and rest are Muslims. It is interesting to note that, majority of the Muslim rickshaw pullers come from Bihar and Uttar Pradesh. Apart from Bihar, Uttar Pradesh and West Bengal, other neighbouring states of Delhi like Punjab, Haryana, and Rajasthan generate very a smaller number of rickshaw pullers migrant. Therefore, it can be said that rickshaw pullers are mainly coming from economically and industrially poor districts of the states. May rickshaw pullers have faced different forms of the exclusion in the



urban labour market. They were not adequately accounted for the urban labour market. Rickshaw pullers are not entitled to get the basic minimum facilities, not part of the urban welfare policies & programme and policies. They have excluded in many ways by the implemented of the rickshaw bye laws and local contractors who run or controlled this rickshaw industry. Because they are not unionised and not belonged to state domicile of the destination states. They faced multiple vulnerabilities or exclusion by the administrative points of views.

References

- Deshpande, S. and Deshpande, L., 1997, Gender Based Discrimination in the Urban Labour Market in India. The Indian journal of labour Economics, Vol.40, No.3.pp 545-562.*
- Duraiswamy, P. and Narsimhan, S., 1997, Wage Differentials between Migrants and Non-Migrants and Discrimination in Urban Informal Sector in India, Indian Journal of Labour Economics, Vol, 40 (2). pp175-85*
- Srivastava, R., 1998, Migration and the Labour Market in India. The India Journal of labour Economics. Vol. 41, No.4.pp 583-613.*
- NCEUS., 2007, Reports on Conditions of Work in Promotion of Livelihood in the Unorganised Sector New Delhi.*
- Planning Commission, 2001, Socio-Economic Disability and Unemployment Problems among Muslims of other backward classes, Global Environment and Welfare Society.*
- Sacher Committee Report, November, 2006, Social, Economic and Educational Status of Muslim Community of India. Prime Minister's High Level Committee, Cabinet Secretariat, Government of India*
- NCEUS., 2007, Reports on Conditions of Work in Promotion of Livelihood in the Unorganized Sector New Delhi.*
- NATRSS, 2007, Report on A study of Social Security Scheme for Rickshaw Puller in Delhi, New Delhi.*
- Bagchi, K. K., 2006, Incidence of Poverty and Need For Social Security Among Rickshaw Pullers And Construction Workers: A Micro Level Study At Siliguri Town.www.igidr.ac.in*

LOCATING VULNERABILITY OF INDIA'S STRANDED TRIBAL MIGRANT WORKERS DURING THE TIMES OF COVID-19: A STUDY IN TRIBAL DISTRICT OF GADCHIROLI IN CENTRAL INDIA

Prof. Dhanraj A. Patil

Professor and Head, Department of Sociology, Gondwana University, Gadchiroli, Maharashtra. dr.dhanraj9@gmail.com

Abstract

The unplanned lockdown enforced to control the spread of the coronavirus disease 2019 (COVID-19) and its further outbreak has caused an economic catastrophe in the lives of millions of migrant workers who work in the informal sector. According to the Employment-Unemployment Survey 2015-16, more than 80 per cent of India's total workforce is employed in the informal sector, of which a third are casual workers. In particular, the issues of social protection of tribal migrant become more severe due to their socio-cultural and geographical vulnerabilities. It is in this context an attempt has been made to analyse crucial facets of vulnerabilities of migrant tribal workers, aroused due to the invocation of impulsive lockdown imposed by state in the remote tribal district of Gadchiroli and further tries to capture how absence or failure of social protection is transpired as one of the solemn factors in determining the vulnerabilities of migrant tribal workers. The study explores livelihood, economic, socio-psychological and other core vulnerabilities of tribal migrants by using qualitative methods. The study demonstrates that, India needs to think of an alternative economic paradigm with locally applicable job and skills strategy. It is in this context, the study finally provides five integrated-welfare-mix policy actions for social protection.

Keywords: COVID-19, tribal migrant workers, vulnerabilities, social protection, India.



Scholarly Research Journal's is licensed Based on a work at www.srjis.com

I. Introduction

The COVID pandemic has plunged millions of migrant workers on the edge of deep vulnerabilities and forced for reverse migration. So far one crore 43 lakh people have been infected with COVID-19 worldwide and more than six lakh people have lost their lives. There are more than 500 million tribals living in more than 90 countries, who have deep ties with their own culture, language and environment. But tribals, like other weaker groups, are facing many challenges. They lack political representation, live on economic margins and have no access to health, education and social services. India is one of the severally affected countries



by COVID-19 at global level. However, the scale and impact of vulnerabilities due to (COVID-19) on various spheres and social groups are hitherto completely not explored. It has been learnt from history that the impact of every crises on human communities are not similar. Particularly, marginal and indigenous-tribal communities living on the margins are unlikely to be considered as major victims of COVID-19. India has 104 million tribal population, estimating 8.6 per cent of total population as per 2011 census (Rajan, 2012). According to Government of India Report (2018) 104 million tribal people in India are largely concentrated in ten states and 809 tribal dominated blocks including Gondwana district of Maharashtra state where majority of tribal groups subsists. It is distressing to note that more than half (55 per cent) of India's tribal inhabitants left their traditional residential tribal-zones and residing out of their 809 tribal dominated blocks. The prime reason which is eliciting this exodus is livelihood crisis. The sustainability of livelihood dependency on farming and forest resources is becoming unstable and not enough to survive and sustain tribal families. Owing to absence of alternative livelihood resources tribal groups are joining informal labour force in urban areas which is turned as an ethically doomed-hell (Rao & Mitra, 2013). From social protection framework, whatever constitutional human rights bestowed upon them are largely absent in social policies of state and are expelled to treat as a productive citizens. Therefore, in-fact, workers viewed migration as an alternative ways of social protection other than the edge of state (MacAuslan, 2011). What more alarming is that, already distressed and vulnerable tribal migrants due to emergence of COVID-19 further lost their right to livelihood, financial security, family cohesion, shelter, food and many more after return migration. It has equally demonstrated the infirmity of state social protection measures towards migrant workers who constitutes 450 million more than 90 per cent of India's workforce and played a pivotal role in strengthening India's US\$2.9 trillion economy (Sengupta & Jha, 2020). The erosion of state welfare social protection measures in the context of COVID pandemic and the obligation of protection of basic rights of migrant workers have yet again come to the force. This paper seeks to explore ground level experiences of tribal migrant workers, migrating from a tribal-dominated remote district of Gadchiroli, Maharashtra state to three different Indian states namely: Telengana, Madya Pradesh and Chattisgarh. In the light of above backdrop, this paper is centred on two interlinked research questions: first, to empirically explore what are the crucial facets of vulnerabilities of migrant tribal workers, belonging to Scheduled Tribes (ST's); and Nomadic-denotified Tribes (NTDNT's), constitutionally recognised as socially



and economically underprivileged groups, during the times of unprecedented lockdown and post-lockdown imposed by the state. Secondly, at conceptual level the paper tries to capture, how the absence or failure of social protection is emerged as a solemn factor in determining vulnerabilities of migrant tribal workers across study locale, this aspect has basically remained unstudied, so far. The paper is structured into five sections. Section 2 delineates methodological and conceptual framework, whereas Section 3 presents core body of analysis locating livelihood, economic, socio-psychological and other core vulnerabilities. Section 4 analyses plights of migrant workers from social protection framework and suggest specific inputs for social policy implications. The final section critically examines social protection in the context of Covid-19 and put-forward integrated foresighted approach.

II. Methods

The study relies on rapid qualitative assessment (RQA) method. It is defined as intensive, focused qualitative inquiry using mixed methods and to quickly develop a preliminary understanding of a situation (Given, 2008). This study holds two distinct stages: at first, a socio-geographical mapping was carried out to collect data related to concentration and context of migrant workers. This has helped to locate six intensive migrant villages across three talukas in Gadchiroli district namely i) Chamorshi ii) Sironcha and iii) Aheri. At second stage, actual data collection was carried out in two sets 1st to 15th June 2020 and 15th to 30th April 2021 in order to comprehend length, pattern and micro-level vulnerabilities of migrant tribal workers due to COVID induced lockdown and associated restrictions imposed by Central and State Government. The RQA consists with 90 migrant tribal workers particularly male family head selected by accidental sampling procedure. Primary data was collected by qualitative means such as observation, semi-structured interviews and diary writing. Likewise, in order to gain deeper data gatekeeper interviews were also conducted¹. Similarly, to draw policy implications interviews of representatives of senior development practitioners, bureaucrats, market consultants and civil society actors have also been incorporated. Interviews were conducted in Gondi, Marathi and Hindi later on translated in English and then analysed thematically for further analysis.

Conceptual setting

The paper locates vulnerabilities of migrant tribal workers from the framework of social protection. Although the concept of social protection varies according to societies and institutions; this study thus adopts an all-inclusive conception as embedded in International



Labour Organisation, Constitution of India and mainstream development discourse as: ‘social protection is a set of public programs that intends specific actions to defend the vulnerable from livelihood risks and improve their social-status and rights; with an overall aim to reduce the economic and social vulnerabilities of poor, voiceless and marginalised groups’ (Devereux & Sabates, 2004; ILO, 2004). The international discourse on social protection deems migration is the prime basis of workers vulnerabilities as terrestrial, spatial, socio-political and cultural (Kabeer, 2002; Sabates & Feldman, 2011). However, MacAuslan(2011) distinguishes vulnerabilities of migrant workers as migrants-specific, migrants-intensified and bureaucratically forced. The framework of social protection amplifies its horizons from wellbeing and livelihood security and asserts very fundamental aspects of human being such as perception of protecting human dignity, labour and respectability as a legitimate citizen (Rao, 2014). This aspect is emerged as a prime factor especially during reverse migration due to COVID pandemic and largely unseen, which can be brought to light.

Struggle for citizenship and legitimate needs

The migrants confronts with multiple disadvantages, the state imposed COVID restrictions once again re-accentuated that social protection is not merely a scaffold of policies and legal formulations rather is operationalised via a systematic political course of negotiation and struggle(Prasad & Aleyamma, 2011). From Fraser’s (1989) point of view in a typical post liberal welfare state, there are manifold demands on state assets, therefore citizens needs are contested and politicised and satisfaction of the needs of multiple interest groups citizens are judged on the basis of whose voices are more relevant. Wherein, the voices of poor migrant workers are positioned as ‘dependent citizens’ rather than ‘legitimate citizens’ (Fraser & Gradon, 1992). The process further leads towards struggle for establishing their rights and needs as a legitimate citizen under social protection framework. On the other hand, since the framework of social protection is an embryonic concept both Governments and societies are aware to explore sustainable alternatives to solve structural socio-economic and political predicaments. Changing approaches in social policy sphere such as an integrated or welfare mix approach may open ways for an alternative paradigm that will be more inclusive and socially responsible to people of all groups mainly marginal sections which will also allow more equitable access to social protection and social services(UNESWA, 2014:iii). Thus, the above conceptualisation facilitates researcher to capture vulnerabilities of tribal migrant



workers during the times of COVID and foresee an alternative path for acceding social protection as critical human rights for the welfare of tribal migrant workers.

III.COVID-19 and vulnerabilities of tribal migrant workers

This section tries to analyse crucial facets of vulnerabilities of tribal migrants during the times of COVID such as: i) livelihood and economic ii) socio-psychological iii) health iv) food and nutrition insecurity and v) shelter. Before going to analyse above vulnerabilities, it is expected to recognize broader context of the problem. The process of migration has an age-old history. But the types, causes and groups who migrate from source to destination differs in nature. In this milieu, tribal migrants constitute altogether different dynamics than other migrant groups due to their inherent cultural and biogenetic features as rightly reflected in table 1.

Table.1: Salient features of tribal migrants

| | |
|---|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 | Tribal migrant workers are more vulnerable and treated worst than others at their workplaces due to their socio-cultural and distinctive primitive socialisation. |
| 2 | They represents with very minimum exposure to urban culture and working tactics of capitalist ecosystem. |
| 3 | Due to distinct language they are pronged to face communication and bargaining abilities while job seeking. |
| 4 | Due to lack of modern saving, transaction practices and market linkages they are forced to fraud while transferring money, purchasing and searching jobs by contractors. |
| 5 | They are typically young migrants who migrate with groups and family. |
| 6 | Cash-earning jobs provide immediate relief and satisfy primary needs of tribal families hence become key factor for migration. |
| 7 | With reduced forest coverage, neo-liberal policies and increasing loss of their traditional livelihoods have automatically taken greater importance. |
| 8 | The failed developmental paradigm and lack of social protection policies pushes tribal population to migrate to fight for poverty and livelihood security. |

Source: Author's field work

The above features put-forth deeply rooted realities of tribal migrants in which their sorrows are imbedded. With a primary objective to explore vulnerabilities of tribal migrants due to forced reverse migration the study locates following three primary aspects of tribal migrants for further analysis.



Table.2: Primary characteristics of tribal migrants

| Primary characteristics | Frequency N-90 (%) | Ranking |
|---------------------------------------------|-----------------------|---------|
| Social Category | | |
| 1. Scheduled tribes(ST's) | 82.22 | I |
| 2. Nomadic and Denotified Tribes (NT-DNT's) | 17.78 | II |
| Average length of migration | | |
| 1. >10-08 Years | 12.22 | IV |
| 2. >08-06 Years | 35.55 | I |
| 3. >06-04 Years | 30.00 | II |
| 4. >01-04 Years | 22.22 | III |
| Mode of Returning | | |
| 1. By Public Bus/Train | 24.44 | III |
| 2. Private sharing Taxi | 02.22 | IV |
| 3. Private Goods Transport | 41.11 | I |
| 4. By walk | 32.22 | II |

Source: Author's field work

Gondwana region is largely dominated by primitive tribes such as *Madia, Gond, Pardhan* and *Kolam* therefore their presence is adequately reflected in study samples (82.22 per cent). Likewise, (17.78 per cent) of respondents were nomadic and denotified tribes. Since, borders of Gadchiroli district connect with Telengana and Chattisgrah there is a presence of few NT-DNT groups in this region. As far as the length of migration is concerned it is observed that majority of them are semi-long-term migrants having the history of 08-06 Years (35.55 per cent) and 6-4 Years (30.00 per cent) followed by 1-4 Years (22.22 per cent) and 10-08 Years (12.22 per cent) predominantly to work as construction workers, factory workers, hotel workers, porters and semi skilled workers in markets. Mostly they migrate to places such as Hyderabad, Raipur, Mumbai, Nagpur and Bhopal. Initially, government suspended public transport system therefore majority (41.11 per cent) of migrants preferred to return their home by private goods transport system. This has although provided an alternative transport system but they are forced to pay huge travelling cost hence whatever money they retained was spent on travelling. Later on, Government provided short-term packages like releasing travelling restriction and opened special trains and public transport buses nearly (24.44 per cent) of migrants returned with special trains and public transport. However, respondents revealed that their contractors did not pay salaries and advances in such a challenging situation therefore they have no alternative to accept inhumane travelling on foot (32.22 per cent) accompanied with their wives and children with on an average 150 to 250 kilometres. Migrants also stated



that the return journey was filled with vary inhuman experiences such as physical abuse, exclusion, unavailability of food and water.

Livelihood and economic vulnerabilities

The pandemic has created multiple deprivations among migrant tribal communities. With a prime hope to survive migrant families returned to native places. The RPA explores that return migration has created massive vulnerabilities as it has absolutely decimated their jobs and located their livelihoods at high risk. Some of the prime vulnerabilities have been presented in table 3.

Table 3: Covid-19 and characteristics of livelihood and economic vulnerabilities

| | |
|---|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 | Lack of assurance to get daily wages forced to accept exploitation by intermediary and underpaid jobs. |
| 2 | Increased indebtedness and anxiety pushed to perform inhuman and undignified work, with scant concern for life and wellbeing. |
| 3 | Uncertainty of wages under MGNREGA created financial insecurity, sudden increase in labour demand created paucity of job cards and new work-sites. |
| 4 | Lockdown has also ruthlessly affected their peak season for traditional forest based livelihoods. |
| 5 | Forced to accept of new livelihoods (Tea stall; vegetable vendor; poultry; bamboo making) lack of professional skills created hurdles to acquaint with while cultural ethos do not permit them to beg. |

Source: Author's field work

Lack of assurance to get daily wages after return migration has caused multiple livelihood vulnerabilities. Majority of tribal migrants are having marginal land-holdings or landless. The Indian agriculture is already passing through severe agrarian crises. Particularly, Gondwana region has a predominant forest cover resulting inadequate land for agriculture along with challenges like falling productivity, water scarcity and private capital domination on forest natural resources. Therefore, compromising with underpaid job remains the sole option. During field work one of the migrant tribal workers expressed his distress in following words:

We are going through very critical conditions, to save lives of our family members we returned here but conditions are becoming more severe. Our contractors have not paid anything hence whatever fixed assets we had in terms of savings or commodities are come to end. To overcome we have taken loan



from relatives and private moneylenders. Burdens are countless like increasing fears to feed family members, indebtedness and job-wage uncertainty.

In the context of COVID induced livelihood crises, migrants are somewhat able to cope-up the situation under Mahatma Gandhi National Rural Employment Guaranty Scheme (MGNREGS). However, field insights confirm that, reverse migration has distorted the ideal demand-supply theory of micro-economics. The zones like Gondwana that earlier had negative net-migration rate at present due to sudden reverse migration created an unprecedented condition where surplus supply of semi-un-skilled labour is significantly increased. It has created stress on social security schemes like (MGNREGS) such as uncertainty of payments, low rate of job availability and job cards especially in such an indispensable conditions. This demonstrates lack of foresighted approach and apathy of local state authorities in planing and execution of obligatory social security schemes like MGNREGS and amplifies the incidences of bureaucratically forced vulnerabilities amongst the invisible migrant workers.

Apart from (MGNREGS) tribal migrants moreover have hope in their traditional livelihoods like non timber forest products (NTFP's) also termed as minor forest produce (MFP). However, due to lockdown and associated issues they are facing difficulties in collecting, managing and selling MFP efficiently. As per Forest Rights Act, 2006 (NTFP) includes plant originated produces like bamboo, stumps, brush wood, stumps, cane, tussar, honey, wax, lac, tendu, cocoons, medicinal plants, herbs, tubers and the similar to. According to Ministry of Tribal Affairs, about 100 million forest inhabitants relied on MFP's for food, shelter, medicines and cash income which is considered as a major source of livelihood (MTA, 2018). During field-work respondent expressed sufferings regarding MFP's in following way:

A large number of forest products are seasonal and therefore collection, classification and selling of these produces require pre-monsoon duration like March to May. Since this is our peak period and lockdown is imposed by the government without providing alternatives which has created economic insecurities. It has shortened our mobility to forest to collect MFP's and unable to sell at *taluka*/district due to lockdown and allied restrictions.

The aforesaid circumstances forced tribal migrants towards abject poverty. It has been confirmed by analysing their monthly income before and after returning to their source places and frequency of average daily active wages (table 4 and 5).



Table 4: Monthly Income Before and after returning to villages

| Before(N-90) | | | After(N-90) | | |
|-----------------------|-------------------|-------|---------------------|-------------------|-------|
| Income Slab | Frequency N-90(%) | Level | Income Slab | Frequency N-90(%) | Level |
| UIS: INR: 12000-15000 | 32.00 | I | UIS:INR: 4000-6000 | 10.00 | I |
| UIS: INR: 12000-10000 | 35.00 | II | UIS:INR: 4000-3000 | 12.00 | II |
| LIS: INR: 10000-8000 | 20.00 | III | LIS: INR: 3000-2000 | 44.00 | III |
| LIS: INR: 8000-5000 | 13.00 | IV | LIS: INR: 2000-1500 | 34.00 | IV |

Source: Author's field work (upper income slab (UIS) and lower income slab (LIS))

Table 5: Frequency of average Daily Active Wages (weekly)

| Frequency (Weekly) | Frequency (N-90)% | Ranking |
|--------------------|-------------------|---------|
| 4-6 Days | 13.00 | IV |
| 4-3 Days | 24.00 | III |
| 3-2 Days | 36.00 | I |
| 1-2 Days | 27.00 | II |

Source: Author's field work

It has been observed from table no 4 and 5 that, there are severe damages in terms of economic conditions of tribal migrants. As far as monthly income is concerned majority of 67 per cent tribal migrants were earlier comes under (UIS) INR 10000 to 15000 now after returning to native places the (UIS) has drastically reduced with unbelievable financial loss it ranges INR 3000 to 6000 wherein merely 22 per cent of tribal migrants survives. It means migrants facing an average INR 7000 to 9000 economic loss per-month. Whereas, the quantum of (LIS) was earlier 33 per cent at present the (LIS) has massively increased with 78 per cent migrant workers with a reduced income ability that is barely INR 1500 to 3000 which was earlier INR 5000 to 10000 per-month. This explains that migrants under the category of (LIS) are deprived of monthly income in the range of INR 3500 to 7000 per- month. Sudden reduction in monthly income creates multiple shocks to tribal migrant families similarly constraints emerged in alternative sources like MFP's engendered economic and associated exploitations. Our interview with gatekeeper explores further inner insights:



Tribal people still have barter system, they barter forest products in exchange of rice, salt, biscuits and other essential goods, but due to lockdown and fear of infection local movable traders are not coming to our hamlet's, likewise, lack of institutional arrangements exploitation on the grounds of lockdown has also increased like for one kilogram of *mahua* flowers now they are getting merely Rs.20-25 earlier it was Rs.40-45 by local trader.

Thus, what is sterner is that paucity of alternative economic avenues like MFP migrant workers facing insecurity of daily wages and jobs. It is observed that only 13 per cent of tribal migrant workers able to get full-fledged 4-6 days jobs/wages in a week, whereas majority of 63 per cent workers barely able to find jobs for 1-3 days. This scenario will switch the largest informal sector at higher risks of mass poverty and social unrest in rural and tribal parts of India. In absence of effective social protection measures the elasticity of joblessness is increasing amongst migrant tribal workers which further lead to larger income loss and associated socio-psychological vulnerabilities.

ii) Socio-psychological vulnerabilities

In India, approximately 80 per cent of country's 470 million workers are in the informal sector (Rajan, 2012). Social protection is a key mechanism to purge labour exploitation, risks and vulnerabilities by state interventions. However, heightened uncertainty of social protection measures and laxity towards migrant workers produces multiple social exclusions and vulnerabilities. Table no 6 clearly depicts scenario where migrants are at the door of modern slavery.

Table 6: COVID-19 and signs of social vulnerabilities

| | |
|---|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 | Fear to be trapped in the modern slavery; a) Forced labour; b) child labour; c)gender based violence; d)child marriage; e) increasing indebtedness; f)debt bondage g)human trafficking and slavery. |
| 2 | Majority of migrants encountered serious human right violation maltreatment, physical attack; lack of proper water, food during travelling thousands of distance. |
| 3 | Created a social stigma, social fear and new kind of exclusion while denial of decency as equal individuals and citizens. |
| 4 | Suspended education system forced children's to become more vulnerable to exploitation. |

Source: Author's field work



Data received from Gatekeeper uncovered few major concerns: i) many of tribal migrant workers after return migration are forced to work under unhuman worksites such as mining, quarrying, bricks kilns, illicit activities and women are strained to sexual exploitation ii) unexpected economic stress on few migrant families compelled to arrange child marriages and child labour iii) the increased commotion at family level further lead to gender based violence, debt bondage and human trafficking. The return journey was one of the most horrible cases of human right violation with voice-less, right-lees, power-less migrant workers. The experiences confirm how their right to equal ‘citizenship’ is denied in practice in such a crucial condition of COVID-19. Ultimately, the Supreme Court of India intervened and ordered to protect their constitutional citizenship rights (Rajagopal, 2020). While after returning to native places many of them also experienced new kind of social stigma, fear and exclusions. These conditions have further paved way for deep psychological impacts on migrant workers (table 7). It has been noticed that, when migrant workers left their workplaces under reckless circumstances such dreadful experiences created pessimistic mental conditions. According to local social psychiatrist it requires sufficient time to get over the trauma and feel safe. For few people such mental conditions can result in severe and long lasting effects. Consequently, migrant workers are engrossed into various psychological and emotional traumas concerning wellbeing and safety of family members. This has evidently admitted by more than half of respondents that there is considerable increase in tension due to economic and family-level distress (51 per cent); fear to death and future of family security (21 per cent); stress due to work anxiety and humiliation (12 per cent); fear of infection and insecurity (10 per cent) and social isolation, fractured social relations and frustration (06 per cent).

Table 7: COVID-19 and psychological vulnerabilities affecting mental health

| Patterns of psychological vulnerabilities | Frequency N-90(%) | Ranking |
|--------------------------------------------------------------|------------------------------|----------------|
| Fear of infection and insecurity | 10.00 | V |
| Social isolation, fractured social relations and frustration | 06.00 | VI |
| Tension due to economic and family distress | 51.00 | I |
| Fear to death and future of family security | 21.00 | II |
| Stress due to work anxiety and humiliation | 12.00 | III |

Source: Author's field work



The present circumstances of COVID-19 produces deep strain among migrant workers both at individual and family level. On the other hand, although men worker exposed primarily with such tensions however, equally harsh hidden tensions are mounting amongst family members. The field-level insights by respondents are summerised below:

Being a family head our responsibility to take care family members in this serious condition is greater than before. However, our family members including elderly person, children and spouses are also trying hard to contribute something for family. This has naturally created mental pressure on them, particularly stress and fear about future education of children, financial crises at family level and insecurity issues formed tensions at family level that we can't express completely.

Thus, COVID-19 has shaped many high level direct-indirect negative effects on psychological aspects predominantly both at individual and family level. Majority of migrants seen under stress, trauma, and post-traumatic stress disorder as discussed with Doctors at primary health centres and quarantine centres. They need sympathy and understanding of society from humanitarian perspective.

iii) Health associated vulnerabilities

Health is one of the fundamental human assets and rights particularly imperative for migrant workers since good health is essential for producing hard-labour. However, apart from economic problems COVID-19 has also created alarming health risks and vulnerabilities amongst the workers.

Table 8: COVID-19 and health associated vulnerabilities

| Nature of health vulnerabilities | Frequency N-90(%) | Ranking |
|-----------------------------------------|--------------------------|----------------|
| COVID positive cases | 31.00 | II |
| Infectious diseases | 08.00 | IV |
| Inability to take COVID vaccine | 51.00 | I |
| Increasing incidence of Malnutrition | 10.00 | III |

Source: Author's field work

These problems are situational primarily aroused after return migration. The field data explores following micro level realities: i) after returning nearly (31 per cent) of workers tested Corona positive and more than (51 per cent) workers are not able take COVID vaccine. Some of the prime reasons are i)lack of Adhar Card or PAN Card to be required at Government Medical Centers ii) lack of information and accessibility to online-registration and iii) inability to visit Government Health Centers due to heavy work load and tensions due to post COVID



conditions. It is reported that workers are infected with infectious diseases like *Chikunguya*; Pneumonia and Tuberculosis (8 per cent). Likewise, growing cases of malnutrition/starvation is also found with adequate rate (10 per cent). Interviews of representative Gatekeepers exposed the fact that:

Return migration of workers pushed them in dark future; they are compelled to leave unhygienic life-style and to work in hazardous conditions that make them susceptible to various serious health problems. Lack of state health facilities at remote areas and helpless to spend money for private hospitals, overburdened with financial crises the only option remains is to neglect. This has amplified their health problems at higher level.

Based on available data this study foresee that, if this scenario will sustain it may create serious health problems like shorter life expectancy, higher rate of infant mortality and higher deaths amongst workers families in near future. The lives of tribal workers are altogether different because of their distinct boi-ethnic culture and social system. Therefore, their health issues are peculiar as compared to sedentary workers. Table no 9 present particular features of growing health vulnerabilities in a detailed manner.

Table 9: COVID 19 and patterns of health vulnerabilities

| | |
|---|-------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 | Tribes are particularly vulnerable to infectious diseases due to their tradition of living in close knit communities, low immunity and lack of vaccination. |
| 2 | Traditional cultural taboos prevent them to prefer modern medical options particularly after returning to native tribal culture. |
| 3 | Due to extreme poverty and lack of non-availability of protective masks tribal migrants are wearing face masks made of teak and palm leaves. |
| 4 | Nutritional food is likely to be the immediate risk in the villages for migrants and their families. |
| 5 | Particularly risks that will have long-lasting impacts on the health and overall well-being of children and women. |

Source: Author's field work

Data presented in table no 8 and 9 provides forbidding scenario as far as health of tribal migrant workers is concerned. One can overcome with financial problems but health issues that are emerging amongst workers at individual and family level is an unwavering human right issue and can be dealt with systematic foresighted approach.



iv) Food and nutrition vulnerabilities

After analysing foregoing prime vulnerabilities of tribal migrants after return migration this study also explores vulnerabilities of food and nutrition which is considered as one of the critical human needs. COVID induced conflicting scenario, acute poverty and lack of social protection measures have exacerbated the problem of food and nutrition security amongst migrant tribal workers. Likewise, bureaucratic disarray, remoteness and lack of access to food have further played a decisive role, within an already complex environment of brittle ecosystem. Table no 10 depicts field level insights on food and nutrition security.

Table 10: COVID-19 and facets of food and nutrition related vulnerabilities

| | |
|---|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 | Workers lost buying capacity due to reverse migration hence starvation is becoming panic among indigenous communities. |
| 2 | Thousands of workers are lining up twice a day for bread at government accredited centres. |
| 3 | An average migrant family able to feed only once in a day and struggling to find alternatives for food security. |
| 4 | Nutritional deprivation is becoming severe amongst migrant families not able to provide foods like egg, fish, vegetables and milk even in a month. |
| 5 | Due to exclusionary Forest acts and COVID restrictions tribal migrants are facing restrictions on their right to collect forest food produces like; honey; food plants like jamun and oak. |

Source: Author's field work

It is anguishing to note that some of tribal migrant families engaged in substitute food sources. One of our study respondents replied in a following way:

Due to insufficient and unavailability of food we are facing lots of problems, earlier in cities access to food was not an issue our children used to take nutritious foods like milk, *panner*, vegetables, yogurt and meat at least in a week. At present we are not able to provide such food even in a month. Government food-supply is inadequate and troublesome. Now for alternative food we are relying on premature bamboo plants; *tendu fruit*, *mahua*, crabs, snails and ants.

Due to impulsive circumstances eroded by COVID pandemic and their reliance on traditional primitive agricultural practices tribal migrants are at higher risks of under nutrition. Furthermore, in search of daily wages tribal migrants are forced to transit nearby places. Therefore, they are unable to feed nutritious food to themselves and family members, regularly.



This will lead to either protein energy malnutrition or chronic energy deficiency. Scientifically, this condition is termed as transitory food insecurity (TFI) however, if the conditions continue it may result in chronic food insecurity (CFI) further crates higher-level life-threatening risks to tribal migrant families in near future.

v) Shelter associated vulnerabilities

Housing and shelter is considered as one of the prime human needs providing dignity and security to individual. As far as migrant workers are considered there plights regarding housing and shelter are always exclusionary even in cities where they offer hard labour to build cities and its infrastructure, painstakingly. After return migration apart from other fundamental citizenry rights they are also facing numerous problems concerning to right to safe and proper place for shelter.

Table 11: COVID-19 and vulnerabilities associated with shelter

| Socio-temporal patterns of shelter | Frequency N-90(%) | Ranking |
|------------------------------------------------------------|-------------------|---------|
| Own houses | 25.00 | II |
| Makeshift houses nearby villages/hamlets | 38.00 | I |
| Makeshift houses outside villages on common land/ forest | 15.00 | III |
| Government shelter houses/camps | 10.00 | V |
| Temporary shelters at open places/ wooded area/work places | 12.00 | IV |

Source: Author's field work

After return migration as a protocol, tremendous fear of infection and traditional rites migrants were kept in self-isolation. However, people of their own communities strained them to stay outside homes. Only (25 per cent) migrants were allowed to stay in homes. Remanning of more than (38 per cent) migrants forced to stay outside such as makeshift houses nearby villages/hamlets; makeshift houses outside villages on common land/ forest (15 per cent); government shelter houses/camps (10 per cent); temporary shelters at open places/ wooded area/work places (12 per cent). However, makeshift arrangements are highly dangerous and unhealthy with lack of severe shortage of potable water, electricity, availability of food and primary medical facilities. Due to small size of shelter on an average 10-12 sq.ft area is occupied by 4-6 people. Tribal houses have space constraints hence migrants not able to stay in self-isolation. Many tribal and nomadic migrants are living outside villages, common land



and jungle in huts. Furthermore, the entire area comes under deep forest and national tiger buffer zone. Therefore, it creates gravest threat to their life. Table 11 shows how the condition of availing a just shelter becomes one of the most serious challenges to helpless tribal migrant workers during the times of COVID. We have received numerous feedbacks from our study respondents one of the expressions is outlined here:

The COVID pandemic has taken away everything from us, at least we presumed that we will live in our houses at native, but due to fear of infection, lack of daily wages at native places we have to go other places in search of work; likewise, lack of administration support for alternative homes we are forced to live in unsafe and unsecured places. Thousands of fellow migrant families returned here with same hopes but they are also facing with similar dying conditions. Government of Maharashtra again ordered Lockdown; our patience is at an end, what will happen! ²

After knowing above vulnerabilities one can seriously think what kind of psychological pressure they now have?. Place of living is third most basic needs and a primary social security of any citizen. Today they are excluded from relatively all basic needs and rights as a human being. Even after one year the vulnerabilities of tribal migrants have not been adequately considered by state machinery to provide relevant social protection measures to distressed migrant families.

IV. Locating migration in a social protection framework and policy implications

This section explicitly aims to analyse the present vulnerabilities of tribal migrants within the framework of social protection and finally recommend tangible inputs for social policy implications. In a nut-shell this study argues that, before lockdown the highly unorganised group of tribal migrants were never so wholeheartedly raised their voices and demands for legitimate rights in state social protection policies. However, in the context of COVID induced and state imposed restrictions when they lost everything except inner hopes to live, tribal migrants contemplating their natural fundamental citizenship rights for basic survival and livelihood including (right to food, shelter and health) however, ground realities shows ruthless gap in discourse and practice paradoxically, the state agencies have systematically forsook them as a legitimate citizens under social protection frameworks. In Fraser's term their right as legitimate 'publics-citizens' have largely denied and poorly executed in the present social policy implications. Due to their peculiar bio-ethnic features they



also have not been able to prepare themselves to become as an organised class of ‘internal migrant workers’ and so confront their exclusions from state welfare and social protection framework. The COVID related life threatening restrictions imposed by state further exposed colonial mentality of politics of needs satisfaction and state constructed concept of ‘citizenship’ (Fraser, 1989). From Fraser’s conceptualization the study further argues that, the post-liberal social welfare policies of state really do meet the needs of marginal sections which they contend to satisfy?. In contrast, in all cases the lawful citizenry rights to livelihood, shelter, food and health are seen as a medium for making and contesting political claims in devesting conditions like COVID. The study also contends that, in the context of COVID state social protection measures seems as a tactical idiom under which political consultation is systematically played out symbolically which is considered as unethical and relegated to the politics of needs satisfactions of marginal publics. Therefore, Foucault (1979:26) rightly points out that, “need is also a political instrument, meticulously prepared, calculated and used”. This shows how the legitimate entitlements and voices of invisible tribal migrants are politicised and sidelined in social protection policies during lockdown and still continued during post-lockdown phase. Moreover, whatever social policy measures meticulously constructed for migrant workers further systematically eroded by bureaucratic colonial discriminatory attitudes and perceptions, therefore, it seems that, to claim their democratic rights will remain a longer struggle. Nevertheless, it is equally significant to note that in absence of state social protection policy measures some of the civil society organizations stepped in to deliver their social responsibility to fulfil the so called gap. Therefore, in order to confront problems of tribal migrant workers this study suggests an integrated welfare-mix perspective of social protection, where the role of state, market and civil society in formulation and implementation of social protection policies may offer sustainable solutions. The roles of non-state actors have potential to improve both service and assess to social protection measures. Thus, after having focused interactions with study respondents, senior development practitioner, market consultants and civil society actors within the framework of social protection this study suggest following five immediate actions; i) purveying actions ii) protective actions iii) prefermentive actions iv) transfigurative actions and v) social service actions

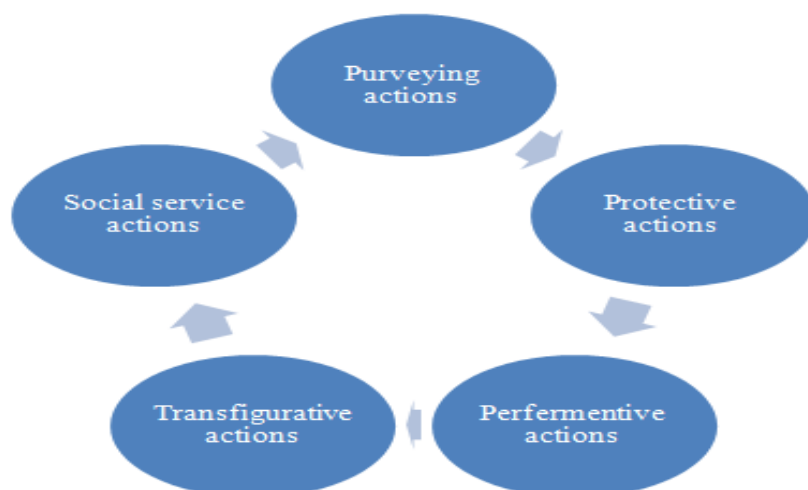


Figure 1: An integrated-welfare-mix actions for social protection

Source: Author's conceptualisation

i) Purveying actions: includes immediate relief measures from multiple vulnerabilities particularly, livelihood and health.

i.i) to conduct livelihood mapping of migrant workers this will help to identify local livelihood demands and biophysical potentials and provide immediate relief in exploring demand-supply gap in MGNERGA; explore alternative work-avenues-sites; equitable distribution of job cards and enhancement in wage rates.

i.ii) corporate sector can develop local area-centric strategies under CSR to offer immediate work opportunities; create online employment Cell (OEC) in collaboration with local industrial development corporations; District Udyog Kendra; Department of Tribal Development and allied line departments.

i.iii) The 'Pradhan Mantri Van Dhan Yojana' will be an effective alternative however, ground level hurdles needs to be resolved on urgent basis such as: relaxation in group forming, rights to *gram sabha* to issue transit permit, establishment of 'van dhan vikas kendras' (VDVK's), identification of local procurement agencies and effective coordination between government agencies and representatives of local communities.

i.iv) to enhance skills of migrants for private forest based income enhancement opportunities through providing small scale start-up grants.

i.v) CBO's and corporate sector may start 'mobile kitchens' to provide minimum food to migrants at remote tribal hamlets, like-wise local government may open 'Community Kitchens'

under 'Atmanirbhar Bharat Scheme'. Likewise, provisional shelter camps shall also be developed to protect migrant's right to shelter under 'Pradhanmantri Awaas Yojana' and aspirational district plans.

i.v) local government and private education institutes make provision to provide transitory admission to local schools and educational assistance for children of migrant workers.

i.vi) mobile health check-up camps shall be planned by local government in collaboration with CBO's and corporate sector. Health cards for migrant family members will insure health security across inter and intra-state context. Application of traditional-folk media channels and advanced Mobile-health (M-health) strategies may help to create health awareness and prevention.

ii) Protective actions: suggests actions which are more protective to eliminate deprivation following actions may be considered for further policy implications;

ii.i) direct actions shall be initiated under integrated framework such as social insurance for migrant families, minimum wage guarantee, formalised system of pension and health insurance considering workers as lawful claimants under social protection framework.

ii.ii) specific laws can be enacted on the lines on International Labour Organisation (ILO) based on the principles of equality of treatment and non-discrimination particularly helps to mitigate critical conditions like COVID pandemic and other social and natural calamities.

ii.iii) inclusive social protection systems has to be developed like evolving social protection floors, pan-India internalization of labour law, gender responsive social protection policies irrespective their informal employment status.

ii.iv) likewise, there is an urgent need to envisage policy interventions outside the present state policies like 'National Urban Livelihood Mission' ; 'Pradhanmantri Awaas Yojana' 'MGNERAGA', Food Security Act and similar wherein direct relevance of the problems of migrant workers is considerably missing.

iii) Prefermentive actions: promotes actions which aim to improve income, skills and capabilities of migrant workers, it suggests following actions;

iii.i) an integrated approach where involvement of gram sabha, local government agencies, NGO's and corporate sector may produce outcome based income opportunities in the area of NTFP's with effective value chain and market linkages.



iii.ii) collaborative efforts of CBO's and corporate sector can be developed at local level to implement skill improvement activities, develop forward-backward market linkages, business skills and develop labour supply linkages at local level.

iii.iii) the concept of "Cillage" can be a viable alternative as proposed by visionary scientist Dr. Anil Kakodkar³. The concept of "Cillage" suggests direct actions at local level that connects city and village linkages professionally. Many migrants who returned to native are skilled workers like plumbers, electricians, painters, construction related expertises such skills may be upgraded and can be used to enhance income and advance local infrastructure.

iii.iv) thus, the process of return-migration may be seen as opportunity to develop grassroots-human capabilities. It requires an integrated approach to holistic skill based education, technology development and human resource management at local level.

iv) trans figurative actions: seeks to deal with transformative social protection actions some of the viable actions are;

iv.i) it requires joint efforts by state, society and market to create necessary conditions to protect the fundamental rights of migrant workers in the framework of social justice.

iv.ii) actions are needed to eliminate administrative hindrances to get avail social security benefits at destination.

iv.iii) India devotes merely 2 per cent of its GDP on social protection programs (World Bank, 2011). Therefore, there is a pressing need to plan adequate fund and outcome based programs especially for migrant workers.

iv.iv) the pandemic has uncovered lapses in the existing social security therefore, it is imperative that social protection is not merely restricted to free travel, free food for short term. However, it is essential to build-up transformational agenda to create a legal framework considering constitutional rights of migrant workers at centre and ensure equal opportunity, choices and dignity as a legitimate productive citizen instead of being treated as dependent clients.

iv.v) as a long-term strategy it requires to develop e-registry and national database of migrant workers to be compiled by local to national machinery which will help to plan for all fundamental right based entitlements for migrants.

v) Social service actions: denotes voluntarily actions of CBO's, individuals and market actors primarily intend to offer welfare services; some specific actions are;



v.i) to cope up with both psychological and social trauma it is necessary to provide social services particularly culturally sensitive mental healthcare and counselling camps as soon as possible.

v.ii) since migrant workers severely lacks information regarding how to access social protection benefits and labour rights enacted in the constitution, therefore special awareness and capacity building camps, legal aid, 24 x 7 help-line/call-centres and mobile-app has to be initiated in local language.

v.iii) likewise, special advocacy groups be formed at local to national levels in order to assist migrant workers to raise their voices and develop capabilities to acquire their fundamental rights in a democratic way as a organised group of internal migrants.

v.iv) to strengthen service infrastructure Common Service Facility Centres (CSFC) at local can be helpful in multiple ways. For-instance: CSFC's jointly opened by local actors may facilitate to provide wide range of information on labour availability, specialisation, physical recourses and use of technology to establish new livelihood avenues. It can also be used as telemedicine centres at remote areas for primary testing, treatment, registration for COVID vaccination on Co-WIN-App and care to fight COVID ⁴.

V. Conclusion

The paper has empirically attempted to answer two questions: how the return migration primarily decimated livelihoods of tribal migrants and created multiple vulnerabilities and risks related to food security, psychological trauma, homelessness during COVID-19 induced lockdown and post-lockdown period; it also exposes how the migrants are encountering with discriminatory social behaviour and public approach towards them and reveals a tactical approach of state in the discourse and practice to provide social protection measures to the voiceless unorganised migrant workers. Although, the Constitution of India offers equal opportunity, rights and freedom to every citizen to reside and work at any place of the country however, the pandemic uncovered serious defects in guarantying rights of weaker groups like migrant workers in the framework of social protection. The analysis divulges that even if migrant workers are prime contributors in socio-economic development, there social protection rights and needs as a legitimate productive citizen are critically undermined at every stage in state social policies making them more vulnerable during COVID pandemic. The interlocking exclusionary notion of losing respectability as an equal citizen has created a deep impact amongst the migrant community. It is also pertinent to note that majority of migrant workers



in the study are constitutionally recognised as socially and economically disadvantaged groups. As a result, problems of Indian migrants not merely analysed from class framework. Therefore, from social framework problems of migrant workers necessitate to consider issues of prolonged historical injustices rooted both at societal and governmental levels. This has prudently expounded through their socio-governing attitudes as migrants 'body' is 'other' during the times of COVID. This analysis upraises few critical issues coupled with social protection measures headed for migrant workers in the times of COVID which remained hyperbolic, focuses merely on fleeting relief packages, rather than a transfigurative agenda that could ultimately assert equivalent opportunities, freedom and choices as a legitimate citizen. The field insights moreover suggest that considering ongoing second-wave of COVID and discriminatory social behaviour which migrant-workers experienced during COVID in the urban spaces of metropolitan cities repels them not to go back. Consequently, from social policy point of view the condition has to be analysed with inclusive foresighted approach considering it as an opportunity not a burden. Thus, the study attempts to suggest an all-inclusive-integrative social protection approach which facilitates to develop a charter of rights and guiding principle in the times of COVID which could further enhance an egalitarian realm in which dignity and rights of migrant workers as a productive legitimate citizen are assured and protected.

Acknowledgement

The author wishes to thank our study respondents, Gatekeepers, and experts for their invaluable contribution mainly in such a difficult time.

Declaration

The opinions and views expressed in this publication are those of the authors. They do not purport to reflect the opinions or views of the University or its members.

Notes

- 1.** Interviews with Gatekeepers assisted a lot as an intermediary having invaluable access due to their primary involvement, trust, local language and knowledge in the study area.
- 2.** During the time of second stage-data collection Government of Maharashtra imposed similar restrictions (notification did not use word lockdown) on 24 April 2021 and extended till 1 June 2021.
- 3.** Dr. Kakodkar believes that concept like 'Cillage' has potential to bridge gap between city and village with integrated efforts by state and non-state actors this will create both wealth and value at bottom of socio-economic pyramid (see <https://www.anilkakodkar.in>).



4. CSFC's demonstrates possibilities to reduce reliance on public expenditure having stakes of market actors such initiatives can answers to local needs mainly in the context of COVID (see <https://www.selcofoundation.org/>).

References

- Devereux, S, & Sabates, R. (2004). *Transformative Social Protection*. Retrieved from <https://gsdrc.org/document-library/transformative-social-protection/>
- Foucault, M.(1979). *Discipline and punish: the birth of the prison*. New York: Ventage.
- Fraser, N. (1989). *Unruly practices: Power, discourse, and gender in contemporary social theory*. Minnesota Press.
- Fraser, N., & Gordon, L. (1992). *Beyond Contract-versus-Charity, Toward Participation and Provision: On the Concept of Social Citizenship*.
- Given, L. M. (Ed.). (2008). *The Sage encyclopedia of qualitative research methods*. Sage publications.
- Government of India. (2018). *Report of the Expert Committee on Tribal Health*. Retrieved from <https://www.nhm.gov.in/index1.php?lang=1&level=1&sublinkid=1110&lid=630>
- International Labour Organisation. (2004). *Social Protection matters*. Retrieved from <https://www.ilo.org/public/english/protection/download/newsletter/2004/spring-e.pdf>
- Kabeer, N. (2002). *Safety nets and opportunity ladders: Addressing vulnerability and enhancing productivity in South Asia*. *Development Policy Review*, 20(5), 589-614.
- MacAuslan, I. (2011). *Crossing internal boundaries: Political and physical access to the public distribution system in India*. In *Migration and Social Protection* (pp. 183-209). Palgrave Macmillan, London.
- Ministry of Tribal Affairs.(2018).*Van Dhan Vikas Kendra*. Retrieved from <https://pib.gov.in/PressReleasePage.aspx?PRID=1528048>
- Prasad-Aleyamma, M. (2011). *A market place for migrants: Mobility, settlement and social protection in Kerala*. In *Migration and social protection* (pp. 164-182). Palgrave Macmillan, London.
- Rajagopal, k. (2020, June 10). *Coronavirus lockdown: migrant workers should not be prosecuted, says Supreme Court*. *The Hindu*, pp.1.
- Rajan, S. I. (Ed.). (2012). *India migration report 2011: Migration, identity and conflict*. Routledge.
- Rao, N. (2014). *Migration, mobility and changing power relations: aspirations and praxis of Bangladeshi migrants*. *Gender, Place & Culture*, 21(7), 872-887.
- Rao, N., & Mitra, A. (2013). *Migration, representations and social relations: Experiences of Jharkhand labour to Western Uttar Pradesh*. *The Journal of Development Studies*, 49(6), 846-860.
- Sabates-Wheeler, R., & Feldman, R. (2011). *Introduction: Mapping migrant welfare onto social provisioning*. In *Migration and social protection* (pp. 3-35). Palgrave Macmillan, London.
- Sengupta, S., & Jha, M. K. (2020). *Social policy, COVID-19 and impoverished migrants: challenges and prospects in locked down India*. *The International Journal of Community and Social Development*, 2(2), 152-172.
- United Nations Economic and Social Commission for Western Asia. (2014). *United Nations publications, report 5*.Retrieved from <https://gdc.unicef.org/resource/social-policy-report-v->
- World Bank. (2011). *Social protection for a Changing India*, Retrieved from <https://www.worldbank.org/en/news/feature/2011/05/18/social-protection-for-a-changing-india>

SOCIOLOGICAL STUDY OF THE MIGRATION AND MARGINALISED COMMUNITY WITH REFERENCE TO SAKACHEP COMMUNITY OF MEGHALAYA, NORTH EAST INDIA

Dr. Gita Pyal

Associate Professor, Department of Sociology, William Carey University, Shillong.

Mr. Zoramchhana

Ph.D Research Scholar, Department of Sociology, William Carey University, Shillong.

Abstract

The sakachep are one of the smallest ethnic groups in North East India. The origins of Sakachep have been traced back to the Chhinlung theory where there was a cave which was situated in the western side of China. Sakachep, Biate, Hrangkhawl, Hmar, Darlawng and others first came to the present Mizoram from Burma. It is also believed that the Sakachep, the Biate, Hrangkhawl/Darlawng and other migrated towards Tripura, they settled in Jampui, Sakhan hills and other places. The Sakachep of Meghalaya is believed to have migrated from Tripura. Their lives dispersed across different states where they often occupy different geographical periphery. The Sakachep in Jaintia Hills have their own traditional and Cultural life which is different from the Khasis, Jaintia's and the Garos of Meghalaya, who constitute the major tribes. The Sakachep are lesser-known community and hardly anything has been written on them. Their main settlement in Meghalaya is in Saitsama and Myngaor villages in Jaintia Hills District. The objective of this paper, is to identify the origin of their migration and to analyse the reasons of their migration and also to identify some of their cultural changes which are taking place after their settlement in Meghalaya.

Keywords: *Migration, marginalised community, Sakachep Community, Saitsama, Myngor, Jaintia.*



Scholarly Research Journal's is licensed Based on a work at www.srjis.com

Many communities of Northeast Indian states traced their origin to South Asian countries like China, Thailand, Vietnam and Myanmar. Northeast India comprises of eight states with the inclusion of Sikkim in the list of North Eastern Council, viz; Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura. Formerly, the state of Arunachal Pradesh was known as North Eastern Frontier Agency (NEFA). Meghalaya comprises of the Garo Hills, Khasi and Jaintia Hills and Mizoram (formerly known as the Mizo Hills or the Lushai Hills) formed part of the 'Greater' Assam. Now each of these states enjoyed the full status of statehood. They are, however, tied together by the bond of the North Eastern



Council. Many communities of Northeast Indian states traced their origin to South Asian countries like China, Thailand, Vietnam and Myanmar.

Sakachep means 'To trap animal' and is derived from the word Sa and Chep, while the Ka is a pronoun, perhaps referring to them being expert hunters in the past. As the other speculation, the term Sakachep is an amalgamation of two words, namely saka and chep, saka means 'Pig's leg' and Chep means 'Grill, made out of bamboo'.

The Sakachep are a short sturdy race of men with a well-developed muscle. Men were about 5'2" to 5' 6" in height, while women seldom reach the height of 5' in the past. But modern new generations are approximately taller comparing to the past. Both men and women are stoutly built. Their legs, generally speaking are short in comparison with the length of their bodies, and their arms long. The face is nearly as broad as it is long and is generally round and square, the cheek bones high, broad and prominent, eyes small and almond shaped the nose short and flat, with wide nostrils. "The women appear to squatter than the men even, but are strong and lusty"². The men seldom have any hair on their faces, and if a man can grow a moustache, he generally pulls out all the hair except those growing at the corner of the mouth.

There are twelve (12) clans in Sakachep community they are 1. Saithuvai, 2. Sumtinkha, 3. Kholum, 4. Thirsu, 5. Vaichai, 6. Neibom, 7. Telengshing, 8. Langkai, 9. Kelphung, 10. Thingphun (Motsun), 11. Nisatarai, and 12. Zeite.

Sakacheo are one of the old kuki tribes of north-eastern parts of India. Old Kuki Sub-group are

- (a) Aimol, Kolhreg, Purum.
- (b) Chiru, Lamgang, Kom, Anal.
- (c) Hallam, Sakachip (Sakachep), Langrong, Hrangkhol, Biete (Biate), Chorei and
- (d) Hmar, Pankhu, Darlong³

The old Kuki who appeared in Cachar about 1780 are describe by Lieutenant Stewart as being divided into three clans called Rhangkhol, Khelma (Sakachep), and Bete (Biate). The first and the last are known in the Lushai Hills as Hrangkhol and Biate respectively, but the Khelma (Sakachep), whom Dr. Grierson identified as the Hallam seem to have emigrated entirely. The Hrângchal and Biate are two of many clans collectively known to the Lusei as Hmar-i.e., North-from the position of their villages with reference to those of the Luseis, and

² Shakespeare J Col, 'The Lushei Kuki clans, Tribal Institute, 3rd Reprint 2008 Aizawl, p. 1

³ Rev. Khup Za Go, Bungpui "Unau kan ni" *Mizo identity* Published by Zofa Global Network, Aizawl, Mizoram, 2014 p96.



among themselves as Khawthlang and Khawchhak- i.e., Western and Eastern Villages representatives of 16 clans in the Lusei Hills and adjoining portions of Manipur. The most important are Loitlang, subdivided into six families; Hrângchal, with four families; Thiak, with five families; and Biate, with the same number. The old village sites of many of these clans are still called by their names. The Hrângchal are said to had have a large village at Vanlaiphai, in the centre of which valley is a large memorial stone with many carvings on it, which is said to have been erected in memory of Chawnluma, a famous Hrângchal chief of bygone days. The Biate assert that when they lived on the hill of that name they were attacked by huge eagles, and had to build stone shelters in which to hide their small children. These erections are still to be seen, and consist of three rough slabs of stone with a fourth as a roof, the whole structure being only about 2 to 3 feet high. It was the Biate, also, who fed Rûlpui, a big snake most probably a python in the village of Rûlchawm. The Lungthau, a minor family, attribute their downfall to an attack by Chakma, which led to their seeking refuge with the Sailo chief Lalsavunga, and forming a village at Kelsih, near Aizawl, where they were under his protection.

When the aggressions of the Thangûr chiefs disturbed the Khawthlang and Khawchhak fled through the country of Thado into Cachar, another took refuge among the Chhinchhuan and the Luseis hostilities were carried on until 1890, and, in the case of the Vuite, many of them living in a state of semi-slavery in the Sailo villages, whence they have mostly rejoined their relatives, and there are 296 households of these people in the south west of the Manipur hills and more in the adjoining parts of the Lushai hills, Lieutenant Stewart in his description of the 'Old Kukis', states that ordinarily the dead are cremated, warriors are only the one's being buried. Lieutenant Stewart describes a regular marriage ceremony conducted by the headman of the village, at the foot of a large stone erected in the middle of the village.⁴

Sakachep are believed to be migrants from various parts of the region, their traditional cultural life-world is unlike the Khasis, jaintia and Garos of Meghalaya, who constitute the major tribes. The sakachep people may be traced along the Indo-Myanmar border, an area common in origin to the Mizo_Lushai, Biate, Hmar, Hrangkhoh, Thadou and other Kuki-Chin groups. The sakachep also have a popular legend among their tribe that their ancestors emerged

⁴ Lt. Colonel J. Shakespear, *The Lushei Kuki Clans*, 3rd Reprint 2008 Aizawl, p. 183



from 'Khurpui Tabum' which is also known as 'Chhinlung' where there is a cave which is believed to be situated in the western side of China. Some of the Mizo writers like K. Zawla, Zatlunga, H. Hranglien Songte, VL Siama and B. Lalthangliana traced the origin of Mizo tribes up to Chhinlung.⁵

The Sakachep is one of the Mizo tribe Mizo (hnaathlak) known as the Lushai- Kuki chin tribes which also include the Hmar tribes, some Mizo tribe known as the Lushai-Kuki Chin tribes include the Hmar tribes. The exact location of Chhinlung is a moot point. Hranglien Songate, a Hmar historian understands it to be the present Tailing or Silung in Southwest of China⁶. Speculation has been made that this Sinlung might have been sinning in central China. Another writer of Mizo history B Lalthangliana, a research scholar from Mandalay University, believes Sinlung Kaba, one of the towns in Kachin state in Burma, to be the famous Chhinlung about 26 miles away from Bhamo city. Thangnghinga, a prominent leader of Siallam village in the Chin Hills of Myanmar authoritatively said that Sienlung Kaba is the same Chhinlung and ancient abode of the Mizos.

Another possible theory advocates 'Khurpui Tabum' Chhinlung to be a derivative of Chin dynasty of 221-207 BC when the people live in a clustered city/states community. Dr E T Williams mention the expansion under Chow dynasty came Chin dynasty, the Chin dynasty absorbed many of the tribes that were already in the land those who refused to be absorbed with the dynasty were pushed out and the pressure which forced these tribes to the south western coast and drove the Mizos to the mountain home from the north west. The successive waves of Chinese immigrants drove the earlier colonists to the South. The earlier colonists, such as the Shans pushed the Mizo and other tribe still further⁷. Similar story of tribal movement is told of Combodia, on the eastern side of the Indo –Chinese peninsula. Colguhoun mentioned six other tribes that are found there, before 200 BC, they had been located in the province of Kuangtong and Kuangsi, and were forced out of China in two migrations. Glover Clerk says, "The most recent of these waves began to rise roughly three thousand years ago" and these waves move along the same broad Channels from the north southwards into the Mediterranean basin, into India and China could the Mizos have been moving along with one

⁵ Malsawma, H.L., *Sociology of the Mizos*, Delhi: Spectrum Publication, 2002, P.9.

⁶ Songate H Hranglien, Hmar Chanchin, *History of Hmar*, Churachandpur, 1977, p. 11.

⁷ Pudaite, Rochunga, "the Education of Hmar people," Manipur, 1963, p. 22.



of these successive of humanity from central Asia? Whether or not we are able to trace the exact location of Chhinlung, it appears historically evident that the Mizo originally came from central China, following one of these mass migrations, especially those of the late pre Christian and early Christian centuries. “The Mizo remembers Chhinlung as a city-state where all the clans lived together as a family unit”. The history of Mizo does not end here, Hranglien Songate, a Hmar historian of Manipur traces the origins of the Hmar (a clan of Mizo) right to Chhinlung in China, from where according to this historian, the Hmar along with other tribes were pushed out by stronger tribes. These tribes went southward and reached the Shan state of Myanmar. The period of this exodus is not known, nor was it written in any books that are available. The Myanmar priest were quoted as saying that the Mizos including all the sub-tribes, Lushei, Râlte, Hmar, Pawi etc entered Myanmar about 750 AD, The period of their settlement in Shan state is not known⁸. As they moved from north and northwest to southwest ward in succession they reached the uninhabited regions in the western parts of Myanmar where they settled down and established villages like Khampat, Suaipui, Saihmun, Seipui, Khawkâwk, Sanzawl, Bochung, Pelpawl, Khawrua, Tlangkhua, etc in the hill areas called the Chin hills that some names of plains like Khawbung, Zote, Biate, Khêlte, and Darngâwn bear Hmâr names indicates that the Hmâr clan advanced slightly ahead of other clans, these names are still in existence. Although, there are different clans in Mizoram which are quite distinct sometimes from the rest, yet the Mizos have a feeling of oneness. Differences in customs, dresses, languages or dialects have rapidly vanished from the Union Territory, which now is a state. One is unable to identify people according to their clans. They are assimilated into other clans. The Migration of the Sakachep community has been traced back to the Chinlung Theory where there is a cave which is in the western side of Myanmar. Some of the Mizo historians and writers like K. Zawla, Zatluanga, H.Hrianglien Songate , V.L Siama and B.Lalthangliana traced the origin of Mizo tribe up to Chinlung. The Sakachep is one of the Kuki or the mizo tribes (known as the Lusei- Kuki – Chin tribe) they are one of the smallest tribe in Kuki community. Sakachep has close resemblances to the Hrangkhols and Biates in language, customs and traditions.⁹Which is also included in the Hmar tribe to which the Sakachep belong, the tribes came to the Northeast of India from the area beyond the border of Myanmar. In

⁸ Lawmzuala K. ‘The Mizos’, Article (J L High School Magazine, Aizawl 1977)

⁹ Khelma/Sakachep-Academic Dictionaries and Encyclopaedias <https://en-academic.com> Accessed on 07/11/2021.



addition the Sakachep legends states that they came from Chinlung or Sinlung (In Hmar) area which is supposed to be somewhere in South East Asia or China.

The Mizo historian believed that their ancestors were in China in Kansu area during 2000 B.C. During this time Chinese called them as *chiang`ch`i-ang*. It is assumed that during 1122-429 B.C they moved from kansu to Tibet; from there they moved to Szechwan (Sichuan), during 384-376 B.C. They moved back toward to Yunna in China, they reached Mekong (Lancang Jiang) and Yangte (Chang Jiang) during 100 B.C, they stayed there for hundreds years, from there they moved toward the North part of Burma in Hukawng Phairuam (Hukawng valley) in 4th A.D, they moved on to Upper Burma during 8th to 9th A.D, from Hukawng Phairuam they moved to Chindwin phaizawl, when they were in Chinwind Phaizawl they fought with bigger and stronger tribe called Fan Ch`o-an, from this Chinwind Valley (Chinwind Phairuam) they moved to Kabaw valley where they stayed for around 500 years.¹⁰ Through various collateral evidences supported by folk tales, folk songs and old saying, we may attempt a broad outline to assert that they once inhabited the Shan state. They moved towards Myanmar and settlement was made in the Kabaw Valley, especially in Khampat area. Since 1284 AD Burmese, Thet, Kadu and Mizo Zo hnahthlak where Sakachep community is being included) had a very strong enemy, their enemy were Mongol, but after ten years, Mongol moved back from them. Shan who lived at the eastern part of Yunnan started to move toward Northern part of Burma (Myanmar), they were brave and very strong, they defeated those who were in Burma, and they entered Burma like flood.¹¹ Shan started to move toward western part toward kabaw valley where Mizo hnahthlak had stayed for many years around 500 years, as shan entered their place they fought with them but Shan were bigger tribe and stronger so they left Kabaw valley. Even Mizo historian could not mention the exact year that they left Kabaw valley, they assumed that it was around 1200 A.D.¹² Their ancestral homeland was believed to be in Chin Hills in and around 9th century AD³. Similarly, all the group of people migrated from Chinlung to Myanmar faced great resistance as they advanced towards the south. They already established a fortified civilization in the valley Chindwin. The Sakachep also had to see their survival in the hills. At first, they settled in Chin Hills and directed toward the west by crossing Tiau River, the present international boundary between India and Myanmar. The

¹⁰ R. zamawia; Zofate Zinkawngah, *Zalenna mei a mit tur a ni lo*, Lengchhawn press, khatla, Aizawl, 2007 p.10-12.

¹¹ Than Thun: "Thet, Kadu, Ganan," *Kalya journal* Rangoon, July 1994, p.24-25; Luce:Pre-Pagan, 37-46.

¹² B. Lalthangliana: *India, Burma & Bangladesh-a mizo chanchin*, Remkungi, Aizawl, 2001. p.71-73.



first Sakachep village was established in Vachadil (Thenzawl) village where there is Saphak River (Saphak is a Butter which is made from the fat of pigs, first it is boiled and then is kept inside a jar for three days or more). The name Saphak River is given by the Sakachep Community, which is now in the state of Mizoram, a Sakachep old man told me that there were so many Ghosts in Vachadil village, thus, this made them to leave their place and move to Vairengte village. Some of the Mizo historians like Liangkhaia, V.L Siama mentioned that among the Mizo Chhinlung tribes, the Biates, Hrangkhawl, Hmar, Sakechep, Darlawng and others first came to Myanmar and the Sakachep lives in Vachadil (Thenzawl) village. And the others settled in Champhai and other places. It is presumed that the Sakachep took their second exodus from Myanmar to the present Mizoram during 6th and 7th centuries A.D. And the Sakachep lived in Kabaw valley for many years from the last B.C to 11th century A.D.

The Sakachep belong to the Tibeto –Burman speaking language. It is said that the original home land of the speakers of the Tibeto-Burma languages was in northeast China near the Hwang-Ho and Yangtse Kiang Rivers, from where they migrated southwards. Somewhere in North Burma, the group became separated in three directions. One group migrated westward along the sub-Himalayan ranges. Another group entered the Brahmaputra valley by the north eastern route. While one more group moved southwards to reach as far as Southeast Asia. These different populations later on entered Northeast India through different routes. It is said that the exodus or migration of the Sakachep of Mongoloid race took place during the construction of the Great Wall of China by the first emperor of China Shih Huang Ti in 240-210 B C. During this period, it is believed that the poor and innocent people were vigorously used as slaves in the construction of the ‘wall’ and some of them run away and escaped through the gates of Great wall, which they might call Singlung or Chhinlung or Big holes. According to the mythology, all Mizo tribes have similar stories of escape from the hole, hiding. They dug underground tunnel below the Great Wall of China at night and hid the tunnel as much as they could during the daytime, they continued attending their regular work during the day. It must have taken them many days and nights to finish their project. After they finished their project, they escaped through it, group by group. Many tribes escaped until the security guard came to know what had happened. The story also told that one particular tribe of Mizo ‘The Râlte tribe’ were the last to go out. ‘Râltes’ are known for their talkativeness and noisy temperament when they are together. Thus, when they became free from the slavery of the tyranny of the king,



they made such a loud noise that their escape came into light. It is further said that if the Râltés had not shouted and rejoiced for their freedom, many more slaves could have escaped too.

There is no record of how long they lingered around that area before entering Myanmar or Tibet. There is another theory written by C.A Soppitt that during the 8th and 10th Centuries A D, the Buddhist doctrine was introduced throughout China and Myanmar. But none of the Kuki-Lusei tribe adopted Buddhist religion. The fact was that these Chhinlung tribes migrated from China already prior to 8th to 10th century A D. If the major exodus from the Great Wall of China was before the 8th century, these Kuki-Lusei tribes must have continue with the Buddhist religion. But all these tribe have no religion apart from nature worship. The religion of the tribals is 'Animism' till today, except for those who had been converted to Christianity or Hinduism.

Sakachep lived in Kabaw valley for many years, till 11th A D. Unfortunately, towards the end of 11th century A D, the bigger and stronger tribes like the Pawi, Lakher and Lusei tribe moved towards Sakachep village. Even the other tribe like Biate, Hrângkhawl, Hmâr and Dârlawngs face the same threat from the tribe coming towards their settlement. It is believed that these tribes moved on their migration towards Tripura through the Chitagong Hills tract in the 12th and 13th century A D and settled down in Jampui, Sakhan hills and other places. Old folk of Zampui said prior to their coming to Zampui Hills, they could see some monuments, levelled ground, road constructed and they are not sure who they were. Folk tales, old stories, songs of the Sakachep proved that they had settled for sometimes in Tripura. Sakachep are known as Halam in Tripura State, Halam name is given by Tripura Raja, even now they are still known as Halam in Tripura. They came to Tripura from Northern part of Manipur 'Khurpuitabum'.¹³ The numbers of Sakachep in Tripura started to decline due to war with the Darlong who were the bigger tribe. Darlong tribe would arrest them and sell them away. Sakachep community were poor, their poverty did not allow them to live long and intermarriage with other tribes became a tool to reduced their numbers.¹⁴

They didn't live long in this particular area, because of the hard life and scarcity of food and water. Geographically, Zampui hills are small ranges, with no fertile lands for cultivation. The Sakachep did not stay more than 50 years in Tripura. According to the Sakachep folklore, there once lived a king (Vaireng) in Tripura who subdued the Sakachep into suzerainty. He

¹³ Sailiana sailo : The Bongchers, Agartala, Bharat Offset, 1992, p.2

¹⁴ Lalthangliana B. Mizo chanchin, Remkungi, 2001, p86



subsequently ill-treated, punished and loathed them. This was to the extent that the Sakchep felt compelled to turn their backs on him and their native land in search for greener pastures, so, from Tripura¹⁵ they moved to different places of North East India like Manipur, Assam, Nagaland, Mizoram and Meghalaya. Those who remained in Meghalaya, Mizoram and Manipur are assimilated to the tribe, with whom they mingled, forgetting their original languages, cultures and customs. They adapt themselves to the other languages and cultures. It is difficult to identify whether they are Sakachep or not due to intermarriage. The majority group of Sakachep from Tripura moved towards Assam state of North Cachar hills. Since the Sakachep are Nomadic tribes moving from place to place in search of good land for 'Jhum' cultivation, some of the Sakachep left Assam and moved to the present settlement in Jaintia hills of Meghalaya state. It is believed that this migration to Jaintia hills took place in the middle of 13th century A.D. The time Sakachep entered in the present territory of Saitsama and Myngor of Jaintia hills; it was like no men's land. They found no people living in the thick virgin forest. They had not fought war with another people, they had no treaty signed. The land was free to them and they claimed that this is their own land. So, the Sakachep are happy with their land now in the state of Meghalaya. Their journey ends in Saitsama and Myngor villages even though they are not as progressive or as advanced as the other neighbouring tribes. Sakachep community are called as 'Hadem' by Jaintia Pnar. Skachep reached Saitsama and Myngor Villages, Meghalaya from Assam around 120 (one hundred twenty years) back, before Meghalaya became a State. They had celebrated their centenary in the year 2002 A.D

The Sakachep have rich cultural heritage. They have their own cultural costumes and cultural dances accompanied by folk songs, folk tales and music. The Sakachep are lover of music and dances. They observe religious ceremonies as well as festival occasions. The commonest instruments used are gongs and drums, but a kind of mouth organ known as Rosem is commonly used. But at present they use Guitar, Piano and drum which are mostly in the Church; Guitar is commonly used by young people.

The Sakachep takes intoxicating drink when they have full leisure to enjoy themselves in a company with friends. There are three kinds of such drinks, all of them are home-made and are made from rice and sometimes from millet. The most common drinks are Zupui and Zufang. They are simple, partially fermented drink. The other called Rakzu is distilled. The

¹⁵ Khamu Sezolu, Langstieh Banrida: Tradition and adaptation, the case of the Sakachep in Meghalaya, India. <https://www.researchgate.net>
Accessed on 30/01/2022



process is very simple, generally consisting of an ardent pot on the top of which another pot is fixed securely, the join being made air-tight with racks and clay; through the top of the pot is pass a bamboo which is kept wet so as to condense the vapour from the pot. Zû is very important article in the society. It is required for the due observance of every ceremony. Festival will be meaningless without Zû drinking. A child birth is an occasion for entertaining relatives with Zû. No marriage can be celebrated without the consumption of Zû. When a person dies, his friends and relatives drew their sorrow in Zû drinking. Zupui is kept in a big long earthen pot about three feet in height. Every houses keep at least one pot of this kind. Zufâng is prepare from bread paddy and is less important than Zupui or Rakzû. Zufâng is prepared solely for family consumption and children; it is never use in community feast and festivals. It is usually consumed by member of family in the evening after days labour from the jhum, Zupui is the main item in celebration of festivals and community feast. If someone dies people sit together in the death man's house and start drinking Zupui. Boys and girls seldom drink Zû, except on special occasion. Old people drink Zû on almost every occasion. Zû drink is a part and parcel of ceremonies and festivities. It is served properly in a public gathering. No one drinks beyond a particular limit. Rakzû is superior to all other drinks. It is mainly used for entertaining guest by the chief and elders. It is not commonly used in festivals and ceremonies. Groups of friends may also drink Rakzû within their circles. I had a chance to visit their village, there I met one highly educated and old man by the name of Mr Jeswell Telengsing of Saitsama Village, he told me that after they become Christian, Zu (rice beer) is not used like before any more; in place of Zu they served Tea.

Sakachep practiced a fusion of naturalism and animism. They called god `pathian`, they belief in the existent of god and goddess. Their main gods are Angra, Mongol and Inkil pathian. There were no Temple and worship place. They performed ritual in the riverside, foothills in the thick forests. During the ritual they sacrificed cocks, pigs and goats etc. Their cremation is similar to the Hindu's but at present Sakachep in Meghalaya do not worship gods and goddess, since they all have become Christian.¹⁶

The Sakachep celebrate different festivals which are connected with worship of different gods and goddess during the year. The Sakachep are a tribe who depend entirely on their crops for livelihood, hence, they split their cultivation season into well-defined parts. Each

¹⁶ Bhattacharyya Renu Pushpa, Barshapriya Dutta. *Khelma chong anchuna lehkhabu*, Tezpur, Assam, 2017, p 54-56.



part of the season is then marked by religious observance, sacrifice and festivals intended to ensure the well-being of the crops and mankind. Saakthar (Rituals for new production from jhum), Buchil (Harvest festival), Rampathian (Worship of forest god), Parsem kut (Flower distributing festival) which is one of the biggest festivals of Sakachep is celebrate in the month of April, Rubukhat (Worshiping of domestic animals), Aruthuan (Fist festival), Inmuthung (Worshipping the back bone of the house) and Rubunthum are festivals. Rubunthum is the most important of all the ceremonies of the Sakachep during the time when they are worshipping the nature. It is believed that one has to perform the ceremony to bring peace in the family. The festivals of the Sakachep community therefore are found to be partly social and partly religious in its kind, after they accepted Christianity; their traditional festivals are disintegrating these days.

In conclusion, we can say that the main reasons for the Sakachep to migrate to where they are now is due to war. After they settled in Meghalaya, they have assimilated the new cultures of the other community like Jaintia Pnar. As Sakachep community accepted Christianity, nowadays since most of them are converted into Christianity they have accepted positional changes in their culture and they even have adapted new ceremonies of marriage and funeral. They adopted new language etc. They are now living much better life by adopting some new cultures .

References

- Shakespeare J Col, *The Lushei Kuki clans*, Tribal Institute, 3rd Reprint 2008 Aizawl, p. 1
Rev. Khup Za Go, Bungpui "Unau kan ni" Mizo identity Published by Zofa Global Network, Aizawl, Mizoram, 2014 p96.
- Lt. Colonel J. Shakespeare, *The Lushei Kuki Clans*, 3rd Reprint 2008 Aizawl, p. 183
- Malsawma, H.L., *Sociology of the Mizos*, Delhi: Spectrum Publication, 2002, P.9.
- Songate H Hranglien, *Hmar Chanchin (History of Hmar)*, Churachandpur, 1977, p. 11.
- Pudaite, Rochunga, "the Education of Hmar people," Manipur, 1963, p. 22.
- Lawmzuala K. 'The Mizos', Article (J L High School Magazine, Aizawl 1977.
- Khelma/Sakachep-Academic Dictionaries and Encyclopaedias <https://en-academic.com> Accessed on 07/11/2022
- R. zamawia; Zofate Zinkawngah (Zalenna mei a mit tur a ni lo) Lengchhawn press, khatla, Aizawl, 2007 p.10-12.
- Than Thun: "Thet, Kadu, Ganan," Kalya journal Rangoon, July 1994, p.24-25; Luce:Pre-Pagan, 37-46.
- B. Lalthangliana: India, Burma & Bangladesh-a Mizo chanchin, Remkungi, Aizawl, 2001. p.71-73.
- Sailiana sailo : *The Bongchers*, Agartala, Bharat Offset, 1992, p.2
- Lalthangliana B. Mizo chanchin, Remkungi, 2001, p86
- Khamu Sezolu, *Langstieh Banrida: Tradition and adaptation, the case of the Sakachep in Meghalaya, India.* <https://www.researchgate.net> Accessed on 30/01/2022
- Bhattacharyya Renu Pushpa, Barshapriya Dutta. *Khelma chong anchuna lekhhabu*, Tezpur, Assam, 2017, p 54-56.

THE ISSUE OF REHABILITATION: THE SOCIOLOGICAL STUDY OF MIGRANTS COLONIES OF DICHOLI VILLAGE IN KARAD TALUKA

Rajendra Pundlik Pawar

Department of sociology, Asst- professor, Venutai Chavan College Karad

rajendrapawar03523@gmail.com Phone - 8668455221

Abstract

After independence, there has been a surge of economic development activities in the form of massive infrastructure development projects such as the construction of dams for power and irrigation, the building of roads, urbanization, mining, building of thermal power plants, etc. Proponents of development argue that only these types of massive projects can improve India's economy and the lives of millions of people. But the flip side of this sort of development is that it has displaced more than 42 million people in the country. In the development literature, this phenomenon is referred to as development-induced displacement and resettlement individuals and communities being forced to leave their place of residence and abandon their land due to development initiatives. 200 million people is displaced by development projects over the last two decades of the 20th century, and the current scale of displacement is estimated to be around 15 million people per year. In the present research study is focused on the socio-economic issues of resettlement colonies because of Chandoli Dam in Karad Taluka. In 1960, the people had to move in various places because of Konya dam. Many people displaced from Koyana and Chandoli dam were rehabilitated various villages in Karad taluka. In this article this study focused to the socio- economic issues of rehabilitation colonies in Karad Taluka, with special reference to village Dicholi, which is migrated because of Chandoli dam. The findings of this study are that Migrants colonies has not been properly rehabilitated and poverty, unemployment's and social alienation are plaguing them today.

Key Words: Development; Displacement; Rehabilitation; Migrants; Social Alienation



[Scholarly Research Journal's](http://www.srjis.com) is licensed Based on a work at www.srjis.com

1.0.0: INTRODUCTION

Development-induced displacement is a sociological and economic issue affecting multiple levels of human society, from tribal and village communities to well-developed urban areas. Development is widely viewed as an inevitable step towards modernization and economic growth in India; however, for those who are displaced, the end result is most often loss of livelihood and poverty, unemployment's and social alienation. (Cernea, Michael -1996)¹ Human Displacement refers to the forced movement of total community from their place, or



country of origin. Human Displacement can be a result of many different factors. **First-** Disaster Induced Displacement, for example migration of people of Marathwada due to drought. **Second-** Conflict Induced Displacement, for example migration of Hindu due to jihadi terrorism in Kashmir and. **Third-** Development Induced Displacement for example millions of tribal migrated due to Sardar Sarovar Project.

Development induced displacement comes from a result of modernization, globalization and development. Usually, these developments are motivated by economic development. Since India's independence in 1947, there has been a surge of economic development activities in the form of massive infrastructure development projects such as the construction of dams for power and irrigation, the building of roads, urbanization, industrialization mining, building of thermal power plants, etc. Government argues that only these types of massive projects can improve India's economy and the lives of millions of people. But the flip side of this sort of development is that it has displaced more than 42 million people in the country. Dams for irrigation and hydropower are a major cause of such forced displacement of people. In all over world, approximately fifteen million people each year are forced to leave their homes following big development projects (Bogumil [Terminski](#))² Most of the displacement in India is due to the construction of large dams. The lives and livelihoods of millions of displaced people across the country have been destroyed. In India, 50 million people have been displaced in the last 50 years in the name of 'national' interest. Social worker Arundhati Roy argues that, the millions of displaced people in India are nothing but refugees of an unacknowledged war.³ The poorest and most marginalized people are generally hit the hardest by displacement, most often without adequate compensation. In fact, in India 75 percent of displaced people have not been "rehabilitated ([Fernandes, W](#))⁴ The report of Lok Sabha Secretariat says that between 60 and 65 million people are estimated to have been displaced in India since Independence, the highest number of people uprooted for development projects in the world. Following table shows that the total displacement in India.

Displacement in India, Rehabilitation and Backlog during 1950-90

| Project | Displaced | Rehabilitated | Backlog |
|-----------------------|--------------------|------------------|--------------------|
| Coal and other mines | 17,00,000 | 4,50,000 | 12,50,000 |
| Dams and Canals | 1,10,00,000 | 27,50,000 | 82,50,000 |
| Industries | 1,00,000 | 3,00,000 | 7,00,000 |
| Sanctuaries and parks | 6,00,000 | 1,50,000 | 4,50,000 |
| Others | 12,00,000 | 3,00,000 | 9,00,000 |
| Total | 1,55,00,000 | 39,50,000 | 1,15,50,000 |

Sources: Bhakhavatsala Bharati, 1999

This table shows that the large number of people displaced by dam, canals and irrigation project. Total 1,10,00,000 people were displaced because of dam and irrigations project of government, out of which 27,50,000 people have been rehabilitated. And the most worrying thing is that 82,50,000 people have not been properly rehabilitated.

The present research studied that the migrants' colonies in Karad taluka which have been displaced by the Chandoli and Koyana dam. In 1960, the people had to move in various places because of Konya dam. Many people displaced from Koyana dam were rehabilitated various villages in Karad taluka. In this article, the sociological study of the socio-economics issues of rehabilitation colonies in Karad Taluka. The findings of this study are that Migrants colonies has not been properly rehabilitated and poverty, unemployment's and social alienation are plaguing them today.

2.0.0: METHODOLOGY

This research has studied rehabilitated colonies in Karad taluka. In this research the data is based on a survey conducted by the Department of Sociology and The Department of National Service Scheme at Venutai Chavan college Karad. The data was collected by giving questionnaires of sociology students, whose village has migrants' colonies.

Methods of Data collection



| Sr | Villages in Karad Taluka | Number of families of Surveyed | Number of people Interviewed | Field work & Observation |
|-------|--------------------------|--------------------------------|------------------------------|--------------------------|
| | Dhond wadi (Dicholi) | 37 | 10 | 1 day |
| 1 | Shahpur (Dicholi) | 29 | 10 | 1 day |
| 3 | Babarmachi (Dicholi) | 90 | 10 | 2 days |
| Total | | 156 | 30 | 4 days |


The information about this subject an available on google has been used as secondary data in this present study.

1.0.0 : MAHARASHTRA: DAM AND DISPLACEMENT

Maharashtra tops the list for the number of people displaced, altogether 7,13,136 people have been displaced by a total of 100 dam projects in Maharashtra. (31-Jul-2015 — [India News: In Lok Sabha, minister of state for water resources Sanwar Lal Jat said](#)). Maharashtra has around 1820 notable dams in the state across different rivers, [Koyana Dam](#) is currently the largest dam in terms of height followed by [Bhatsa Dam](#) and Middle [Vaitarna Dam](#). The Narmada Valley Development Project affected the lives of 25 million people, The official figure indicates that about 42,000 families were displaced but non-governmental organizations such as the [Narmada Bachao Andolan](#) (NBA) puts the figure to about 85,000 families or 500,000 people.

1.0.1 : KOYANA & WARANA DAM AND DISPLECEMENT

The Koyana dam was the first big project in Maharashtra in which 100 villages were affected involving 30,000 people. A total of 30,000 acres of land under cultivation was submerged and another 32,000 land was acquired, which could no longer be cultivated. But this dam was also the first big project in which the government assumed the responsibility of offering substitute land and housing plots to the displaced families apart from the payment of monetary compensation

| Natur | Dam project in Satara& Sangali | | |
|-----------|--------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------|
| Dam & |  Koyana Dam- |  Chandoli Dam- |  Dhom/ Wai Dam- |
| Plac | Patan Koyana- | Chandoli Warana | Dho |
| River | Koyana | Waran | Krishna |
| Hight | 103 | 77 m | 50 |
| Storage | 2,797,400,000 | 34.40 | 382,270.00 |
| Power | 1,920 | 16 MW | 04 |
| Submerged | 10 | 6 | 32 |
| Land | 32000 | 17000 | 6433 |
| Displaced | Average | Average | Average |

According to Irawati Karve⁵ According to official statistics, a total of 100 village was affected, involving a population of about 30000. A total of 30000 acres of land was submerged, only 4500 acres out of this was paddy land, 4500 acres were under annual crops and 21000 acres were under ‘kumri’ or shifting cultivation, which means the land was cultivated only once in five or six years. In addition to this, 32000 acres of land was acquired. This was not actually submerged but belonged to people who had moved out the valley and could no longer cultivate it. It is reality, that dams and reservoirs provide economic progress and benefits that contributes drastically to the management of water, which is becoming an inadequate resource. Besides this, these dams and reservoirs may have undesirable environmental and social impacts. The most challenging social impact of dams is the displacement of native people. This is one of the worst impacts of the dam construction on communities, people, whole families, that have been forced to leave their homes and relocate somewhere else.

Following table shows that the list of Displaced villages, which is migrated because of Koyana dam

List of Displaced villages for Koyana Dam – 1960

| Sr | Displaced Villages | Displaced Population | List of villages in Satara district | |
|----|--------------------|----------------------|-------------------------------------|--------------------------------------|
| | | | Migrants Colonies | |
| 1 | Ahir | 600 | Villages | Total number of displaced People 315 |
| 2 | Munavale | 315 | Manainaga | 125 |
| 3 | Harchandi | 410 | rNimblak | 195 |
| 4 | Kharoshi | 600 | Ekambe | 210 |
| 5 | Kamargaon | 310 | Padali | 145 |
| 6 | Uphale | 210 | Kale Vanjole | 125 |
| 7 | Dudhgaon | 200 | Dhawali | 85 |
| 8 | Gadhavli | 221 | Kondavale | 45 |
| 9 | Valvan | 300 | Kodali | 25 |
| 10 | Chakdeo | 115 | Vajegaon | 10 |
| 11 | Vanavali Ategaon | 280 | Karanjavade | 65 |
| 12 | Zadzni | 80 | Munde | 185 |
| 13 | Dodani | 85 | Diwashi | 200 |
| 14 | Dicholi | 176 | Mhavashi | |
| | | | | |

Source - Irawati Karve, A Survey of The People Displaced Through the Koyana Dam 1969

3.0.0 : Discussion of and Analysis

Dicholi is a displaced village in the backwaters of Koyana Dam. Due to Koyana dam and Sahyadri tiger project, Dicholi village were displaced in Karad taluka. From year 1990 to 2010, a total of 176 families with total population of 1389 were migrated in three villages of Karad taluka. For the Sahyadri Tiger project, 854 hector of land in Dicholi villages were acquired, village people had to be lost 2100 acres of land. 179 families were rehabilitated in Dhond wadi, Babarmachi and Shahpur villages, Karad Taluka and 20 families were resettled in Palus in Sangali district.

- **Statical information of migrated colonies in Karad taluka**

| Sr | Migrants Colonies In Karad Taluka | Number of Resettled families | Total Population | Lost of land In hector |
|----------------------------------------------|--------------------------------------|---------------------------------|------------------|---------------------------|
| 1 | Dhond wadi (Dicholi) | 37 | 354 | 203 hectors |
| 2 | Shahpur (Dicholi) | 29 | 289 | 22 hectors |
| 3 | Babarmachi (Dicholi) | 9 | 1100 | 342 hectors |
| 4 | Palus (Sangali) | 20 | No surveyed | 287 |
| Total population of migrated colonies | | | 1327 | 854 hectors |

People from Dicholi village were rehabilitated in village Dhond wadi, Shahpur and Babarmachi in the area of Karad. In Dhond wadi 37 families, who lost 203 hectors land. In Shahpur 29 families, who lost 22 hectors land and in village Babarmachi 90 families, who lost 342 hector land were rehabilitated.

- **Religion and Casts status of Migrants' Colonies**

Migrants' colonies were formed on the basis of caste criteria. Following table shows that the casts status of Migrants' colonies

| Sr | Migrants Colonies in Karad Taluka Caste | Caste of Resettled families | | |
|----------------------------------------------|--------------------------------------------|-----------------------------|-------------------|---------------|
| | | Maratha – Kunb OPEN | Dhangar – NT-C | Dalit – SC |
| 1 | Dhond wadi (Dicholi) | 30 | 07 | |
| 2 | Shahpur (Dicholi) | 0 | 02 | 25 |
| 3 | Babarmachi (Dicholi) | 23 | 67 | |
| 4 | Palus (Sangali) | 20 | 0 | 0 |
| Total population of migrated colonies | | | 1389 | |

• **Economics status of Migrants’ Colonies**

The present research found that, rehabilitated colonies have high levels of poverty. Rehabilitated people have not yet received farmland, only those are proposed. As a result, Rehabilitated people are facing problems of poverty and unemployment.

Following table shows that the real situation of Migrants’ colonies

| Sr | Villages | Possession of Farm land | Proposed farmland Each family | Built Houses Each Family |
|----|----------------------|-------------------------|-------------------------------|-------------------------------|
| 1 | Dhond wadi (Dicholi) | 80% | 2.5 acres | House & 2000 square foot plot |
| 2 | Shahpur (Dicholi) | 38% | 02 acres | House & 2000 square foot plot |
| 3 | Babarmachi (Dicholi) | NIL | 02 acres | House & 2000 square foot plot |

This research found that, 20% of the migrated people in Dhond- wadi colony still do not have possession of land. In Shahpur colony, only 38% of the people have got possession of land, and Babarmachi (Dicholi) are still proposed.

• **Employment status of Migrants’ Colonies**

The employment status of the resettled people is also worrisome, there is a reservation for the displaced people among the government job but it does not seem to have benefited much. The proportion of government jobs in these three colonies is very low because of only 42 people got government job in these colonies. The proportion of people engaged in agricultural labor is high. Following table shows that job and employment status of Migrants’ people

Employment status of Migrants peoples

| | | | |
|-------------------------|-------------------------|----------------------|-------------------------|
| Employment & Job status | Dhond wadi (Dicholi) 38 | Shahpur (Dicholi) 07 | Babarmachi (Dicholi) 43 |
| Self - Employment | NIL | 02 | 09 |
| MSEB Job | Nil | 06 | 07 |
| Government Hospital Job | 01 | 05 | 08 |
| ZP School Job | NIL | 02 | 01 |
| S.T. Corporation | 03 | 04 | 13 |
| Auto Driver | 02 | Nil | 03 |
| Job in Patrol Pump | Nil | Nil | 13 |
| Plumber | 07 | Nil | 16 |
| Vegetable sellers | 56 | 17 | 128 |
| Farming labor | Nil | 01 | 08 |
| Shop- labor | 52 | 27 | 207 |
| | | | |

• Economic class status of Migrants' Colonies

The economics condition of these Migrants' colonies is not very satisfactory. Most of people do small business and work in Karad city for their livelihood. Which had a farm of 10-12 acres in Dicholi village, today they are working as a labor at a petrol pump and hotels. Their financial status as showed of this survey is as follows

Number Of Families Economic Class Wise Status

| Sr | Migrants Colonies In Karad Taluka | Rich class and higher middle class | Lower Middle class | Number of families Belo the poverty line |
|----|-----------------------------------|------------------------------------|--------------------|------------------------------------------|
| 1 | Dhond wadi (Dicholi) | Nil | 01 | 36 |
| 2 | Shahpur (Dicholi) | Nil | 15 | 14 |
| 3 | Babarmachi (Dicholi) | Nil | 25 | 65 |

• **Educational status of Migrants’ Colonies**

The Educational condition of these Migrants’ colonies is satisfactory. As Karad is an educational city, it has benefited these Migrants’ Colonies. Today, most of children in the colonies are educated in school, English medium school and colleges. According to this survey, an educational status of colonies as follows-

Number of students – Educational status

| Sr | Migrants Colonies In Karad Taluka | Dhond wadi (Dicholi) | Shahpur (Dicholi) | Babarmachi (Dicholi) |
|----|--------------------------------------|-------------------------|----------------------|-------------------------|
| 1 | Literacy | 100% | 100% | 100% |
| 2 | Primary education | 27 | 19 | 67 |
| 3 | Secondary education | 34 | 26 | 79 |
| 3 | Junior r college | 11 | 07 | 37 |
| 4 | Senior College | 09 | 06 | 14 |
| 5 | ITI | 01 | 02 | 04 |
| 6 | Pharmacy college | Nil | Nil | 01 |
| 7 | Agriculture College | Nil | Nil | 03 |
| 8 | Engineering college | Nil | Nil | 06 |
| 9 | Medical college | Nil | Nil | Nil |

4.0.0: Research Conclusion

First, a dam, then an earthquake and finally a tiger reserve project — families in Sangali and Satara district’s Chandoli and Koyana have been displaced thrice in one generation. The people who did not want to leave the area shifted to higher areas to be safe from the dam waters but later the village Dicholi area was announced as the Sahyadri Tiger Reserve, so they had to relocate themselves again. These research study concluded that –

1. Migrant colonies were created on the basis of casts, like Maratha (Babarmachi colony), Dhanger (Dhond wadi colony) and Dalit (Shahpur colony)
2. The land has been allotted only on government documents but the displaced have not yet got possession of farmland.
3. There are issues of poverty and unemployment among the displaced. They

have to struggle to subsistence and daily need.

4. There is reservation in government jobs for the displaced but very few people have got this job opportunity.
5. The Dicholi village has an independent Gram panchayat but the gram Panchayat of Dhond wadiis still proposed.

In short, the most challenging social impact of dams is the displacement of Migrant colonies people. This is one of the worst impacts of the dam construction on communities, people, whole families, that have been forced to leave their homes and relocate somewhere else, besides this, these dams and reservoirs may have undesirable environmental and cultural impacts. After resettlement, the displacement of native people has faced many social problems such as disturbance of family relationship, poor drinking water facilities, lack of infrastructure amenities, scarcity of educational, medical, road and transportation, electrical facilities, absence of public toilet facilities, deficiency of market center and lack of water for irrigation. The disturbed people are getting the remuneration, but the facilities are not proper. At some places the affected population have provided the unfertile lands, their standard of living is decreased.

5.0.0: Bibliography

- Arundhati Roy, *The Greater Common Good*, *Frontline*, June 4, 1999
- Bogumil Terminski, *Environmentally Induced Displacement. Theoretical Frameworks and Current Challenges*, Liege, 2012
- Cernea, Michael (1996). "Public Policy Responses to Development-Induced Displacements". *Economic and Political Weekly*: 1515–1523
- Fernandes, W, 1991; Fernandes, Walter et al. 1989
- Irawati Karve, *A Survey of The People Displaced Through The Koyana Dam 1969*
- Karve, Irawati and Nimbkar, Jai. (1969). *A Survey of the People Displaced through the Koyana Dam Poona: Deccan College*
- <https://www.frontierweekly.com/views/may-20/24-5-20-The%20first%20anthropological%20study%20on%20development%20caused%20displacement.html>
- https://www.researchgate.net/publication/342122270_The_first_anthropological_study_on_development_caused_displacement_by_a_big_dam_in_India
- https://www.academia.edu/Documents/in/Developmental_Caused_Displacement
- <https://mpcb.gov.in/sites/default/files/focus-area-reports-documents/KoynaRiverReport.pdf>
- <https://wrdd.maharashtra.gov.in/Upload/PDF/ESDD%20Report%20KOYNA%20Dam.pdf>
- <http://www.pravinkolhe.com/trainingrep/13-st.pdf>
- https://en.wikipedia.org/wiki/Koyna_Dam

DEVELOPMENT IMPLICATIONS OF MIGRATION IN INDIA

Prof. Dr. P. S. Kamble

Department of Economics, Shivaji University, Kolhapur

Email: pskamble2006@gmail.com

Abstract

Development is the outcome of the combination and proper use of productive resources available in the economy. The productive resources basically classified into natural resources, physical resources and human resources comprising of labour as well as organisation. There is very close relationship between productive resources and development of the economy. The productive resource labour has a feature of migration. Migration can be out as well as in, and internal as well as international. Consequently, migration has an attribute of development, and it can be influenced significantly. This necessitates the analysis of labour migration in the development perspective. The magnitude of migration in India has the number of angles, aspects and issues as well. It is against this over all backdrop, the present study endeavours to reveal development implications based on the analysis of labour migration in its different dimensions. Migration for seeking employment is very important, because it is a real migration which has development implications. It is observed that the rate of migration for the cause of employment in India is, no doubt, a significant one, it stood at the significant rate of 10% is a thing of concern indicating our failure in generating employment at local level and missing out of the development to that extent. A comprehensive employment policy with growth employment linkages and rural area centric. Priorities and preferences to socially deprived communities like SC, ST, OBC in rural employment can help us in restricting the development as well as standard of living inequalities.

Keywords: Migration, Labour, Development, Implications, Male-Female Disparity, Rural-Urban Difference



Scholarly Research Journal's is licensed Based on a work at www.srjis.com

I) INTRODUCTION

Development is the outcome of the combination and proper use of productive resources available in the economy. The productive resources basically classified into natural resources, physical resources and human resources comprising of labour as well as organisation. There is very close relationship between productive resources and development of the economy. The productive resource labour has a feature of migration. Migration can be out as well as in, and internal as well as international. Consequently, migration has an attribute of development, and it can be influenced significantly. This necessitates the analysis of labour migration in the development perspective. The magnitude of migration in India has the number of angles, aspects and issues as well. It is against this over all backdrop, the present study endeavours to reveal development implications based on the analysis of labour migration in its different



dimensions. According to Dutta Tina and Shaw Annapurna (2019) contrary to the dominant stereotypes around women's "unproductive" migration, the middle-class women's employment- and education-linked migration turns out to surpass their marriage and family associated movements. The multivariable regression analysis shows that labour migration of educated middle-class women becomes more probable for single, Scheduled Tribe women, aged 21–59 years, having a certificate/diploma, and work experience as a regular/salaried employee at the origin, and coming from rural areas of another state (Dutta Tina and Shaw Annapurna, 2019, p55). Shiralkar, Kulkarni, Ghotale and Gholwe (2019) summaries the scenario of migration of sugar cane harvesting workers from Beed, a drought-prone district from Marathwada region, Maharashtra. Seasonal and distressed migration of the sugar cane harvesting workers, which happens to be the most vulnerable section of the sugar industry in Maharashtra, remains a largely overlooked arena in scholarly discussions as well as policy circles. Hence this article, based on a study conducted by the Unique Foundation, Pune, seeks to unravel this phenomenon by looking into the socio-economic profile of the migrants, causal factors behind migration and ramifications of the same (Shiralkar, Kulkarni, Ghotale and Gholwe, 2019, p36). Khan Asma and Arokkiaraj H (2021) observes, In India, the major drivers of both internal and international migration are the prevailing unemployment, competitive labour market and enhanced livelihood prospects in the destination state or country. However, the nationwide lockdown and the sealing of inter-state and international borders to control the COVID-19 pandemic triggered the reverse migration of informal migrant workers. This requires the central and state governments to collectively forge strategies to enable their reverse migration and smooth reintegration in the post-COVID economy. They have focused on the inter-state migrants in India and returnee migrants only from Gulf countries as they account for two-thirds of Indian migrants living abroad. The study conducted a comparative analysis of the Indian government's varied approach towards its internal and international migrants during their reverse migration, repatriation and reintegration after the announcement of the lockdown (Khan Asma and Arokkiaraj H, 2021, p1).

II) REVIEW OF RESEARCH STUDIES:

The review of some of the important research studies relating to the present topic is as follows.

Sankaran Kamala (2021) observes while the number of returning migrants is lower in the second wave of Covid-19, nothing much has changed for the migrants on the ground. This



past year has seen state governments, such as Haryana and Karnataka, move to give preference to “local” persons over migrants, even as a draft national migrant policy is under consideration. These questions must be considered if the current migrant crisis is not to result in deprivation of the fundamental right to internal migration. Khanna Anoop (2020) observes the effect of epidemics like COVID-19 on the migrant population are most troubling for low-income households, which are less well positioned to cope with earnings losses during a recession, have no alternative earnings and have no social security available. Most of these workers earn little more than a subsistence wage and have no other means to protect their incomes if they lose their jobs. This poses a challenge of ensuring food security and controlling already rampant malnutrition, particularly among children, which is likely to result in increased infant and child mortality. Mistri Avijit (2015), observes that Indian interstate migration is highly associated with economic growth trajectory of the States. The study reveals that the conventional pattern of migration from high-income states to low-income states during 1980s and 1990s is widely disturbed during 2000s with the emergence of new pool centres as well as destinations. The share of interstate migration in 2011 has declined, which is an indication of increasing nativity of the population. During 2000s, India has produced more emigrants than immigrants, which are just opposite of the 1990s. Tilak Sanyal and Kingsuk Maity (2018) study considers the issue of labour migration which is very significant for economic development of any nation. It presents in a nutshell the trends and patterns of migration in India, its causes and impacts as discussed in the literature so far. After doing a rigorous survey of the literature we observe that the issue is, in some sense, neglected and its importance is underestimated. Hence, the paper would serve as a useful guide to the future research on this area. Sasikumar S K (2021) finds the COVID-19 pandemic-associated developments in the Gulf Cooperation Council countries have had direct and adverse impacts on low- and semi-skilled migrant workers, including job loss, wage cuts and earning loss. The crisis has in many ways also exposed fault lines in the existing Indian migration governance system in dealing with the vulnerabilities experienced by such migrants; these gaps are structural in nature and have been prevailing for a long period. The article delineates some of the major policy interventions that merit immediate attention to make the migration policy a “migrant-centric.

The aforementioned review of some of the, but important research studies reveals that there are studies on labour migration in India as well as abroad. But no single study endeavours to analyse labour migration in the perspective of development. This poses the need for taking



up a study of labour migration in development perspective. It is against this backdrop, the present study has been taken. Hence this study an attempt to analyse the migration development linkages with reference to India.

III) RESEARCH METHODOLOGY

The present research is of analytical in nature, which analysis the phenomenon of migration in general and labour migration in particular based on the secondary data collected. Hence the major and prime objective of the present research study is; to analyse the development implications of migration in India. Hence the research hypothesis takes a form of; Migration in India has no significant development implications. The present study is exclusively dependent on the secondary data. The secondary data has been collected from the NSS Round reports such as Migration in India 2007-2008, NSS 64th ROUND (July 2007 – June 2008) NSSO (National Sample Survey Organisation) rounds, Ministry of Labour, Government of India publications and others. The collected secondary data has been and processed and analysed in the interest of objective and hypothesis of the study. The data has been analysed by applying a simple statistical tools like mean. Percentage share, difference as per necessity and suitability. The study endeavours to reveal development implications of migration based on the analysis and interpretation of data results.

IV) RESULTS AND DISCUSSION

This section of the paper is very important, which analyses data results and provides analysis and interpretation of the results useful for revealing inferences and conclusions relating our topic of research.

Before analysing and revealing inferences relating to labour migration and development with reference to India, it is of crucial importance to discuss the characteristics of migrants in India.

Table1: Migrants Characteristics

| Indicator | Rural | | | Urban | | | R+U | | | RU Disparity |
|-------------------------------------------------------------------------------------------------|-------|--------|--------|-------|--------|--------|------|--------|--------|-----------------|
| | Male | Female | Person | Male | Female | Person | Male | Female | Person | |
| Migration rate | 5.4% | 47.7 | 26.1 | 25.9 | 45.6 | 35.4 | 10.9 | 47.2 | 28.5 | -9.3 |
| Proportion of migrants for employment related reasons | 28.6 | 0.7 | 3.6 | 55.7 | 2.7 | 22.8 | 45.6 | 1.1 | 9.9 | -19.2 |
| Return migration rate | 23.7 | 10.6 | 12.0 | 11.7 | 10.4 | 10.9 | 16.1 | 10.6 | 11.6 | 1.1 |
| Number of remitter out migrants during last 365 days | 59.4 | 1.5 | 22.8 | 45.1 | 2.2 | 16.4 | 57.0 | 1.6 | 21.7 | -13.6 |
| Average amount of remittance (Rs.00) during the last 365 days by out migrants residing in India | 13.4 | 6.0 | 13.0 | 27.7 | 13.4 | 26.3 | 15.0 | 7.8 | 14.6 | -13.3 |
| Average amount of remittance (Rs.00) during the last 365 days by out migrants residing abroad | 52.3 | 26.8 | 51.6 | 72.9 | 48.7 | 71.9 | 57.8 | 35.1 | 57.1 | -20.3 |

Source: Migration in India 2007-2008, NSS 64th ROUND (July 2007 – June 2008)

The data in above table and the concerned results bring out the salient features of the migrants in India. Migration in India is both from rural as well as urban. And it is also among the males and females. Rate of migration is significant in the case of all categories of migrants namely rural. Urban, males as well as females and person, which is more than 25%, is a very much significant. The male female dimension of migration rate in India reveals that the rate of



migration is very much higher for the females than the males. When we look at the migration rate in urban –rural perspective, it is found that the rate is every much higher for the urban area than the rural one, which indicates over dependence of rural area on agriculture as a source of employment, and required non agriculture is not found in the urban area, hence it requires to migrate even from the urban area.

Out of the total migration the migration for seeking employment is very important, because it is a real migration which has development implications. It is observed that the rate of migration for the cause of employment in India is, no doubt, a significant one, it stood at the significant rate of 10% is a thing of concern indicating our failure in generating employment at local level and missing out of the development to that extent. But its rural – urban dimension shows that urban rate of migration is very higher than the rural one, it is obviously because of dependence on agriculture in rural areas for employment and inadequacy of employment generation especially non agriculture in the urban areas. The gender dimension of migration for the employment indicates that comparatively the migration of females for seeking employment is lower, but it is very much greater for the males, which stood at more than 46%. The rural –urban perspective of migration for the cause of employment repeats the same scenario of greater magnitude of male migration than female migration indicating the role of males in financial sustainability and wellbeing of the family, that does not mean females are incapable, but the absence of the necessary opportunity is a cause.

One of the features of migration in India is return migration also. Fortunately, it is lower, higher in urban area and also more for the females, which has also development implications. Migration also results in transfer of funds or income, and it is taking place into India, both within the country, as well as from the abroad. The number is good along with the amount also. The unemployment rate especially that of youth, remains at a historic high. A remarkable decline in the share of agriculture in the workforce without a corresponding increase in the non-agricultural sector indicates a somewhat distorted structural transformation. (Balakrushna Padhi, and Venkatanarayana Motkuri, 2021, p58).

It is a well-proved fact that migration of population changes with the passage of time. This demands to examine the trend in migration in India during the period under our study.

Table 2: Trend in Migration rates from different NSS rounds all-India

| Round (year) | category of persons | | | <i>MF Difference</i> |
|----------------------------------------------------|---------------------|-------------|------------|--------------------------|
| | male | Female | persons | |
| Rural | | | | |
| 64th (July07-Jun-08) | 5.4% | 47.7 % | 26.1% | -42.3% |
| 55th (July 1999 – June 2000) | 6.9 | 42.6 | 24.4 | -33.2 |
| 49th (Jan - June, 1993) | 6.5 | 40.1 | 22.8 | -33.6 |
| 43rd (July 1987 – June 88) | 7.4 | 39.8 | 23.2 | -32.4 |
| 38th (Jan - Dec, 1983) | 7.2 | 35.1 | 20.9 | -32.4 |
| Urban | | | | |
| 64th (July07-Jun-08) | 25.9 | 45.6 | 35.4 | -19.9 |
| 55th (July1999 – June2000) | 25.7 | 41.8 | 33.4 | -16.1 |
| 49th (Jan - June, 1993) | 23.9 | 38.2 | 30.7 | -14.3 |
| 43rd (July 1987 – June 88) | 26.8 | 39.6 | 32.9 | -12.8 |
| 38th (Jan - Dec, 1983) | 27.0 | 36.6 | 31.6 | -9.6 |
| 64th -38th Difference | R: -1.8 | 12.6 | 5.2 | |
| | U: -1.1 | 9 | 3.8 | |

Source: Migration in India 2007-2008 , NSS 64th ROUND (July 2007 – June 2008)

The analysis of trend in migration for the period into our consideration along with its rural-urban and gender dimension is of pivotal importance. It is observed that migration entire, rural, urban and female except rural male has increased significantly during the period under the study. Likewise, male-female and rural-urban migration has also wide disparity, and higher in urban areas than rural areas. The noteworthy feature is female migration is higher both in rural as well as urban areas, but the extent of male migration is significant in urban areas than the rural one. Female migration is a salient feature of migration in India.

India is a country of a feature Unity in Diversity. It is therefore social stratification of the migrants is of crucial importance and hence its analysis in the context of India is very much relevant.

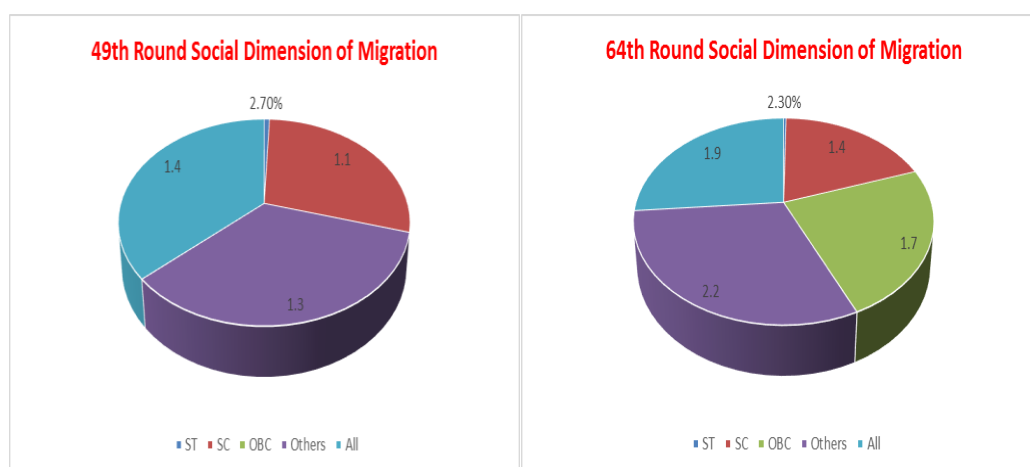
Table 3: Migrant Households in Different Social Groups and Changes Over time

| Social Group | Rural | | Urban | | rural+urban | | 64-49 Round Difference |
|---------------|----------------------------|------------------------------|----------------------------|------------------------------|----------------------------|------------------------------|------------------------|
| | 49th round (Jan-Jun, 1993) | 64th round (Jul. 07-Jun. 08) | 49th round (Jan-Jun, 1993) | 64th round (Jul. 07 Jun. 08) | 49th round (Jan-Jun, 1993) | 64th round (Jul. 07-Jun. 08) | |
| ST | 2.7% | 1.9% | 2.9% | 6.2% | 2.7% | 2.3% | -0.4% |
| SC | 0.9 | 1.1 | 2.1 | 2.8 | 1.1 | 1.4 | 0.5 |
| OBC | NA | 1.2 | NA | 3.4 | | 1.7 | 0.5 |
| Others | 0.9 | 1.5 | 2.3 | 3.3 | 1.3 | 2.2 | 1.3 |
| All | 1.1 | 1.3 | 2.2 | 3.3 | 1.4 | 1.9 | 0.8 |

Note:1. Figures in parenthesis, against the household social group ‘Others’ gives the proportion of migrant household during NSS 64th round considering both the household social groups ‘OBC’ and ‘Others’, for comparison purpose.

Source: Migration in India 2007-2008 , NSS 64th ROUND (July 2007 – June 2008)

It is adequately proved that the migration across the social groups like SC, ST, OBC and others is there in India. It is very much clear that migration is higher among the ST category group of people, which is due to lack of assets such as land, financial and physical assets, industry and business and formal employment. Compared to STs the participation of SCs is good in formal employment. But after ST the migration is higher for the SC community due to the same reasons responsible for the STs. The migration among OBCs is also considerable, but they have assets, land, industry and business comparatively.



The migration across the social groups has also gender dimension, which is also necessary to be discussed and analysed.

Table 4 : Gender Dimension of Migrants of Each Social Group in India

| Social Group | Category of Persons | | | | | | <i>R</i> <i>U</i> <i>Difference</i> |
|--------------------------------------------------------------------------|---------------------|------------|---------------|------------|--------|---------------|-------------------------------------------|
| | rural | | | urban | | | |
| | male | female | <i>person</i> | male | female | <i>person</i> | |
| 55th round (1999-2000) | | | | | | | |
| scheduled tribe | 5.6% | 35.7% | 20.4% | 28.2% | 41.1% | 34.5% | -14.1% |
| scheduled caste | 6.4 | 43.4 | 24.4 | 22.5 | 39.3 | 30.5 | -6.1 |
| other backward class | 6.5 | 42.8 | 24.2 | 23.7 | 41.7 | 32.3 | -8.1 |
| Others | 8.1 | 44.3 | 25.9 | 27.6 | 42.6 | 34.7 | -8.8 |
| all (incl. n.r.) | 6.9 | 42.6 | 24.4 | 25.7 | 41.8 | 33.4 | -9 |
| 64th round (2007-08) | | | | | | | |
| scheduled tribe | 4.7 | 44.0 | 23.8 | 28.8 | 43.0 | 35.6 | -11.8 |
| scheduled caste | 4.9 | 48.2 | 26.0 | 23.5 | 44.7 | 33.7 | -7.7 |
| other backward class | 5.1 | 46.8 | 25.5 | 23.0 | 43.7 | 33.1 | -7.6 |
| Others | 6.8 | 50.6 | 28.1 | 29.0 | 47.7 | 37.9 | -9.8 |
| all (incl. n.r.) | 5.4 | 47.7 | 26.1 | 25.9 | 45.6 | 35.4 | -9.3 |
| Across Social groups Difference 64-55th Round (Person) | SC | ST | OBC | All | | | |
| | R:1.6 | 3.4 | 1.3 | 1.7 | | | |
| | U:3.2 | 1.1 | 0.9 | 2 | | | |

Source: Migration in India 2007-2008, NSS 64th ROUND (July 2007 – June 2008)

The analysis of gender dimension of migration has a special importance in the analysis of migration in India. The extent of migration is greater in urban areas than rural areas. It is adequately proved that migration among the females is significantly greater both in the rural as well as urban areas in India. Likewise, the same pattern is found across the social groups. The point of distinction is the male female gap is lower in urban areas, but significantly greater in the rural areas of the country. Thus, female migration is greater than males in the country. But the important thing necessary to be taken into account is labour migration in gender perspective, and it is not entire migration has development implications. This demands to analyse the causes of migration, especially in search of employment. Contrary to the dominant stereotypes around women's "unproductive" migration, the middle-class women's employment- and education-linked migration turns out to surpass their marriage and family associated movements (Dutta Tina and Shaw Annapurna, 2019, p55).

Only migration has no development implications, it is migration for seeking employment is a cause of concern so far as development implications of migration are to be revealed. We get insights in this regard from the data results and their analysis, which carried out below.

**Table 5 : Distribution (per 100) of migrant households by reason for migration
 (2007-08) in India**

| Sr. no | Reason for Migration | present place of residence | | | RU Difference |
|------------|-------------------------------------------|----------------------------|-------------|-------------------|---------------|
| | | rural | urban | anywhere in India | |
| I | Employment related reasons | 16.8 % | 20.2 % | 18.5% | -3.4% |
| 1 | in search of employment | 17.5 | 16.9 | 17.2 | 0.6 |
| 2 | in search of better employment | 4.3 | 4.8 | 4.5 | -0.5 |
| 3 | Business | 10.6 | 12.8 | 11.7 | -1.1 |
| 4 | to take up employment / better employment | 4.8 | 10.5 | 7.7 | -5.7 |
| 5 | transfer of service/contract | 4.8 | 10.5 | 7.7 | -5.7 |
| 6 | proximity to place of work | 1.2 | 1.3 | 1.2 | -0.1 |
| 7 | sub-total (srl. 1 to 6) | 55.2 | 66.5 | 60.8 | -11.3 |
| 8 | Studies | 26.7 | 21.0 | 23.8 | 5.7 |
| II | forced migration | | | | |
| 9 | natural disaster | 1.3 | 0.2 | 0.7 | 1.1 |
| 10 | social/political problem | 0.7 | 0.2 | 0.5 | 0.5 |
| 11 | displacement by development projects | 0.4 | 1.5 | 1.0 | -1.1 |
| 12 | sub-total (srl. 9 to 11) | 2.4 | 1.9 | 2.2 | 0.5 |
| III | Others | | | | |
| 13 | acquisition of own house / flat | 2.4 | 3.0 | 2.7 | 0.5 |
| 14 | housing problems | 3.0 | 1.6 | 2.3 | 1.4 |
| 15 | health care | 0.4 | 0.9 | 0.7 | -0.5 |
| 16 | post retirement | 0.5 | 0.4 | 0.5 | 0.1 |
| 17 | Marriage | 2.9 | 1.3 | 2.1 | 1.6 |
| 18 | Others | 5.3 | 3.4 | 4.4 | 1.9 |
| 19 | sub-total (srl. 13 to 18) | 14.5 | 10.6 | 12.7 | 3.9 |
| 20 | all (incl. n.r.) | 100 | 100 | 100 | 100 |

Source: Migration in India 2007-2008, NSS 64th ROUND (July 2007 – June 2008)

It is migration for the cause of employment has development implications. This means entire migration does not influence the development of the economy. This demands to identify the magnitude of migration in the search of employment. The data results presented in the aforementioned table clearly and sufficiently prove that in the case of all the migration i.e. rural, urban and total migration the proportion of migration for the cause of employment and thereby economic development activities is greater than 60%, has development implications, we may call it economic migration. The extent of migration for the study purpose is also considerable i.e. more than 20%, but other noneconomic causes of migration are meager and insignificant. This is significant disparity in migration across the rural and urban areas, urban migration is considerably higher than rural migration. The noteworthy thing is, migration for the purpose of marriage is also meager only. Besides this, other social causes are also

responsible for migration. But the well proved fact is, the migration in India is an economic migration, especially for the cause of employment, and obviously it has significant development implications.

To reveal development implications of gender dimension of migration, it is necessary to examine the employment cause of migration in the perspective of gender both in the rural as well as urban areas.

Table 6: Gender Distribution of Migrants by reason for Migration in India

| reason for migration | migrated in | | | | | |
|--------------------------------------|-------------|-------------|--------------|-------------|-------------|--------------|
| | rural areas | | | urban areas | | |
| | male | female | MF Dif. | male | Female | MF Diff. |
| 49th round (1993) | | | | | | |
| employment related reasons | 47.7% | 8.3% | 39.4% | 41.5 % | 4.9% | 36.6% |
| studies | 4.1 | 1.1 | 3 | 18.0 | 7.0 | 11 |
| marriage | 2.3 | 61.6 | -59.3 | 0.9 | 31.7 | -30.8 |
| movement of parents / earning member | 20.8 | 23.7 | -2.9 | 28.3 | 49.5 | -21.2 |
| other reasons (incl. n.r.) | 25.1 | 5.3 | 19.8 | 11.3 | 6.9 | -5.6 |
| all | 100 | 100 | | 100 | 100 | |
| 55th round (1999-2000) | | | | | | |
| employment related reasons | 30.3 | 1.0 | 29.3 | 51.9 | 3.0 | 48.9 |
| studies | 5.3 | 0.4 | 4.9 | 6.2 | 1.3 | 4.9 |
| marriage | 9.4 | 88.8 | -79.4 | 1.6 | 58.5 | -56.9 |
| movement of parents / earning member | 26.0 | 6.3 | 19.7 | 27.0 | 31.0 | -4 |
| other reasons (incl. n.r.) | 29.0 | 3.5 | 25.5 | 13.3 | 6.2 | 7.1 |
| all | 100 | 100 | | 100 | 100 | |
| 64th round (2007-08) | | | | | | |
| employment related reasons | 28.6 | 0.7 | 27.9 | 55.7 | .27 | 55.43 |
| studies | 10.7 | 0.5 | 10.2 | 6.8 | .22 | 6.58 |
| marriage | 9.4 | 91.2 | -81.8 | 1.4 | 60.8 | -59.4 |
| movement of parents / earning member | 22.1 | 4.4 | 17.7 | 25.2 | 29.4 | -4.2 |
| other reasons (incl. n.r.) | 29.2 | 3.2 | 26 | 10.9 | 4.9 | 6 |
| all | 100 | 100 | | 100 | 100 | |

Source: Migration in India 2007-2008, NSS 64th ROUND (July 2007 – June 2008)

The rural migration of males is falling and it is increasing for the urban areas. There is wide disparity in migration across the gender in rural and urban areas. The migration for the cause of employment is significantly greater for the males than the females both in the rural as well as urban areas. The migration males for the cause of employment are higher and increasing in urban areas than the rural areas. It is adequately found that the migration of females is

dominantly for the cause of marriage than the employment, and it is higher in rural areas than urban areas. Thus the cause of female migration is marriage that is non-economic and social, which cannot have development implications. It is therefore, the male migration in both the rural and urban areas has development implications. A sizeable portion of the female population has been withdrawn from the labour and workforces (Balakrushna Padhi, and Venkatanarayana Motkuri, 2021, p58).

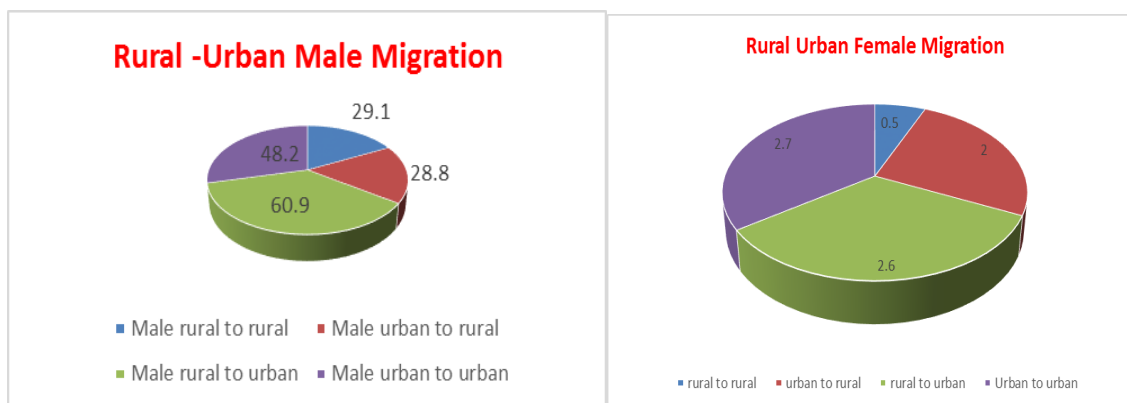
Migration is internal as well as international. But comparatively the internal migration is higher than the international migration due to the number of causes and factors. Internal Migration has also geographical area perspective comprising of rural to urban, and urban to rural, and others also. This aspect of migration is discussed below, taking into account the cause of migration.

Table 7: Rural –Urban Distribution of Internal Migrants by Reason during 2007-08

| Reason for Migration | Male | | | | Female | | | | RU & MF Difference |
|------------------------------------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|--------------------|
| | rural to rural | urban to rural | rural to urban | urban to urban | rural to rural | urban to rural | rural to urban | Urban to urban | |
| 1.in search of employment | 5.1% | 3.4% | 19.7% | 8.1% | 0.1% | 0.3% | 0.8% | 0.4% | 18.9% |
| 2. in search of better employ | 10.5 | 7.6 | 20.8 | 9.8 | 0.1 | 0.4 | 0.7 | 0.5 | 20 |
| 3. business | 1.4 | 2.5 | 2.7 | 3.6 | 0.0 | 0.2 | 0.1 | 0.0 | 2.6 |
| 4. to take up employment / better employ | 8.2 | 8.5 | 13.8 | 12.7 | 0.1 | 0.7 | 0.7 | 1.1 | 13.1 |
| 5. transfer of service / contract | 3.0 | 5.4 | 3.0 | 12.8 | 0.0 | 0.3 | 0.2 | 0.5 | 2.8 |
| 6. proximity to place of work | 0.9 | 1.3 | 0.9 | 1.4 | 0.1 | 0.2 | 0.2 | 0.3 | 0.6 |
| sub-total (employment related reasons) | 29.1 | 28.8 | 60.9 | 48.2 | 0.5 | 2.0 | 2.6 | 2.7 | 58.3 |
| 7. marriage | 12.2 | 2.1 | 1.6 | 1.2 | 92.6 | 74.2 | 62.8 | 58.5 | -61.2 |
| 8. movement of parents / earning member | 23.7 | 18.4 | 22.8 | 28.9 | 3.6 | 15.4 | 28.2 | 31.1 | -25.4 |
| 9. studies | 10.5 | 12.5 | 7.8 | 5.3 | 0.5 | 1.2 | 2.5 | 1.9 | 5.3 |
| 10. other reasons (incl. n.r) | 24.4 | 38.2 | 6.9 | 16.4 | 2.9 | 7.3 | 4.0 | 5.7 | 2.9 |
| all | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | |

Source: Migration in India 2007-2008, NSS 64th ROUND (July 2007 – June 2008)

It is adequately found that migration of population takes place mainly due to two reasons; 1) in search of employment and 2) for the purpose of marriage especially in the case of females. It is observed that the male migration is prominently in the search of employment. It is mainly and significantly from rural to urban and urban to urban also. But to some extent migration of males for the cause of employment from rural to rural and urban to rural also takes place, but in lesser proportion. The migration of females for the employment is meagre and insignificant one. But their migration is prominently because of marriage reason, and it takes all forms mentioned above and it is very much significant, and it is highest from rural to rural and urban to rural as well. This reveals that the migration of males for the cause of employment has development implications and it is in higher proportion.



V) DEVELOPMENT IMPLICATIONS AND A POLICY FORWARD:

The aforementioned analysis of migration reveals the following development implications for India. Migration for seeking employment is very important, because it is a real and productive migration which has development implications. It is observed that, the rate of migration for the cause of employment in India is, no doubt, a significant one, it stood at the significant rate of 10% is a thing of concern indicating our failure in generating employment at local level and missing out of the development to that extent. But its rural – urban dimension shows that, urban rate of migration is very higher than the rural one, it is obviously because of dependence on agriculture in rural areas for employment and inadequacy of employment generation especially non agriculture in the urban areas. The gender dimension of migration for the employment indicates that, comparatively the migration of females for seeking employment is lower, but it is very much greater for the males, which stood at more than 46%. Migration is higher among the ST category group of people, which is due to lack of assets such as land, financial and physical assets, industry and business and formal employment. Compared



to STs the participation of SCs is good in formal employment. But after ST the migration is higher for the SC community due to the same reasons responsible for the STs. The migration among OBCs is also considerable, but not significant because they have assets, land, industry and business comparatively. This reveals that, socially deprived communities like SC, ST, OBC contribute for the development to non-local area instead of local through their migration. It is clearly and sufficiently proved that the proportion of migration for the cause of employment and thereby economic development activities is greater than 60%, has development implications, we may call it economic or productive migration. The cause of female migration is exclusively and dominantly marriage that is non-economic, unproductive and social, which cannot have development implications. It is therefore, the male migration in both the rural and urban areas has development implications. The migration of males for the cause of employment has development implications and it is in higher proportion, which is not the case of female migration.

The development of the area and consequently of the economy is affected by the migration, which shifts development from rural to urban and urban to urban as well. This can further help in creating disparities in development as well as of the area and region and standard of living of the people also. This demands policy suggestions to restrict migration for the cause of employment and also disparities in development as well as wellbeing of the people. A comprehensive employment policy with growth-employment linkages and rural area centric is very much needed. Priorities and preferences to socially deprived communities like SC, ST, OBC in rural employment can help us in restricting the development as well as standard of living inequalities. The rural area centric development policy is much needed and can be handfull in this regard. The development of social sector like education, health in rural areas can serve this purpose. The non-agriculture development and activities like industry, service, and thereby non agriculture employment in rural areas can restrict the shift of development as well as human wellbeing. The MGNREA as an employment oriented programme should be made extensive and intensified in rural areas, and applied in urban areas also, which is need of the hour. The balance in the rural and urban areas development along with recruitment policy can help us in shifting development as well as standard of living of the people. The use of budget and budgetary policy in balanced employment and development can be useful and effective in restricting migration and more importantly shift of development.

VI) CONCLUDING REMARKS:

Migration and development are interlinked and highly correlated. It can influence development as well as wellbeing of the people. This poses the need for very sincere, rigorous and honest analysis of development implications of migration for the country like us. The number of research studies on the migration and development are very much necessary to be undertaken in the form of papers, articles dissertations, theses and projects as well. The fundamental need of such research studies is adequate secondary data focusing on the number issues and aspects of migration. Besides this, such studies also requires primary data for empirical and grass root analysis , which demands grants and financial support from the funding agencies such as UGC, ICSSR and others that are more or less defunct today. This is very much necessary to be provided and availed. The efforts directed in the direction of above mentioned requirements and things can speed up the number of studies and can also provide policy inputs.

VII) REFERENCES

- Kamala Sankaran (2021), *The Fundamental Freedom to Migrate within India*, June 5, 2021 Vol LVI No 23 EPW Economic & Political Weekly, pp10-12.
- Anoop Khanna (2020), *Impact of Migration of Labour Force due to Global COVID-19 Pandemic with Reference to India* , *Journal of Health Management*, 22(2) 181–191, 2020, © 2020 Indian Institute of Health Management Research, journals.sagepub.com/home/jhm , pp181-191.
- Avijit Mistri (2015), *Estimation of Internal Migration in India, 2011 Census based on Life Table Survival Ratio (LTSR) Method*, Online at <https://mpr.ub.uni-muenchen.de/61577/> MPRA Paper No. 61577, posted 26 Jan 2015 10:56 UTC, pp1-16.
- Tilak Sanyal and Kingsuk Maity (2018), *On Labour Migration in India: Trends, Causes and Impacts* , *Economic Affairs*, Vol. 63, No. 1, pp. 57-69, March 2018 , DOI: 10.30954/0424-2513.2018.00150.8 , ©2018 New Delhi Publishers. All rights reserved , pp57-69.
- S K Sasikumar (2021), *India–Gulf Labour Migration in the Aftermath of the COVID-19 Pandemic*, August 21, 2021 Vol LVI No 34 , EPW Economic & Political Weekly, pp22-26.
- Dutta Tina and Shaw Annapurna (2019), *Middle-class Women’s Labour Migration in Post-liberalised Cities in India*, *Economic & Political Weekly EPW JUNE 29, 2019 Vol LIV Nos 26 & 27*, pp55-64.
- Shiralkar, Kulkarni, Ghotale and Gholwe (2019), *Migrant Labour in Maharashtra’s Sugar Industry* , *Economic & Political Weekly*, EPW MAY 18, 2019 Vol. LIIV No 20, pp36-43.
- Khan Asma and Arokkiaraj H (2021) *Challenges of reverse migration in India: a comparative study of internal and international migrant workers in the post-COVID economy*, *Comparative Migration Studies* (2021) 9:49 , Springer Open Access, <https://doi.org/10.1186/s40878-021-00260-2>, pp1-19.
- Dutta Tina and Shaw Annapurna (2019), *Middle-class Women’s Labour Migration in Post liberalised Cities in India*, *Economic & Political Weekly (EPW) JUNE 29, 2019 Vol. LIV Nos 26 & 27*, pp55-64.
- Balakrushna Padhi, Venkatanarayana Motkuri (2021), *Labour Force and Employment Growth in India Evidence from the EUS (2011–12) and PLFS (I and II)* , *Economic & Political Weekly*, EPW November 20, 2021 Vol LVI No 47 , pp58-63.

MUSLIM AS URBAN POOR: THE CONTEXT OF MIGRATION, EXCLUSION AND POVERTY

Dr. K. M. Ziyauddin, PhD

Department of Sociology, School of Arts & Social Sciences, Maulana Azad National Urdu University, Hyderabad-500032. India, E-mail: ziyakm@manuu.edu.in

Abstract

As a concept and a strategy, exclusion has evolved as a potent instrument for intervening in cases of multiple deprivation and discrimination. The 68th round data from the NSSO displays and shows estimations for the educational levels and employment market indicators across India's major religious groups. Any analysis of Muslims would be pessimistic if looked at their educational achievement, which is the lowest of all religious groupings. Muslims' historical presence and habitation in urban India may have revealed a different, more favourable image. In urban Indian Muslims, the hope and promises usually fulfilled by migration have, in contrast, resulted in increasing impoverishment and marginalisation. Alternatively, did it improve demands many more studies to understand the impact of migration among Muslims? It is necessary to investigate the persistence of exclusionary processes in the lives of Muslims in India and why they continue to face poverty, marginalisation, and apathy. Within-country migration does not have a good impact, but moving outside of the country, particularly to the Gulf, has improved livelihood for Indian Muslims by alleviating household poverty.

Keywords: Muslim, Urban Poor, Migration, Exclusion, Poverty, Hyderabad



[Scholarly Research Journal's](http://www.srjis.com) is licensed Based on a work at www.srjis.com

Introduction

As a concept and a strategy, exclusion has evolved as a potent instrument for intervening in cases of multiple deprivation and discrimination. Poverty has always been a hot topic throughout history, and it was even a vast topic in mediaeval Islam. It is worth thinking about from a historian's perspective, especially in light of what historians of Rome, Byzantium, the mediaeval and the modern West have accomplished regarding poverty and the poor. However, as is typically the case, the sources for Islamic history, particularly for the early formative decades, provide challenges, but this is unrelated to the current study. I would want to attempt to address some of the causes of poverty among Indian Muslims by looking at their educational attainment and how exclusion remains a dominating feature among them despite



numerous, albeit modest, interventions. Bonner (1996) uses a historical context to suggest methods and a possible strategy for dealing with some of the relevant sources, which aids in identifying different, competing ways in which the poor were defined in the first centuries of Islam. However, how far studies in the twenty-first-century focus on Muslim poverty requires a much broader investigation

The 68th round data from the NSSO displays and shows estimations for the educational levels and employment market indicators across India's major religious groups. Any analysis of Muslims would be pessimistic if looked at their educational achievement, which is the lowest of all religious groupings. Muslims' historical presence and habitation in urban India may have revealed a different, more favourable image. In urban Indian Muslims, the hope and promises usually fulfilled by migration have, in contrast, resulted in increasing impoverishment and marginalisation. Alternatively, did it improve demands many more studies to understand the impact of migration among Muslims? It is necessary to investigate the persistence of exclusionary processes in the lives of Muslims in India and why they continue to face poverty, marginalisation, and apathy. Within-country migration does not have a good impact, but moving outside of the country, particularly to the Gulf, has improved livelihood for Indian Muslims by alleviating household poverty.

It is also need of the hour to understand that poverty among Muslim is not compared with SCs and STs in India that may be different at different interval of time. Scheduled castes and tribes in India have a significantly higher poverty rate than the rest of the population. Consider rural India, where the scheduled tribes' poverty rate was nearly double that of the non-scheduled castes, at 30.5 percent in 2009-10. Rural scheduled castes and tribes, on the other hand, have witnessed a lower rate of poverty reduction (53%) than the rest of the population since 1983 (Panagariya and Mukli, 2009).

The development discourse has to accommodate every social group in Indian population and across the states. Further, development can not be fruitful until or unless every states creates than actual model of development based on true statistics not merely by making political rhetoric. The breakdown of poverty for various religious groups across the state provides a striking picture that debunks key illusions that have dominated India's development rhetoric. The prevalent thinking on economic growth, as depicted by certain observations of Gujarat as an economic development model. The numbers, on the other hand, show a totally different picture.



How Muslims are Urban Poor than merely in poverty

In contrast to Muslims in rural India, a disproportionately large number of Muslims in urban India are impoverished. While poverty has decreased in India for all religious groups, urban Muslims have seen a slower fall than others. In a World Bank policy research working paper published earlier this month, Arvind Panagariya and Megha Mukim claim that "poverty has reduced steadily in all states and for all social and religious groups" in India. In reality, during periods of significant economic expansion, such as 2004-05 and 2009-10, poverty decreased more rapidly.

State interventions and Process of Exclusion

Re-reading migration and Indian Muslim

Conclusion

References

Bonner, M. (1996). Definitions of Poverty and the Rise of the Muslim Urban Poor. Journal of the Royal Asiatic Society, 6(3), 335-344. doi:10.1017/S1356186300007768

GLOBALIZATION, INDIGENOUS COMMUNITIES AND MIGRATION: AN ANALYSIS OF ITS CHANGING CONTOURS IN INDIA

Dr. Sipra Sagarika

Assistant Professor of Sociology, Post Graduate Department of Social Science, Fakir Mohan University, Balasore, Odisha

Abstract

Globalization takes society from a national to an international perspective, which is typified as being consumer driven. 21st century consumers have informed value politics and a global culture. Their choices reflect the lifestyle consumerism and materialistic trend in society, where self-esteem is centered on one's consumption. Globalization is good for rich people with assets and skills. But it is challenging for the marginalized indigenous communities and Dalits. The indigenous population of India (67.6 million) is around 8.6 percent of the total population is larger than that of any other country in the world. The word 'tribe' is generally used for a "socially cohesive unit, associated with a territory, the members of which regard them as politically autonomous" (Mitchell, 1979: 232). Often a tribe possesses a distinct dialect and distinct cultural traits. The forest occupies a central position in tribal culture and economy. Historically, tribal have been pushed to corners owing to economic interests of various dominant groups. In contemporary India, the need for land for development, globalization and industrialization is still forcing them towards migration .Globalization has created several push and pull factors for indigenous people in India. The push factors are mainly result of requirement of land for big developmental projects and industries. The pull factors are mainly the availability of jobs and lucrative economic opportunities. Tribal migration is majorly the outcome of simultaneous process of urbanization and industrialization as well. The push factors are land alienation, alcoholism, indebtedness etc. Thus, this paper aims to explore globalization induced migration and its impact on the social and cultural elements of the indigenous communities. It also aims to mark out the reasons behind migration patterns and its inter relationship with Globalization and indigenous communities. The methodology used in the research work would be mainly secondary in its nature and few case studies are also to be used to bring conceptual clarifications.

Key Words-Globalization, Migration, Indigenous Communities, Urbanization, Social Change



[Scholarly Research Journal's](http://www.srjis.com) is licensed Based on a work at www.srjis.com

INTRODUCTION

Globalization describes an ongoing process by which regional economies, societies, and cultures have become integrated through a globe-spanning network of communication and execution. The term is sometimes used to refer specifically to economic Globalization: the integration of national economies into the international economy through trade, foreign direct



investment, capital flows, migration, and the spread of technology (Bhagwati, 2004). However, Globalization is usually recognized as being driven by a combination of economic, technological, socio-cultural, political, and biological factors. The term can also refer to the transnational circulation of ideas, languages, or popular culture through acculturation. Andre Gunder Frank, an economist associated with dependency theory argued that a form of Globalization has been in existence since the rise of trade links between Sumer and the Indus Valley Civilization in the third millennium B.C. (Frank, 1998). Impact of Globalization, both theoretically and practically, can be observed in different economic, social, cultural, political, finance, and technological dimensions of the world. Globalization is the process of rapid integration of countries and happenings through greater network of connections and interconnections via trade. It also refers to increased possibilities for action between and among people in situations where latitudinal and longitudinal location seems immaterial to the social activity at hand as per the definition of social theorists. Globalization is a three dimensional term, encompassing political, economical and cultural aspects.

CULTURE AND IDENTITY ISSUES

Globalization can be defined as the increasing “interconnectedness of the world through new systems of communication” (Sacks, 2003, p. 26), and affects all areas of life. This ever increasing capacity to communicate worldwide has resulted in the increasing domination of American and European cultures, whose economics, and political institutions are most affluent and powerful. This process has had profound effects on less powerful cultures. Development planners seem uncomfortable with ethnic diversity because it challenges the homogenizing tendency of economists to reduce populations to quantifiable groups. Globalization is more than just about economics. It is not only about the ratio of exports to Gross Domestic Product (GDP) but also about culture, society, politics and people (Rangarajan, 2007, January 15) Globalization becomes a problem from the cultural identity perspective because in the global economy, culture has almost become only a one-way operating manner of business. Cultural goods and services produced by rich and powerful countries have invaded all of the world’s markets, placing people and cultures in other countries, which are, at a disadvantageous position. These other countries have difficulties in presenting the cultural goods and services, which they have produced to the world market and therefore are not able to stand up to competition the natural result is that these countries are unable to enter the areas of influence occupied by multinational companies of developed countries.



Globalization has led to democratization and identity politics in third world countries. Political identity and cultural identity have become part and driving forces of democratization. Third world societies like South Africa, Nigeria and India too have discovered that identity and cultural dynamics are intrinsic forces. While global trends in economics and politics are converging, cultural, religious and social differences seem to be widening. Globalization and the revolution in communications technology bring people together, but also cause fears about loss of cultural identity. Simultaneously, literature, film, theatre, art, and dance productions often create a sense of belonging to a specific national, regional or ethnic zone. Under Globalization there has been a great expansion of western culture. Accusations of cultural imposition and domination have been widely heard. English language has emerged to a predominant position of being the language of communication within and between global organizations and institutions. It has become the transmission belt for western goods and services. Globalization involves extensive migrations of people both within and across states. The communication networks make other cultures shape one's way of life very intimately. They strengthen the fabric of culture, which increasingly confronts tendencies for cultural domination.

INDIGENOUS PEOPLE OR TRIBES

The United Nations, the International Labour Organization and World Bank have defined the term 'Indigenous' in a constructive way. The ILO Convention No. 169 of 1989 adopted the first legal definition of term 'indigenous'. The United Nation Special Report to the Sub- Commission on Prevention of Discrimination and Protection of Minorities has defined it as 'Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre- colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or part of them. They form at present non- dominant sectors of society and are determined to preserve , develop and transmit to future generations, their ancestral territories and their ethnic identity as the basics of their continued existence as peoples in accordance with their own cultural patterns , social institutions and legal system'(Martin- Cobo, 1984)¹⁷ It is difficult to have an exact estimate of the total population of the world's indigenous people due to the vast diversities they have, Recent sources estimate range from 300million to 350million

¹⁷ [http:// www1.umn.edu/humanarts/studyguides/indigenous.html](http://www1.umn.edu/humanarts/studyguides/indigenous.html)



at the start of the 21st century. This would equate to just under 6percent of the total world population which includes at least 5000 distinct peoples in over 72 countries.¹⁸

Asia contains majority of the world's present day indigenous population – about 70 per cent according to official figures. The most substantial population are in India, which constitutionally recognizes a range of Scheduled Tribes within its borders. The total number of national minority population in Europe is estimated at 105 million people, or 14 percent of 770 million Europeans. Ethnic groups in Africa number 10 million (1,172,790). In most parts of Oceania, indigenous people outnumber the descendants of colonization. Exceptions include Australia, New Zealand and Hawai.¹⁹

Indigenous people of India are also demarcated within similar problematic conditions. According to the 2011, the indigenous people constitute 8.2 percent of the total population of over 84 million people. Future of indigenous people in India had been perceived by many thinkers from different angles and that has determined their development plans to a large extent. India has ratified ILO Convention 107(1957) in 1958 , recognizing indigenous people (IPs) identity to be protected, without adopting the expression 'IPs' for the aboriginal population residing in different parts of India; the framers of the constitution of independent India included specific constitutional provisions for the Scheduled Tribes(STs).The English word 'tribe' connotes a range of meanings in different parts of the country. In official term of Hindi language, tribe is translated as 'janajati' but the word used predominantly in Hindi and several other Indian languages is 'adivasi', which means indigenous people. In different parts of the country there are different terms meant for the same, for instance in case of Tripura it is 'upajati'.

In the Constitution of India Art. 366(25) has defined the Scheduled Tribes as “tribal or tribal communities or part or group within such tribes or tribal communities who are deemed under Art. 342 for the Scheduled Tribe for the purpose of this constitution” In this article 342 the procedure to be followed for the specification of the scheduled tribe is rendered”. Some of the major criteria used to demarcate the tribal communities' area) geographical isolation (they live in cloistered, remote and inhospitable places such as hills and forest.)b) backwardness (their life is based on primitive agriculture, low value economy which is closed which leads to

¹⁸ [http:// en. Wikipedia .org /wiki/indigenous _people.](http://en.Wikipedia.org/wiki/indigenous_people)

¹⁹ http://en.wikipedia.org/wiki/indigenous_people



poverty and low level of literacy and health, c) distinctive culture, d) language ,e) religion and f) shyness of Contact (they have marginal contacts with other culture people). Tribal communities are marked at the same time by tremendous inter-tribal diversity as well as a high degree of internal cultural cohesion. A colorful celebration of collective life and labor, tribal culture remains a major component of India's rich and pluralistic cultural heritage. About 8.08% of the Indian population belongs to the Scheduled Tribes and 461 tribal communities have been identified in India which is unevenly spread across the country. A large concentration of tribal communities is found in the central provinces of India, the middle belt and the North Eastern states. About 92% of the tribal people in India live in rural areas (Government Of India, 1991). Almost all of them live in areas which are either dry, forested or hilly (Shaha, Banerji, Vijayshankar and Ambasta, 1998). Their presence is not found in certain states such as Haryana, Punjab, Delhi, Pondicherry and Chandigarh. Again more than 50% of the tribal population is marked in States such as Arunachal Pradesh, Meghalaya, Mizoram, and Nagaland, Union Territories of Dadar and Nagar Haveli and Lakshadweep. Further sizeable tribal population concentration is also marked in areas such as Andhra Pradesh, Assam, Chhattisgarh, Gujarat, Himachal Pradesh, Madhya Pradesh, Maharashtra, Orissa and Rajasthan, Uttarakhand. It can be marked that states like Assam, Meghalaya, Nagaland, Jammu and Kashmir, Tripura and Mizoram, in total holds 15.3% of the tribal population. Most of them depend on agriculture and minor forest products for sustenance of life. The National Policy Draft for Tribal, 2006 talks about the beginning of a long term change in the way of tribal identity and perception of such problems. Some of the parameters of seeking tribal identity are customs, traditions and institutions, religious and spiritual values and practices, methods of dealing with offences, procedures for transferring land rights, language, cultural artifacts, oral traditions, etc.

DESCRIPTION OF TRIBES

Verrier Elwin describes the tribes according to four types. Firstly, there are tribes who live in the forests and are used to their old ways. Secondly, there are tribes who are settled in villages and adopt 'kamovesh' (sustainable) cultivation. Thirdly, there are tribes who had settled in villages, but have migrated to the cities and have been working in factories, etc., and are associated with the mainstream culture. And fourthly, there are tribes who have completely integrated with the mainstream culture. The first and second categories of the tribes are fast depleting and the third and the fourth categories of the tribes stand in shifting sands of time and

society, even though there could be some among the tribes who will not fall into any of these categories

UN DEFINITION

At the international level, United Nations, ILO and World Bank have defined the term 'Indigenous'. ILO convention No.169 of 1989 adopted the first legal definition of the term 'indigenous'. As defined by the United Nations Special Report to the Sub-Commission on Prevention of Discrimination and Protection of Minorities, Indigenous communities, peoples and nations are 'those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal system'. Self identification is one of the criteria of indigenous people. **APPROACHES**

TOWARDS TRIBES OF INDIA

The approach towards tribal in India is characterized by three views, viz., no change or isolationism, assimilations and integrations. Isolationism- Verrier Elwin propounded the 'national park theory' for tribal to maintain their pristine nature. He suggested that "the first necessity is the establishment of a National Park, in which not only the Baiga but thousands of simple Gonds in their neighborhood might take refuge. A fairly large area was to be marked out for this purpose. The areas should be under the direct control of a tribes' commissioner who should be an expert standing between them as was resorted to in the case of the Hos and Santhals, viz., through the leaders or headmen of the tribe. The usual other steps like licensing all non-aboriginals were to be taken to safeguard the aboriginals from being exploited by unscrupulous adventurers."²⁰

This approach has been criticized for the isolationism it advocates. Assimilation-Ghurye, the main protagonist of this view, looked at tribal as backward Hindus who need to be assimilated with Hindu society. Ghurye stated that "even after the British contact, which rendered their contact with the Hindus more rapid and intensive, some of them retained tribal characteristics, especially those who have been governed through their earlier tribal

²⁰ (Source: Hasnain, Nadeem., 1991,)



organization. In the case of others, whether Hinduised or not, the organization itself has not completely disappeared, but has been lacking in that vitality and vigour which are characteristic of true tribal life". (Source: Hasnain, Nadeem., 1991, op.cit.,) This implied that the assimilation process had started and he strongly advocated the view that tribes should be assimilated with their neighboring non-tribal cultures.

Integration-Panchsheel proposed by Jawaharlal Nehru talked of integration. In 1958, the then Prime Minister, Pandit Nehru, laid down the broad framework for the tribal people's advancement which has now come to be known as the Panchsheel of Tribal Development. Its elements are (a) the tribal should develop according to their own genius, (b) tribal rights inland and forests should be respected, (c) they should have team of their own to work in the areas, (d) they should not be over administered and they should work through their social and cultural institutions, (e) the results should not be judged by statistics and the money spent, but by the quality of human character than is evolved. It took a middle path between isolationism and integration, in fact, it was influenced by the Adivasi Panchsheel delineated by Elwin and submitted to Nehru in 1957. A.V. Thakkar, popularly known as 'Thakkar Bapa' also supported a pro integration approach. He looked at the tribal problems as poverty, illiteracy, ill health, inaccessibility of the areas inhabited by tribal, defects in administration and lack of leadership. He demanded for an approach towards tribal that addressed these problems.

GLOBALIZATION AND INDIGENOUS PEOPLE

India is a land with many cultures, faiths, and ways of life, dress, food habits, traditions and rituals, united like petals of one flower. Its political, economic and socio-cultural contexts occur under conditions of a multi-structural whole. The national movement and the exposure to the western culture mediated by the colonial rule made Indians very self-conscious of their cultural identity. The anxieties about the impact of Globalization and marketisation of economy, media and information systems, the leisure and style of life etc, have today generated anxious debate among the scholars, the people and political parties. Such policy has long been in the making, but today the process of Globalization and its impact on culture, both local and national, give it a new urgency (Singh, 1994).

The word 'tribe' is generally used for a socially cohesive unit, associated with a territory, the members of which regard them as politically autonomous. Different tribes have their own cultures-dialects, life styles, social structures, rituals, values, etc., differing somewhat from those of the dominant non-tribal peasant social groups. The forest occupies a central



position in tribal culture and economy. The tribal way of life is very much dictated by the forest right from birth to death. It is ironical that the poorest people of India are living in the areas of richest natural resources. Historically, tribal have been pushed to corners owing to economic interests of various dominant groups.

Colonizers have always considered tribal and indigenous people as a race to be conquered. Individuals and groups who do not meet the racialised standard have their political and cultural rights questions and sometimes violated. International indigenous organizing activities increasingly rely on similar beliefs about there being a global indigenous race that is monolithically in opposition to technology and globalization. At risk is respect for the political authority and distinct cultural practices of indigenous peoples. This realization of tribal and indigenous peoples inhibits decolonization and political self-determination. The scope of trade and market, which are accelerated by the process of Globalization, poses formidable cultural problems in both the developed and the developing societies. The economic policy of India up to the 1980's has been that of import-substitution and protectionism in trade and market. The full momentum of the Globalization of economy started from 1990's onwards but many checks and balances continue to persist. This historical change in policy has impacts upon local cultures deeply in addition to having an overall cultural impact on the society.

The new changes have been noticed in the lifestyle, consumption pattern, production of cultural objects and their circulation and usages, in the cultural ecology and habitat and the religious practices, etc. The impact of Globalization on local culture and the changing role of the nation-state can be examined by observing the particularities of the social and cultural patterns and their local, national and transnational manifestations in India. These social and cultural realities have plural character in terms of language, geography, ethnicity, religion and culture. With partial exception of the tribal population, the caste system and its related kinship structures have shaped the profile of the culture, economy and power structures within the local communities and regions. The new institutional innovations that Globalization may bring about in society are market, trade and finance, communication and media, technology and science, migration and inter-cultural transactions. In social structural terms, Globalization is a historical process of transition from the agrarian-industrial, post-industrial and finally the stage of the information society (Dissanayake, 1998).



RACE, ETHNICITY, NATION, CULTURE AND SOCIAL CHAGE

Race, ethnicity, nation, culture and social change are continuing to be the prominent issues across the geographical and historical length throughout the Indian subcontinent, America and Africa. All these constructs are epiphenomenal in nature. There are historical reasons why these identities have such pressures on the lives of so many people- and for several centuries now these reasons have now been more or less closely bound up with the evolution of capitalism. It is therefore necessary to articulate the struggle against capitalism with these existing identities. Further it is also essential to articulate them in the era of globalization. Race in particular has been always in the discourse of the natural sciences. There is a long history of claim that race is genetically imprinted and these claims have been into human genome in recent times. Thus the interrelation between science and race²¹ is clearly evident here. The need of the hour is to take the political identities seriously so as to make the ethnic and national identities evident at the face of globalization.

T. K Oommen discusses regarding the processes of ethnicity and nationality in unmaking the cultural identities in the contemporary world. He explains that ethnicity as a concept is very widely used and yet remains one of the most ambiguous notions. The ambiguity can be located in two sources i.e. first the tendency to encapsulate race into ethnicity, and the second is the tendency to conflate nationality and ethnicity. Race is a biological category and ethnicity is a cultural category. To encapsulate race into ethnicity is to conceal the far more debilitating and stigmatizing racism as compared with ethnicism, that is discrimination based on culture. Ethnie is a cultural group, ethnicity is a positive identity marker of those who are identified with the ethnie, and ethnicism is the negative dimension in that it is invoked to discriminate people. Therefore it can be said that ethnicity and ethnicism are respectively positive and negative aspects of ethnie. If ethnie is a cultural community then nation is also a cultural community. The only 'differentia specifica' between a nation and ethnie is that a nation is a common homeland of a people and this homeland could be either ancestral or adopted.²² Many migrants from Western Europe went to North America and adopted the new territory as their homeland. In order to sustain a people as a community they should communicate with each other in a particular language of the nation. For instance, in the colonizing process the Portuguese language was used in Brazil. Therefore, nation can be understood from a bipolar

²¹ Nancy Stepan deals in detail with science and race.

²² Oommen, 1999



perspective i.e. first, it is a community which sustains on the communication of the people and passage of the culture through language and second there is a strong attachment with the territory as well. In contrast an ethnies is a cultural, but pursues its ancestral life style, outside its homeland, and therefore it is considered that ethnicity is a product of dissociation between territory and culture. Nationalism is a positive collective sentiment that the people of a nation acquire by identifying with a nation. National identity is a product of this identification. Just as one can distinguish between ethnicity and ethnicism, one can also distinguish between nationalism, which is a positive identification, with one's nation, and chauvinism, which is a negative identification with it. There are classical instances, such as national chauvinism in West Europe in the crystallization of Fascism and Nazism. Thus ethnicism and chauvinism is the negative and ethnicity and nationalism are the positive dimensions of ethnies and nation respectively.

In the context of globalization the movement and co-mingling of racial and cultural groups are perennial possibilities. The processes of cultural pluralisation, hybridization and traditionalization become relevant because many of the immigrant communities create their own culture. The territory gets eclipsed as the ethnies carry the culture. The importance of the territories still will exist till the extent the nation is present. So the nation is to stand at the prerequisite of the amalgamation of the territory and culture. Globalization would thus create a multi cultural complex situation where there would be co-existence of national citizens, ethnic citizens and ethnic non-citizens. In the context of opinion regarding culture and Globalization. T.K Oommen²³ explains in his talk that existence of a global society is possible and free flow of communication is marked form one part to the other part but 'global culture' is quite difficult to comprehend. Still the concept can be framed with the integration of four processes such as homogenization, pluralisation, traditionalization and hybridization. In case of homogenization the multiple layers of culture has to be treated as part of the one culture. On one hand where the blue jeans and the pop culture are spreading on the other the global democracy has to be spread.

In case of the process of pluralisation it can be understood that whenever in case of Indian tradition jeans is not allowed , one has to go for a traditional attire . Even in case of democracy there is no single party, its multiple party systems with different caste and religious

²³ An interview taken by Anand Kumar and Frank Welz on " Approaching cultural change in the era of Globalization", with T.K. Oommen



affiliation and they form coalition government in order to maintain a rational political order of democracy. Thus it reflects pluralisation in the world culture.

In case of the traditionalization process, it is a reactive process to homogenization. In cases where there is homogenization, hegemonization is indispensable. Thus when the dominant culture tries to swallow the dominated culture, they usually go back to their tradition/roots and create an atomized system of traditionalization. Further he explains that there are two types of tradition- little tradition and great tradition. For instance the clash of Islam and Western culture is great tradition where as inside those traditions there are little traditions or sects such as in Islam there are Shi'a culture and Sunni culture. There for the clashes are inter traditions and intra traditions as well.

In case of hybridization, he explains that it is a process of adaptation to the global demand. For instance, one does not accept the entire western culture; rather there emerges a balanced blend of Indian and Western culture depending upon the convenience of the receptor. Similarly the Burger which is available in India is not the same with the pork available in the Western country so there is a localized acceptability of the culture in their own 'desi' version. Even the Mtv music channel has got its local tuning which appeals to the mass of the country. Similarly the pillars of democracy at the Panchayat level are definitely part of the larger democratic set up but they constitute out of the local members of the villages. Thus world culture cannot be perceived in terms of a mono culture rather it is a hub of multi culture where technology plays a vital role for reinforcing the demand of the multi layered concept of culture. For instance electronic media stands as a local appellant to the viewers with the news of the world society.

The process of social change in the Indian society has entered into a qualitatively new phase. The social structure of the society such as the social mobility and the social stratification are hugely under alteration due to industrialization, urbanization and modernization. There is change in the power structures as well. The family, kinship and marriage patterns are undergoing massive changes. Thus the theories of social change are encompassing the cultural elements as well. Migration thus comes under this pattern of social change. Hence, it can be well crafted that race, ethnicity, nation, culture and social change (migration) are intrinsically intertwined.



SOCIOLOGY OF MIGRATION AMOUNG INDIGENOUS PEOPLE

Migration involves the more or less permanent movement of individuals or groups across symbolic or political boundaries into new residential areas and communities. Sociological studies of migration are diverse and usually in different research areas such as kinship, social networks, and indigenous people etc. An important study in this area of stratification and migration is made by Lydia Morris in his work “Managing Migration: Civic Stratification and Migrants’ Rights (2002), explains that generally the deprived section and the economically unstable section of the society are pushed into migration because their rights are mostly affected in the residing places and also in the moved in the places.

The indigenous people are part of the Indian society and general problems of consciously changing or modernizing Indian society are applicable to them. Before independence, tribal enjoyed an almost untrammled control over forestland and its products, for their survival. Forest offered fodder for their cattle, firewood to warm their hearths, and above all a vital source of day-to-day sustenance. The wonderful equation between man and nature demolished after independence with the encroachment of rapacious contractors on tribal land and the indiscriminate destruction of forest in the name of development.

Tribal in India present a significant degree of cultural and ethnic diversity. They differ in their socio-cultural levels as well as in their behavior patterns Tribal situation in the country poses peculiar problems of development, not encountered in other areas. The peculiarities can be broadly summed up as geographical, demographic, socio-cultural and exploitative. Tribal development indicates serious challenges to the policy makers, administrators and development activists. The socio-economic forces of modernization and development have no doubt brought some benefits to the people of respective areas, but the benefits accrued to them have been largely outweighed by the harm more to them. Development induced displacement, involuntary migration and resettlement has cause marginalization of tribal and presented enormous problems to them.

The new economic regime has led to privatization and marketisation of economy and thus it has been treated as powerful threat to the survival of tribal communities (Singh, 2008). According to one estimate, irrigation projects, mines, thermal power plants, wildlife sanctuaries, industries, etc., between 1950 and 1990 in India, displaced and compelled migration for nearly 213 lakh persons and 85 percent of them are tribal (Fernandes & Paranjpe, 1997). The government is aware of the eroding resources base and socio-cultural heritage of

tribal population through a combination of development interventions, commercial interest, and lack of effective legal protection of tribal. The disruption of life and environment of tribal population owing to unimaginative, insensitive package of relief is really disturbing. This also shows several cases of migration and adverse consequences. Some of them are-

CASE STUDIES

1. A Tribe in Extinction

Several tribal groups spread over the Eastern Ghats across the southern and eastern region of the Indian sub-continent. In Orissa, a tribal group named Dongria Kondh people who inhabit the Niyamgiri Hills now faces extinction. According to the Census, there are only 7,952 surviving members of the Dongria, a sub-sect of the Kondh peoples, who have inhabited the forests of eastern India for thousands of years. On one side sits the state and Central government and the Indian subsidiary of Vedanta Resources Plc, a British mining corporation. They are applying for permission to dig up the Niyamgiris-rich n bauxite, used in the manufacture of aluminum-at the rate of three million tones a year and then pour them into a huge alumina refinery, which has already been constructed at the foot of the hills (Foster, 2008, May 18). The Dongria are the next casualties of the headlong rush for industrial development.

2. Jarawa Tribes

Jarawa tribal, an ethnic group in Andamans, also faced extinction due to various reasons. An approximate number of Jarawa tribal were 500. Of these 260 were reported to have survived the devastating tsunami by hanging on to the trees. According to the 2001 census figures, there were around 250 Jarawas inhabiting the middle-south Andaman Islands. These people are still living in primitive stage of the society in isolation.

3. Chengara Land Struggle

During the last two years, Chengara in Kerala had become the symbol of a silent war for land. Unlike in Singur or in Nandigram, it was not against eviction. Instead, it was the fight of those who toiled in land, but never possessed any cultivable land, asserting their right to own sustainable land in a society that professes equality and fraternity. The agitation at Chengara in Pathanamthitta district had commenced on August 4, 2007, when 300 families from various parts of the state belonging to Dalits, Adivasis and other landless communities converged on the rubber estate owned by Harrison's Malayalam Plantations Ltd and pitched up thatched sheds and started living there. Their demand was five acres of land for cultivation and Rs 50,000 as financial assistance per family. The demand was later reduced to one acre of land.



After 790 days, the struggle has been 'settled' at a discussion convened by the Chief Minister V S Achutanandan with Laha Gopalan and others of the Sadhu Jana Vimochana Samyukta Vedi (SJVSV), which spearheaded the agitation. 1432 families out of the 1738 families who had started living on the rubber plantation of Harrison's will get land and financial assistance to build houses, as part of the settlement.

4. Fight for Water

The struggle for water in Plachimada, is another episode in Kerala, where The Coca-Cola Company bottling plant has both drained and contaminated groundwater on which the local farming community depends. Coca-Cola came to India in 1993, looking for water and markets in a country where one third of all villages are without anything approaching adequate water and shortages are growing every day. Indeed India is facing a gigantic water crisis, even as Coca Cola and other companies haul free water to the cities from the countryside and water parks and golf courses metastasize around cities like Mumbai. The bloom was on neo-liberalism back then when Coca-Cola came in, with central and state authorities falling over themselves to lease, sell or simply hand over India's national assets in the name of economic "reform". Coca-Cola had sound reasons in zoning in on Plachimada. A rain-shadow region in the heart of Kerala's water belt, it has large underground water deposits. The site Coca-Cola picked was set between two large reservoirs and ten meters south of an irrigation canal. The ground water reserves had apparently showed up on satellite surveys done by the company's prospectors.

The Coke site is surrounded by colonies where several hundred poor people live in crowded conditions, with an average holding of four-tenths of an acre. Virtually the sole source of employment is wage labor, usually for no more than 100 to 120 days in the year. Within six months, the villager's mostly indigenous adivasis and dalits saw the level of their water drop sharply, even run dry. The water they did draw was awful. It gave some people diarrhoea and bouts of dizziness. To wash in it was to get skin rashes, a burning feel on the skin. It left their hair greasy and sticky. The women found that rice and dal was not cooked but became hard. A thousand families have been directly affected, and well water affected up to a three or four kilometers from the plant. The cruel fact is that water from our underground sources is pumped out free and sold to our people to make millions every day, at the same time destroying our environment and damaging the health of our people. For us rivers, dams and water sources are the property of the nation and her people.



5. Narmada People's Struggle

Since 1985, the adivasis of the Narmada valley have been struggling against displacement and destruction resulting from the Sardar Sarovar Project (SSP). Their united fight reveals that not only the political and economic aspects of globalization, but also its intellectual repression must be resisted. The people's knowledge resulting in their land must not be ignored particularly when government information is caught with consistencies (Aravinda, 2000, November 11). Living in the mountains and plains of the Narmada river valley, stretching for 1,300 km through Madhya Pradesh, Gujarat, and Maharashtra communities including tribal people also known as adivasis have, since 1985, mounted a tenacious struggle against displacement, state repression, and the destruction of natural resources resulting from the Narmada Valley development projects. The projects comprise 30 large dams, 133 medium size dams, and 3,000 small dams, along with 75,000 km of canal networks to direct the waters of the Narmada River to wherever the state decrees (Sangvai, 2000). Sardar Sarovar takes up over 80% of Gujarat's irrigation budget but has only 1.6% of cultivable land in Kutch, 9% of cultivable land in Saurashtra and 20% cultivable land in North Gujarat in its command area. Moreover, these areas are at the tail end of the command and would get water only after all the area along the canal path get their share of the water, and that too after 2020 AD. There are several push and pull factors which determine the tribal migration. The factors which mainly force the tribal people to leave their native place are socio-economic exploitation such as starvation, disease and natural calamities like drought, flood, and epidemics. These are the push factors. The pull factors account for availability of better job opportunities at the urban setting. Migration thus can be also an effect of the caused displacement also.

TRENDS OF MIGRATION IN INDIA

Tribal migration in India is not a new phenomenon. Years ago it has started and got its impetus in the post globalization, liberalization and privatization period. Several tribal population like Oraon, Santhal, Ho, Munda etc had migrated from Odisha to Bihar (neighboring countries). There has been but adverse impact of structured and middle men migration patterns such as trafficking and illegal trade of humans, drugs smuggling and crime.. There has been large scale migration of indigenous communities to Punjab, Haryana, and Delhi from Odisha, Bihar, West Bengal and Madhya Pradesh due to labor demand and available opportunities. They usually go for seasonal migration but if opportunities are conducive then

turn it into a permanent migration.(Hassain 1988). Generalized patterns of migration within India is difficult to set but generally the eastern, central and the North Eastern indigenous communities migrate toward the Northern region of the country due to the ample availability of opportunities.

TYPES AND CAUSES OF MIGRATION AMONG INDIGENOUS COMMUNITIES/ TRIBES IN INDIA

Migration is defined as movement of people from one place to another with the intention of settling down in the new place temporarily or permanently. The concept migration is just like elasticity. It may start from a small village and may reach at international level. In some of the cases mainly migration occurs due to natural calamities but mainly migrations occur due to push and pull factors. In case of push factors people are forced to leave their native place for example natural calamities such as flood, cyclone, and drought etc. These factors push the people to leave the native place to earn their livelihood likewise pull factors attract the new people to go to the new places, to lead a more comfortable life or to get better service or to get higher income. For example rural people try to migrate to urban center to lead a comfortable life and also to avail the better opportunities to earn more. However migration is studied as a process of change. Dynamism is an important part of the migration. Through this process a section of people try their best to adjust with the socio-economic and cultural pattern of the new place.

TYPES OF MIGRATION

In these above mentioned contexts migration has several typologies such as:

Internal Migration: It means migration within the region/ state/country/continent.

External Migration: It indicates moving people to outside the region/state/country or continent.

Emigration: It is movement of people from one country to another.

Immigration: It means people moving to a new country.

Return Migration: It indicates a backward movement of people or going back of people from new place to original ones.

Seasonal Migration: It is related with season, climatic condition etc. People move from their original place to another place according to the demand of the situation or condition

Counter Urbanization: It refers to mobility of people from urban area to rural area. It is a type of reverse migration.



International Migration: It refers to mobility of people from one country to another country.

Rural and Urban Migration: It refers to mobility of people from rural to urban areas.

Political Migration: It indicates the mobility of people from one place to another to escape from the political conflict or prosecution or war.

Environmental Migration: It occurs due to natural calamities such as cyclone, flood or drought.

CAUSES OF TRIBAL MIGRATION

There are several causes responsible for tribal migration. If an analysis is to be made so as to understand these causes, then it reflects that tribal migration is caused due to factors such as;

i) Agricultural Causes: a) Land alienation: Land alienation is the major cause of migration. The problem of land alienation makes the owner of the land to landless wage earners. The tribals leave their place of origin and move to other place as unskilled migrant labourers for their livelihood.

b) Soil Erosion in the hilly areas causes unsuitable conditions for cultivation. The farmers leave their village and migrate to other place in search of their livelihood.

c) In case of drought prone area shortage of rainfall causes low agricultural production. The amount of production is so insufficient for the farmer and his family that they cannot manage themselves depending on the agriculture. They migrate to other places as wage earners.

d) Cost of production is increasing day by day in a cumulative manner. It includes elements such as cost of seed, cost of ploughing, cost of harvesting etc. Such is the plight that they are unable to get back their margin of profit and suffer huge loss. Therefore tribal farmers are unable to meet such expenditures and they prefer to move out of their localities in search of better livelihood opportunities.

ii) Economic Causes: a) Exploitation: Continuous exploitation by the local money lenders makes tribal people run out of their money and they are compelled to leave their place and migrate to other places.

b) Establishment and Expansion of Industry: Due to expansion and establishment of industries in urban areas many tribal people migrate from their own localities and settle down in and around the industrial areas.

c) Vicious Circle of poverty & d) New Employment Opportunity: Due to continuing chronic poverty tribal people migrate from one place to another in search of new employment opportunity.



e) Attraction of new standard of living: Due to establishment of new industries and urban settlement, tribal people get attracted towards new standards of improvised standard of living and migrate.

iii) Social Causes: Tribal people generally tend to face multiple ostracizations in their local areas and get easily exploited by the local caste people, as a result of which they tend to leave their respective localities and move.

iv) Health Related Causes: Tribal people tend to sometimes suffer from unknown diseases which are not cured through their tribal plants and herbs, as a result of which they shift their location from remote hinterlands to urban settlements which are equipped with medical facilities.

v) Environmental Causes: The expanding industrial settings are sometime putting adverse effect on the environment of tribal settlements, as a result of which they are getting affected due to such air, water and soil pollution .For instance in the hinterlands of Niyamgiri ranges in Kalahandi and Rayagada districts creation of Red Mud pond due to the presence of an industry, has lead to soil pollution.

vi) Educational Causes: Tribal families who want to provide standard education to their next generation sometimes prefer to relocate themselves for better education facilities near schools and colleges in the urban settlements

CONCLUSION AND FINDINGS

Culture is defined as patterns of human activity and the symbol that give these activities significance. Developmental strategies under the New Economic Policies led to a process of conscious and systematic annihilation of culture and identity of -the adivasis- of this country. This process of globalization has invaded India since the introduction of New Liberalisation Policy. The socio-cultural change among the tribal communities has no doubt empowered the tribal however, their cultural identity is under severe stress.

It is marked that migration is another major threat to the cultural identity as it not only makes them to move from their native land but also make them psychologically disassociated from their cultural traits as indigenous people derive a major part of their identity from their land of residence. Further there are several alterations in the status of indigenous women but it is dualistic in nature. Generally if the migrated person is the male member then the women is the managing head of the house and holds the decision power and becomes empowered. Still the threat of in absencia of the male member is always marked .Further, in case of migration



of the family then there are chances of disempowerment as migrated indigenous women are also forced into flesh trade and disempowered from their rights. In either of the cases the phenomena of migration is not conducive for women. So it is really a matter of concern to address the issues of gender equity and migration issues at a simultaneous mode.

However, it is not too late to rise above the politics of exclusion and marginalization, to unearth and mainstream fast vanishing tribal traditions, whether in India. Perhaps it's time to amplify long marginalized voices and awaken contemporary nation States to the realization that only through the establishment of such democratic, reconciliatory, gender friendly grass root tribal traditions, one could create a more equitable, more just society and world order. The reality is that without rapid action migration cannot be halted and, these native communities may be wiped out, taking with them vast indigenous knowledge, rich culture and traditions. Further, any hope of preserving the natural world, and a simpler- holistic way of life for future generation would be in danger Thus, Globalization may direct indigenous migration but when it is acting as a threat to the cultural identity and existence of the community, it has to be well managed.

So it is well understood that globalization should adhere to a 'pluralist paradigm'²⁴ in which there are five basic principles of functions to have a mutually co adaptive environment for both globalization and indigenous people. It goes as; first, the paradigm rejects the conventional dichotomization prevalent in the Western sociology and advocates reconciliation to the situation. Second, it highlights that there should be a due recognition of the simultaneity nature of the South-South in case of the civilization social processes instead of the sequential processes of change. Third, it does not advocate unqualified commitment to nationalism and statism but endorses national values and state policies only if they are congruent with the basic humanist values and interests. Fourth, it does not reject any cultural item be it religion or technology, because of the locus of geographical origin but opts for creative dialogue and cautious synthesis of 'the alien' and 'the indigenous'. As it advocates the philosophy of selective rejection of traditional and modern values depending upon whether they are assets or liabilities from the perspective of particular societies.

²⁴ T.K Oommen in his interview on approaching cultural change in the era of globalization: an interview by Anand Kumar and Frank Welez



Fifth it advocates disciplined eclecticism in theoretical orientation and contextualization as the cardinal principle of sociological method. Thus with such approach the negative effects of the migration due to globalization can be handled.

REMEDIAL MEASURES TO PREVENT TRIBAL MIGRATION

Remedial Measures to tribal migration include several aspects such as creation of new infrastructure, creation of new employment opportunity, solution to the problem of land alienation, addressing the problem of chronic poverty by creation of alternate sources of livelihood. To create new hope and interest among the tribal cultivators towards agriculture by introducing new type of production such as horticulture, pisciculture, poultry farming, mushroom cultivation, tribal handicrafts promotion.

REFERENCES

- Aravinda, L. S. (2000, November 11). *Globalisation and Narmada People's Struggle. Economic and Political Weekly*, 35(46), 4002-4005.
- Basu, D. D. (1992). *Introduction to the constitution of India*. New Delhi: Prentice-Hall.
- B. S. Baviskar, & E. A. Ramaswamy (Eds.), *Social structure and change: Development and ethnicity*. New Delhi: Sage Publications.
- Bhagwati, J. (2004). *In defense of globalisation*. Oxford, New York: Oxford University Press.
- Dissanayake, W. (1988). *Communication, knowledge and a post-industrial society: The need for values-centred approach*. In *Christian Academy (Ed.), World Community in Postindustrial Society*. Seoul: Wooseok Publishing.
- Fernandes, W., & Paranjpe, V. (Eds.). (1997). *Rehabilitation policy and law in India: A right to livelihood*, New Delhi: Indian Social Institute.
- Foster, P. (2008, May 18). *A tribe faces extinction. The Week*.
- Frank, A. G. (1998). *Reorient: Global economy in the Asian age*. U.C. Berkeley Press.
- Oommen, T. K. (1997). *Social movement and state response: The Indian situation*. In A. M. Shah, *Oxford Publication*.
- Rangarajan, C. (2007, January 15). *Who's afraid of gobalison? The Economic Times*.
- Sacks, J. (2003). *The dignity of difference*. New York: Continuum.
- Sangvai, S. (2000). *The river and life: People's struggle in the Narmada Valley*. Mumbai: Earth .Care Books.
- Shah, G. (2004). *Social movements in India*. New Delhi: Sage Publications.
- Singh, A. K. (2008). *Tribal development in India*. New Delhi: Serial Publishers.
- Singh, Y. (1994). *Significance of culture in the understanding of social change in contemporary India, Presidential Address*. New Delhi: Indian Sociological Society.

RE-VISITING THE KOLKATA SLUMS: THE IMPACT OF STATE POLICY INTERVENTION IN THE URBAN POOR

Dr. Maitreyee Bardhan Roy

Emeritus Professor, Former Principal Basanti Devi College, AE 697 Salt Lake City.

Kolkata-700064. Mobile 9433060084.

Abstract

The present article aims to observe the impact of the Policy Intervention on the slum areas of Kolkata Metropolis from 1974, with the formation of Calcutta Metropolitan Development Authority (CMDA) under IDA-II Grant till the latest policy intervention in the name 'The Kolkata Urban Services for the Poor (KUSP)'. The aim of the paper aims to evaluate the effect of policies on the slum dwellers with an intention to observe how far the policy intervention have affected the slum areas the low cost dwellings of Kolkata Metropolis. Policy intervention in the slum areas was initiated with

- The Environmental Improvement Programme to the multifarious slum development programme adopted from time to time through international funding (IDA-II, CUDP –III, ODA, DFID). Advantage garnered by the beneficiaries through the allocation of resources. Economic, Infrastructure, Self-Development Skill, Health (involvement of RSBY), Education and Women Empowerment. Contribution of slum-dwellers to the economy of the Calcutta metropolis through the delivery of labour force, the production and the maintenance of the development process. Policy of oppression by the state machinery (Legal/Conscious private effort). Aims to indicate the gaps between the consecutive policies, the earlier ones and the recent policies adopted under the Kolkata Urban Services for the Poor (KUSP). Hence the changes in policies in most cases have given the scope to the common public to remove the slum dwellers from the central city and the prime locations. Since the evicted slum dwellers had been removed from the city centres by uprooting the bustee dwellings in some localities.

It is difficult at this context to trace out the slum dwellers and their resettlement, the effect of legal support system on the removal of the slum dwellers could be traced out by the researcher at this outset, because her experience in working with the urban slum dwellers in Calcutta has enabled her to indicate the areas where the slum eviction had been made possible because of the changes in the policy intervention program, irrespective of legal complicacies existing in the State to stop the eviction of the slum dwellers of the city.

- The present paper while handling the shift in slum policies will make an effort to indicate the areas where slum dwellings had been evicted for the convenience of the consumerists reigning in Kolkata metropolis where the policies are most tactfully evolved to evict the slum areas for the convenience of the business tycoons in the metropolis. The present paper aims to refer to all the policies that had protected the slum dwellers from the eviction and also the policy intervention program which became responsible again to evict the slum dwellers of the central city. Reference to the necessary recommendations and concluding observations regarding policy interventions and beneficiaries' point of view will be the main cracks of the study.

Keywords: Calcutta Metropolitan Development Authority, Calcutta Metropolitan Planning Organisation, Calcutta Slums, Environmental Improvement Program; Policy intervention Program.



[Scholarly Research Journal's](http://www.srjis.com) is licensed Based on a work at www.srjis.com



INTRODUCTION

The present paper aims to report the living style of the urban poor residing in the slum areas of Kolkata metropolis by indicating the changes observed in their living pattern in the city slums of Kolkata due to the tactful policy initiative by the policy planners. The present paper aims to narrate the original status of the slum dwellers in the city of Calcutta and the time-to-time policy intervention program adopted initially for the welfare of the slum dwellers of the metropolis. Hence the policy intervention program in the slum areas of the metropolis was initiated with the Environmental Improvement of Slums (EIS). Hence the establishment of the Calcutta Metropolitan Development Authority was made inevitable for carrying out the effective development program for the slum dwellers of the city. Policy intervention was initiated in the name of the Environmental Improvement Scheme (EIS) was initiated first in 1974 to protect the city dwellers from the outbreak of the Cholera Epidemic in the city in 1960. Consecutively, the Calcutta Metropolitan Planning Organisation (CMPO) was entrusted with the responsibility to find out the cause of Cholera epidemic in the city. The World Health Organisation (WHO) was called upon to initiate survey in the Slum areas. Hence forth WHO team rained the finger towards the city slum areas. As such the CMDA had been was set up for the care of the slum in 1970 to work for the improvement of the condition of the slum dwellers in the central city. The policy intervention in the slum areas thus initiated from 1974 . This policy step of the CMDA had been marked the beginning of Policy intervention for the improvement of the slum situation. The researcher while analysing the effect of policy intervention in the slum areas ,recorded their earning pattern and their survival technique through the policy of Environmental Improvement Scheme (EIS) to Kolkata Urban Services for the poor (KUSP). Hence the long journey of the City slums from (EIS) the adoption of KUSP . The policy shifts have been adopted to enable the slum dwellers a happy and contended living condition without removing them from the city centre . The steps as such was taken to observe the impact of EIS, on the slum dwellers of the city .The policy journey to the slum areas though initiated with the EIS but latter on the need for the other policies like Health support system , Small Scale Enterprising Program (SSEP),Swarna Joyonti Shwa Rojgar Yojona (Self Help program for earning) . However ,the policies on Health and nutritional status the urban poor ,a survey on the socio economic status of the slum dwellers of the city ws carried out as well as the situational changes as effected in the slum areas accrued thus enabled the slum dwellers to be a part of their survival



Since the initiation of the policy intervention, vast changes have been observed in the policy intervention strategies. The research question at this phase is involved the researcher to observe the level of changes that have been brought into their living style , issues related to the survival of the slum dwellers . Since the very purpose of the study is to observe how far the slum dweller have been able to coup up with their situation ,the study proposed to observe the pattern of living the legibility essential to know their earning pattern would be focussed to observe how far the slum dwellers have been able to adjust the situational changes . Since this became the main look out of the study, the present paper aims to report the living style of the urban poor residing in the slum areas of Kolkata metropolis by indicating the changes observed in their living pattern as the slum dwellers of the city of Kolkata. The purpose of the study therefore include a) to narrate their original status and to study the policy intervention strategies on the slum dwellings. The overall aim of the study is to observe a) how far slum dwellers have responded to the policy changes. Also how far the situational changes accrued on them became a part of their survival. Since vast changes have been observed in the policy intervention strategies, the research questions at this phase raises the issues like ;a) the level of changes that have been brought into their living style , b) the question of their survival c) how far the slum dweller have been able to coup up with the changing faces of the Bustees (Slum dwellings and/or their displacement due to the time to time legal shift) d) To record their present existence Where did they go in case of their displacement from the city slums due to shift in the legal ownership rights from the Private land lords to the State Government It is interesting to note that in West Bengal Bustee habitation is developed based on three tier tenancy structure Thika Tenancies Act 1981) .Policy intervention in the slum areas in the name of the Calcutta Slums Environmental Improvement Scheme was initiated first in 1974 with the upcoming of the Calcutta Metropolitan Development Authority (CMDA) However their further shift in policies from 1974 – to the Calcutta Urban Development Poor in the name of CUDP III was introduced enable the slum dwellers to coup up with the changing scenario .However the study of socio-cultural changes as observed ad a part of the policy intervention program became the main cracks of the present day policy study . It has been observed at this outset that inactivity of Calcutta Municipal Corporation as a civic body had proved to be a failure. The Calcutta Municipal Corporation had been superseded due to the inactivity of the Calcutta Municipal Corporation . Thus the breakup of the severe Cholera epidemic in the city had compelled the Government to supersede the CMC on the ground of



incapability and corruption . Though legally development activities in the metropolises are expected to be carried out by the Municipal authorities as the local bodies ,but unfortunately in West Bengal ,supersession of Calcutta Municipal Corporation (Due to political causes) had compelled the Government of the State to entrust the city cleaning duty to the Calcutta Metropolitan Development Authority (CMDA) Thus the CMDA not only became the first development authority in the metropolis to involve in the city cleaning venture but it became a cause of displeasure to the authorities of Calcutta Municipal Corporation, the oldest representative body in the Calcutta metropolis with high respectability from the British era, but it turned out to be the most inactive civic body in maintaining cleanliness and city civic welfare activities Hence the civic body was made responsible in spreading up of the cholera epidemic in the city. Since the city dwellers raised fingers towards the Calcutta Slum areas, an intensive survey to the city civic Condition became indispensable . (As the city slums constituted as the oldest dwelling units that grew up consecutively with the development of the city,. Ultimately the dwellers of the Black city had been deprived of the basic amenities of the life and became responsible for the spread of cholera epidemic in the city. Hence on the ground of inactivity the Calcutta Municipal Corporation was over powered by the CMDA, at the recommendation of the World Bank , The Calcutta Metropolitan Planning Organisation (CMPO) set up an intensive survey to the city and to look into the causes of Cholera Epidemic in Calcutta. To talk on the other way round, the policy intervention in the slum areas of the city of Calcutta became inhabitable and this became the main purpose of the policy intervention needs and upcoming of Calcutta Metropolitan Development Authority(CMDA). Thus , the revisit to the slum areas remain incomplete without referring to the history of the development of the policies on slums in Calcutta Metropolis.

.. Historically speaking, the upcoming of CMDA (now KMDA) became a significant incident to the Metropolitan administration because it had paved the way to the upcoming of statutory authorities by replacing the civic body or exercising administrative authorities before the civic bodies are formed .,The study of revisit to the slum areas of Calcutta remains incomplete without referring to the unique features of Calcutta Slums and its origin and development in Calcutta Metropolis. Before commenting on the present position of the slum dwellers of Calcutta /presently Kolkata . Unlike the slums in other metropolises the position of the slums in Kolkata metropolis has a significant legal position.. Unless the same is known to people, evaluation of the position of Kolkata slums became impossible. The dwelling units



grew up in Kolkata had a legal sanction and as a result its removal from the city was illegal and hence it had been looked up from legal background. Hence it needs to be kept in mind that the removal of the slum dwellers from the city centres is though a prevalent practice in the other metropolises, it was not legally feasible and socio-politically justified in case of Kolkata metropolis. Thus extending proper justice to the slum dwellers to the city was inhabitable to the policy makers. Thus keeping in mind the historical development of Kolkata slums, the researcher would prefer to the two important information 1.the history of slum development in Calcutta Metropolis and 2.the history of its consequential effect on the policy intervention program.

Calcutta (Kolkata) Slums, originally grew up to cater to the needs of the British colonial rulers who entered the port city for business and settled down there for easy waterways transportation. They required the services of native workforce for managing their family affairs. Since they settled down by the side of Lal Dighi (Red Pond,) Bardhan Roy Maitreyee 1994) presently non-existent but the road covering the British habitation are known as Red –Road area). Since the British colonial rulers of Kolkata Metropolis demanded the helping hands for their families and wanted them to stay closer to their families. The first slum dwellings thus grew up within the close affinity to the British colony (Presently Dalhousie) sometimes in 1820 i.e much before the upcoming of Calcutta residential dwellings. Calcutta Slums, thus came to be known as Calcutta Bustee Dwellers in its original sense of terms. Under the legal provisions Thus the first Bustee dwellers in Calcutta city was seen within the British habitation. The dwelling units were thatched and Kuchha, they became fire prone. Lately, they had been shifted to the other part of the Lal-Dighi for the safety and security of the British Colonial Rulers and the areas captured by the slum dwellers were known as the Black city. In the words of Nisith Ranjan Roy `White or Predominantly, existed around the expanding Tank Square and Chawringhee areas. The Native or the Black Town was confined mainly to the northern sector of the house (Roy 1994 P3.). In the White Town, the existence of the slums was an accident However the slums in Calcutta now Kolkata was a legally recognized body under Calcutta Municipal Corporation it received its legal recognition originally in the year 1888,The Municipal Amendment Act authorised the Calcutta Municipal Corporation to work for the Improvement of the Bustee areas of the city of Kolkata. (It need to be explained here that the term Slum and the term Bustee do not constitute to be the same. Slum indicate all types of habitation which were below standard, i.e developed without



following habitational pattern. But bustees indicate a kind of habitation developed on the private land following a three tier tenancy structure capturing 1/6th of an acre of land and following a three tier tenancy structure with the land lord as the owner of the land whereas the owners of the huts were the intermediaries and the occupier of the huts were called the baratiyas, i.e. the tenants, who were poor and migrated from the villages of neighbourhood from the neighboring states and were poor and uneducated.

Since the Kolkata economy had been thriving on them, their survival was considered important by the civic bodies of the metropolis. Thus it was in 1888 the Municipal Corporation of Calcutta was authorized to act for the improvement of the Bustees by the expense of the land owners renting out their land to the intermediary i.e. the Thika Tenants. where the improvement of the condition of the bustees were considered important, The act reads as such. Hence the recognition of the dwelling units was conferred upon because at the head of the bustee dwellings there was an invisible owner of the land known as the Jamindar of Calcutta. Hence those Jamindars decided to rent out their marshy lands to the Thika Tenants and the Thika tenants to construct low cost houses for renting them out to the Baratiyas (The tenants). Interestingly this unique feature of the slum dwellings and the pattern of their habitation under a legalized structure gave the slum dwellers the legal footing behind their survival. This obstructed the legal authorities to remove the Bustee dwellers from the prime lands of the metropolis. Government never thought of removing them from the central city centre, As such eradication of the slums housing became a legally constrained task to the city civic body and hence the spread of cholera epidemic to the city in 1960s compelled the Government to think of alternative policies for the slum dwellers of the city of Kolkata. The slum dweller consecutively grew up to cater to the needs of the black dweller of the city. Considering the significance of their contribution, Government decided to offer recognition to them protect them and by recognizing their service to the development of Kolkata Metropolitan policies thus decided to ignore the long term development activities at this moment, on the other hand the Sanitary latrine that aimed to help them by not eradicating them from the city centers. Thus unlike the slums in other metropolis, the Kolkata Slum dweller enjoyed the legal recognition. The evaluation of the policies by focusing on the changes that has been brought into being in the dwelling pattern of the city poor before the policy intervention and after the policy intervention in 1974 and the consecutive development in the policies within the changing needs of the time. It is interesting to note that the policy intervention in the slum areas was



initiated first in the year 1974 with the upcoming of the Calcutta Metropolitan Development Authority in 1973. Consecutively the researcher aims to observe the impact of state intervention initiated through various state policies starting from the Environmental Improvement Program/Slum Improvement Program (EIP/SIP) from 1974 onwards. Instead of taking any steps to eradicate the slums from the central city as was done in case of the other metropolises, where slum dwellers had been eradicated to the outer part of the city.

Informally it has been observed that a drastic shift in the residential status of the city Bustee dwellers had been observed by the researcher. In most cases, the original dwellers and the present dwellers in the bustee habitation are found different but it is essential to look to the issue of Kolkata bustees from a different view point. And the points regarding the same need to be focussed step by step to understand the intensity of change occurred in the slum areas, firstly from the infrastructural point of view to the other aspects of the slum dwellings their surroundings, their habitation pattern as well as the policy intervention initiation to time to time changes of policies and its outcome on the people of the metropolis as a whole. So unless we understand the history of the slums in Kolkata metropolis it would be difficult for those to understand the main cracks of the story of slums and their consequential changes on the slum dwellers, slum environments, their occupational pattern, their behavioural changes as well as their inclusion and exclusion to and from the city slum areas are also important. Hence the impact of the slum dwellers on the city slum situation is also so interesting that any discussion on the slum dwellers policies remains incomplete without referring to the all aspects of their policies and the impact of policies on them and also the impact of the slum dwellings on the city. However the overall slum development activities and their outcome needs to be focussed from the right angle if at all the causes and their eradication process is not closely observed by the researcher.

The diversities and varieties of policies on slums, shift in policies and their impact on the slum and the other nearby habitation were proposed to be uprooted as well as removal of the slum dwellers from the city centres also bears the indication of the outcome of diversified policies in West Bengal. Thus it is inter to note that unless we touch the policy cracks of the slum living and the slum eradication causes the policy studies and their impact becomes irrelevant. The aims of the present study is to refer to the effect of the time to time policy shifts concerning the slum areas of Calcutta Metropolis and the impact of the policy shifts in the slum dwellings and the causes of sudden accidents or fire breaking in the city slum



dwellings and the removal of the slum dwellings needs to be clooked up from the perspective of policy makers as well as the slum dwellers perspective is important to understand the reality scenario.. As already mentioned that there is an intermediary in the overall structure of slum housing. He is the intermediary, better known as the Thika Tenant. Or an intermediary. And under the Thika Tenacy Act 1949,the Thika Tenants were also offere legal recognition. Under the Land Lord. A private perso ,who had been claiming his right over the lands. In 1981 amendment of the West Bengal Thika Tenancy Act came in. As according to the Act, the Lad lord as the private person had been replaced by the Government,because As according to the land Reform Act 1967 the Lnad lor system was eradicated from West Bengal. Accordingly, the land lord had to surrender their rights over the land and the Government became the owners of the land. .

As an outcome of the same The West Bengal Thika Tenancy Act 1981 was passed Hence under the provision of the Act the Government of West Bengal Became the owner of the land but as an outcome of the Act ,the Bustee ownership right was snatched out of the private hands but as an outcome of the same sabotage of Bustee dwelling became a normal practice .as a result many premier Bustee dwelling had been caught fire. Though the bustee dwellers receive compensation to recover the their loss but question that remain unresolved at this stage are not known. The researcher raises the question of the know-where of the evacuated slum dwellers because early development of the land and commercialization of the plots in many cases became evident. ,though legal complication lying behind the scenario are not known to the public. It becomes evident that the slum dwellers are evacuated from the site.

The first policy intervention program was though initiated with an intention to protect the city from Cholera Epidemic present paper therefore is based on impact of the environment not only on the slum areas but on the slum dwellers , the policy makers in the metropolis observed some inconveniences. It is essential at this stage to clarify the truth and the reason behind the nature and pattern of the shift. The reason for the interchange of population is detected and remedial measures are proposed to stop further exchange of dwellings as a source of monetary transaction among the different groups involved, thereby stopping fresh influx in the city too. The whole process creates a vicious cycle and the excess population entering the city thus encourage the growing up of squatter settlement in the city to accommodate the excess population invited to the city at the cost and expenses of the selected few involved in the business of selling their residents for better earning and thereby shift to the squatter of in the



pavements for their survival. Already the CMDA information indicates that there are more than 56,000 pavement dwellers existing in the city, the number is quite alarming and need to be checked instantly if the EIP as adopted by the CMDA by the use of enormous fund is not maintained for the purpose of maintaining the dignity of the Metropolis situated in the eastern part of India. The researcher in the slum revisit project will try to highlight all these aspects of the problems that the city is witnessing and will propose means for their solution.

There are instances to prove that with the adoption of Calcutta Thika Tenancy and regulation Act 1981 (where the rights over the bustee lands were shifted from the land lords to the State Government) many city bustees have been put to fire (either intentionally or by accident) but the bustee lands are immediately handed over to the powerful citizens of the city either for the development of commercial centres or high up building as housing project. The fateful AMRI Hospital (partially ravaged by fire in 2009, later re-opened in 2013) is one such building that grew up on the Bustee lands. It is essential at this stage to gather information on the whereabouts of the Bustee dwellers removed from the areas and what are the policies adopted so far to rehabilitate the bustee dwellers from their original habitation because of alternative policies of the Government or because of accidental incidences occurred in their original place of habitation. The present revisit thus became the outcome of public policies in the slum areas of the city of Calcutta. Thus almost after twenty-five years of Slum development policies an indirect evacuation game of the slum dwellers became the part of the city development program but unlike other metropolises, no fixed place had been yearmarked for the slum dwellers for their survival under the recent scenario., since the policy study covered under the research project is expected to include almost all the programs starting from SIP to the Multifarious Slum Development program packages like eco-friendly program for women, the Central Government Program like Swarna Jayanti Sohuri Rojgar Yojona and micro finance program, women involvement in the slum development work under the project named KUSP implemented at the instance of the CMDA, the CMC, KUSP, RSBY specifically meant for the improvement of the health condition of the urban poor. Apart from its intention to revisit the slum areas to observe the impact of policy intervention on them, the proposed project thus aims to focus on the following aspects of the study:

- a) To observe the standard of maintenance of the assets created through different programmes;
- b) To study the effect of development program on the slum residents; It will cover the period from 1974 till



2011. The overall aim of the project is to revisit those slum areas where the policy intervention program was

adopted in different forms and to study how far these policy intervention program has really been successful in

bringing effective changes in the slum areas.

c) To find out the effect of development packages meant for the health of women and the children of the slum area.

d) To find out the effects of different Acts meant for the slum areas development like the West Bengal Thika

Tenancy Act 1981, West Bengal Municipal Corporation Act 1993 etc.

e) The revisit is expected to effect of the policy journey from Environmental Improvement Program to the Multifarious Development program leading to the women empowerment program meant for the community development purposes.

STATEMENT OF THE PROBLEM: Public Policy Intervention in the slum areas of the city of Calcutta was officially initiated in 1974 as an outcome of long standing deterioration of the city civic situation and the spreading up of severe cholera epidemic to the city in 1960. To investigate the causes of the epidemic, the WHO team was called upon and the team proposed for a thorough investigation to the city civic situation and to suggest means to its solution. At the instance of the WTO, the Calcutta Metropolitan Planning Organisation (CMPO) was constituted in 1968. The CMPO after a thorough survey indicated the city slums as the breeding ground for all epidemic and endemic diseases in the metropolis. The details of the survey report of the CMPO was recorded as a document named 'The Basic Development Plan' (BDP) which contains a detailed information on the city situation in the metropolis and proposed immediate action in the field. To overcome the problems of city civic situation, the Calcutta Metropolitan Development Authority (CMDA) was created to work on the Environmental Improvement Program (EIP). Thus the CMDA's formation marked the era of the beginning of the policy intervention in the slum areas of the city of Calcutta as the city civic body was then superseded for inactivity and for too much political interference on its activities. The CMDA's package named as the Environmental Improvement Program (EIP) was therefore initiated under the IDAII (International Development Agency II) funding. The EIP planned to work on the issues like, a) Improvement of Housing, b) Sanitation c) Water Connection d) lighting and e) miscellaneous work. The targeted population included 17.32 lakhs slum population out of



which, 3.02 lakhs population were marked as the refugee population. The areas included the old 100 wards of Calcutta Municipal Corporation. SIP thus marked as the initiation of public policy intervention in the slum areas of the city of Calcutta. It continued its journey through diversified policy intervention programs in the form of Health and Environmental Improvement, Small Scale Entrepreneurs Program and multifarious Slum Improvement Program with the consecutive shift in the granting authority like IDA II, CUDP III, and Overseas Development Authority to DFID etc. The coverage area for the treatment also increased from 100 wards to 141 wards in Calcutta Municipal Corporation and the SIP Phase I and Phase II in Titagarh and Barrakpore slum areas with its Eco-friendly program on Empowerment of Women in the slum areas through diversified socio-economic packages and also through their direct involvement in the development work.

Policy intervention in the slum areas was therefore continued with diversified packages involving a large amount of financial involvement of the Government. However considering this wide range of development work carried throughout the length and breadth of the city, with wide range of policy involvement, the present research intends to revisit these slum areas brought under the policy intervention program to observe the effect of policy intervention in the slum areas of the city of Calcutta, presently Kolkata.

It needs to be mentioned here that the city slum areas under the old system consisted of three tier tenancy structure with the Land owner at the top, Thika Tenants as the intermediary and the Bharatiyas (the tenants of the hutments) at the bottom of the three tier tenancy structure. With the implementation of West Bengal Thika Tenancy Act 1981 the land lords are replaced from the top and replaced by the Government. Considering this development as an innovation to the policy intervention field the present research will try to observe the effect of the shift in land ownership on the slum dwellings continued to exist prior to the implementation of the West Bengal Thika Tenancy Act 1981.

LITERATURE SURVEY: There has been very little study on the slum policies in Calcutta city. The surveys and information gathered on the topics are mainly confined to the socio-economic background of the slum dwellers of the city of Calcutta. Reference may be made here on the writing of Robert Biswas and Diener and ED Diener, (2001) which talks of the satisfaction of the slum dwellers even if they are poor. E. P. Richards. Slum A story of failure of Urban Planning –A case study of Calcutta, Sashikant Nishant Sharma (2010), Bose (1975): "A Demographic Profile of India Women", in Devaki Jain (ed.): Indian Women, Publication



Division, Ministry of Information and Broadcasting, Govt of India, Delhi is on the same sociological referential ideas. Besides this there are number of books that talk of the socio –political and Cultural Issues relation to the slum dwellers of the city of Calcutta.

Policy studies in Calcutta city slum areas by PD in her book Calcutta Slums-A Public Policy in Retrospect (1994) contains a detailed history of policy intervention in the slum areas of Calcutta city since the days of public policy intervention. Also her article `Calcutta Slums-A Shift in Public Policy Intervention Program` contains information on policy shifts carried out in public Policies on Bustee issues in India. The information gathered so far from UN- Habitat (2003) report on Understanding Slums –Case Studies for the Global Report on Human Settlement (2003, 195-228) contains information of the slum situation in Calcutta while making a comparative study on the slum situation in other developing countries of the World. About the social aspects of the life of the people in the slum areas of Calcutta, by Ramaswamy V. (2006) offered an insight on contemporary policies adopted so far. If at all the insight evaluation on the development of the locality is the main motto of the revisit program, numerous books on the slums of Calcutta City along with different records are available on Calcutta Slum. All these documents may be treated as guidebook to the researcher for further research on the field. The project report on Slums revisit as is expected to come out in printed form is expected to offer a scope to the Policy Planners to use the information on Slum Policies and thereby extend better scope to the policy planners to plan out the successful development program for the slum dwellers of West.

NATURE AND SCOPE: The problem investigated may be clearly contextualised in the theoretical framework of the discipline. Through the involvement of the CMDA at the initial stage, then CMS as the subsidiary organisation of the CMDA then the CMC as an independent civic Body under the Program Kolkata Urban Services to the poor. All the packages are innovative and aimed at offering the poor slum dwellers the overall development of the locality involving city civic development program. The present research aims to revisit the already improved slum areas of the Kolkata Municipal Corporation Areas to observe the impact of development plan in the areas falling under the SIP. Since the purpose of the present research is to study the impact of the Slum Improvement Program, through the revisit it tries to find out the impact of the slum development program in the areas where the development work was already carried out. The overall purpose is to see how far the development program carried out in the slum areas are still maintained and necessary development work carried out by CMC to



show case the development achieved in the slum areas of Kolkata Municipal Corporation. However, the phase wise development work was proposed by CMDA while it took up the responsibility of chalking out the development program and planned out the development of the slum areas, under the phase wise development plan. Since the question of maintenance of the assets developed by the CMDA was expected to be maintained by the residents, the need for extending attention toward the economic upliftment of the Bustee dwellers was considered urgent. Thus in the later part of the IDAII program, the CMDA came out with a multifarious development project which included Small Scale Entrepreneurship Program (SSEP), Educational Improvement of Slum children and Health improvement scheme for the slum women and children had been brought in under the multifarious development plan. With the end of IDA II Project period, the CUDP III (Calcutta Urban Development Program III) came in. The Project encouraged the concept of community participation in the Bustee Development Work. It was because the assets created in the slum areas under the IDA II were found to be in a dysfunctional condition and none of the development projects offered funds for the maintenance of the Project. The assets once created needs to be transferred to the users for their upkeep. Unfortunately, the assts created were left in a nonworking and unsuitable condition. At the beginning the CMDA was compelled to take up the improvement work of the assets from its own fund. Since the arrangement could not continue forever, the slum dwellers were encouraged to take up the maintenance and supervision of the assets. At the instance of the CMDA, Residential Committees was set up in 1995 with the local MLA as the chairperson of the Committee. The preservation of the assets was considered as their responsibility. Repairing works were expected to be carried out by the skilled residents as and when required. The whole process was encouraged with an intention to develop the habit of good living among the slum dwellers of the city and thereby offer a better life to the city dwellers too.

The impact of policy intervention in the slum areas was though evaluated by one of the investigator while working on her doctoral thesis in 1990s, the area of concentration at the time was mainly confined to policy studies and its effect on the city slum areas. The present project intends to revisit the slum areas to observe the long standing impact of the Environmental Improvement Program on the city slum dwelling after more than twenty five years of policy intervention. Of course new policy decisions taken in the field will be covered in the field survey as an outcome of the Environmental Improvement Program or the Slum Improvement Program.



It has been already mentioned that the Bustee dwellings of the city of Calcutta is not only guided by the Calcutta Municipal Corporation definition, another Act that worked as the protectors of that part of the city was the Calcutta Thika Tenancy Act 1949 with amendment in 1981. The city slums in Calcutta grew up following a three tier tenancy structure as mentioned earlier. The existing legal arrangement of the dwelling units thus compelled the Government to think of its environmental improvement instead of its removal. The West Bengal Thika Tenancy Act 1981 replaced the private landlords by the State Government. There placement of a private person by the Government ownership right encouraged the private investors to clear off many such Bustee hutments from the city centre and replaced them by the high rise buildings , the private hospitals and Five Star Hotels. The present revisit also intends to look into the Government records to find out the intensity of replacement of the slum dwelling from the city centre and also to detect the means adopted by the Government of the State to remove the slum dwellings from the city centre through slow but steady mode. The project proposed to work out the intensity of removal of the slum dwellers from the city and the procedure adopted for the same. It is expected that the project will work on the where about of eradicated slum dwellings and their dwellers, the legality of the removal technique and its remedy will also come within mode of inquiry.

During the revisit the researchers intends to develop an account of the slum dwellings existing in the city, their socio economic status after more than of decade of the policy intervention, their source of earning etc. These information are essential to evaluate their standard of living during the post policy intervention period. If possible the total slum population of the total 141 wards and the length of stay in the slums will also be collected from the available records to know that genuine Bustee dwellers are offered the benefits of policy intervention. All these information are important to the researcher involved in evaluating the policies in the slum areas of Calcutta.

The present project while evaluating the socio-economic status of the slum dwellings in the city aims to compare it with the Slum Improvement Program adopted in the recent years. The comparison aims to indicate the gaps between the two policies, the earlier one and the recent policies adopted under the Kolkata Urban Services for the Poor (KUSP) and try to apply them on experimental basis in a model Bustee fed under IDA II and CUDP III period. The changes witnessed in the slum areas as an effect of the progressive development policies, may be highlighted for the convenience of the policy planners at the Government Level.



RESEARCH QUESTIONS

1. Policy Intervention in the slum areas of the city of Calcutta (Kolkata) was initiated first in 1974, since then consecutive policies have been adopted from time to time with the aim to help the slum dwellers of the city of Calcutta to have better living and multifarious policies have been adopted to offer them a better life. Considering the importance of the program both from policy decision and from the monetary commitments, the revisit aims to observe how far the policies are successful in offering better living to the slum dwellers of the city of Calcutta.?
2. To observe whether the dynamic policies like Women Empowerment Program, Eco Friendly Program for women, and direct involvement of women in the policy implementation adopted so far by the policy planners and policies implemented through foreign funds allocation. Thus under the new project the researcher tries to analyse, how far the new initiatives have been successfully implemented to the areas need to be offered much more intensive attention for the successful implementation of the program need to be analysed effectively.
3. How far the new policies have been successful in the fulfilment of the policy intervention purposes?
4. How can we analyse the rate of success evolved in the policy intervention program in the slum areas and should we look to the issue seriously and evaluate the benefit of the program accordingly?

INTERDISCIPLINARY RELEVANCE TO THE SUBJECT: Slum Improvement Program in Calcutta city has a historical significance from the policy intervention point of view. In India, West Bengal is the only State where the Slum dwellings grew up with a definite legal standing. The question of the removal of the slum from the heart of the city is a distant dream to the city planners. Thus while all the metropolises of India as well as of the world had been thinking of removing the slums from the vision of the city dwellers; the Government of West Bengal has to think of maintaining it and the improvement of their hygienic condition so that their existence should not be a cause of concern to the city environment. Social science as a discipline does not believe in the policy of total eradication or amputation of a problem from the social system. They prefer to continue with it so long the existing system does not severely hamper the overall development of the social structure. The slum dwellings in the city of Calcutta also faced with similar consequences. The slum development policies of the State Government developed from the Environmental Improvement to multifarious development



program through trial and error method. These constant development policies enabled the Government of West Bengal to convert the slum improvement program into an ideal program not only for West Bengal but also for the country as a whole and also for the countries other than India.

It is needless to mention here that the slum dwellers of the city had a legal standing and the dwelling were developed by the city planners with an intention to allow the Bustee dwellers to stay back in their own occupied lands. The development plan for the low cost housing in the city thus offered a new vista to the architectural planners of the third world countries. An insight into the process of development of low cost housing in the city without hampering the city environmental surroundings has been considered important for the purpose of the present study. The Laws associated with the Bustee development activities in the city of Calcutta thus work as an eye opener to the legal professional to develop an insight on the unique pattern of three tier tenancy structure where the three social classes are tied up together not only for economic reason but also as a part of social bondage. This social consequences of the arrangement offers a scope to the scholars and researchers as scope for learning the subject especially on Urban studies or in studies on social relations with financial implications associated with it.

Policy changes and Socio-economic entity of slum dwellings offer opportunities to the scholars to involve in policy studies in the slum areas of Calcutta and to observe its long standing effect through the study of revisit to the slum. The study of slum development through the revisit proposition therefore is expected to offer a wider scope to the scholars and researcher of the world to gather information on the significant progress made so far in India and to observe its impact on the city. The revisit proposition after fifteen years of policy intervention therefore is expected to offer an insight to the multidisciplinary scholars to get an overview of the impact of policy intervention initiated in the Busteess since 1970s and its everlasting impact in the slum dwellers of the city. However it must be known by the researcher of all social Science discipline as well as those involved in architectural studies are expected to gather an insight on the cumulative effect of policies in the developing countries. The development of a nation is only possible through this continuous evaluation and through continuous development plan. Calcutta Policy planners are also involved in such a constant evaluation and policy intervention effort. The revisit project is expected to create an insight to the interdisciplinary scholars on the impact policy shifts or policy development in changing social structure in the city Busteess.



INTERNATIONAL STATUS: Problem of slum dwellers, their poverty and the question of proper habitation in the slum dwellings, the protection of the residential areas from dilapidation are almost universal in all the countries of the world developed, developing or underdeveloped. Policies adopted so far in the protection and development of slum areas of Calcutta have created an impact in the international field too. The Slum Policies adopted under the IDA II and the CUDP III has been treated as a landmark to the policy intervention field and the same was very much liked by the Government of Bangladesh. The Multifarious Slum Development Program, a part of the Calcutta Slum Improvement Policies was adopted in Bangladesh slums from 1996 onwards. Thus the West Bengal Model was proved to be an ideal model for the development. The same model was borrowed by Bangladesh Government as well as the NGOs when the policy of removal of slum dwellers from Dacca City had failed severely. Thus the policies of slum development in West Bengal may be named as welfare model for the slum dwellers of the developing countries. Therefore the significance of the West Bengal model in the international field is important. The present revisit tries to offer an opportunity to the international policy makers to depend upon the analysis of the slum policies made after the revisit. This will enable the policy makers to gather information on the existing position of the slum dwellers residing in old Calcutta Bustees and the benefit accrued by them through the policy intervention model as and when exposed through the revisit to the slum areas also expected to offer an opportunity to the policy planners at the international level to adopt similar welfare policies in all the metropolises. Thus the information gathered through the slum revisit will not only pave to way to the Government of other countries to gather information on the impact of the policies in the international field, the policies adopted in Kolkata city is expected offer a better scope to the outer world to solve the issues through the Calcutta city slum Improvement model.

NATIONAL STATUS: Policies on Calcutta Slums are always very buoyant. The development model proposed by the CMDA was already claimed as an ideal model for all the metropolises of the country. The revisit to the slum areas aims to observe how far such policies are effectively applied for the improvement of the environmental condition of the slum dwellers of the city and also to what extent the contribution of policy research has affected the development of the city slums situation spread over to the length and breadth of Calcutta city. The researcher through the revisit will try to gather information on the effective policies and their effect to change the standard of living of the city dwellers, the SIP project of CMDA have



proved to be very popular at the national level and the similar models are officially incorporated by the Planning Commission in India through Fifth Five Years Plan (Minimum Needs Program). The revisit program is also expected to give an insight to the policy planners of the country to adopt an innovative structure to the slum policies as and when the same gets official exposure. The researchers through information dissemination can also help in spreading up the knowledge regarding the new development models adopted so far at the State level under the Kolkata Urban Services to the Poor (KUSP) and its impact in handling the Calcutta City Slum Dwellings. The Issues of slum development is always been a national issue. Any form of further studies in the field is expected to be source of knowledge to the policy planners and the administrators involved in national level planning. The revisit therefore is expected to open up several new vistas to the slum dwellers of the city of Kolkata as well as in India.

SIGNIFICNCE OF THE STUDY: It is always essential to look back to the policies and to observe their effect on the situation for which it is chosen. The slum policies originally adopted in 1970s tried to improve the unhygienic condition existing in the Calcutta city slum areas and to protect the city dwellers from diseases. The policy intervention was later on extended considering the need. The present project therefore tries to look back to the origin of the problems through the impact study of its impact and process adopted for its cure. The present revisit thus proposes to observe the impact of phase wise development work carried out in the Bustees since 1970s till date to offer better environmental surroundings in the city dwellers without going into the eradication of their dwellings as done in other metropolises. The West Bengal Government Slum Improvement model is as such significant policy intervention model where no attempt was made for removing out the slum dwellings from the heart of the city centre. On the contrary it talked of their retention by offering them better environment therefore successfully established the fact that the development of the city is possible by maintaining the city poor if policies accordingly. West Bengal model is the significantly isolated model that worked on the retention of the slum instead of the threat of epidemic and endemic diseases among the city dwellers. The policies are very often created with high ambition but the success of a policy depends upon its effective implementation .The present revisit tries to look into the effect of the policies with the same aim

The Bustee development model in West Bengal is a unique form of PPP model where the private landowners offered opportunities of low cost housing to the migrant labours requisitioned by the Government in the city development activities (as the Slums and the city



of Calcutta was developed as twins). While the City policy planners could not plan the city development excluding the slum dwellers.

ITS POTENTIAL CONTRIBUTION TO KNOWLEDGE IN THE FIELD OF SOCIAL

RELEVANCE: The West Bengal city development plan demands itself as the mother of an innovative and welfare oriented program for the Bustee dwellers. It has been offering all basic minimum necessities of life to the Slum Dwellers instantly and without cost. The present revisit program while exploring the impact of Slum Improvement Program on the slum dwellers of the city also to see how far the Policy Intervention Program has been able to solve of environmental dilapidation as observed by the city Busteess dwellers before the adoption of improvement policies. At present the West Bengal model has already established itself as one of the most advanced model for the development of the city surroundings and a careful look into the policies are expected to bring a significant change in its surroundings. The present revisit is important because the researcher while observing the impact of policy intervention on the slum dwellers of Calcutta will try to convince the Government on the need for more dynamic policies so that the poor city dwellers get the chance to enjoy the benefits of all positive policies adopted so far.

METHODOLOGY

Constituting an overarching framework for the research project and the agenda that it seeks to advance, the study will focus on two periods in modern Indian urban slum population studies. The project will combine an orientation towards ‘comparative analyses of big structures and large processes’ (Tilly, 1984: 2) that define the terrain of historical sociology with the ethnographic endeavour to study ‘people in the own time and space, in their own everyday lives’ (Burawoy, 1991: 2). The project will consequently employ a methodological approach that combines a range of qualitative data collection techniques that will allow the research team to decipher the mutually constitutive relationship between macro-structural ‘master change processes’ (Tilly, 1982) and the micro-processual ‘space-time rhythms of the site’ (Burawoy, 2000: 27). Central among these techniques will be in-depth interviews, participant observation, archival research, document analysis, and comprehensive secondary research.

The PD and the Co-Director will combine archival research, in-depth interviews, and secondary research in his study of different phases of popular mobilization in India. Archival research will tap sources such as the National Archives of India, West Bengal Archive, Nehru



Memorial Museum and Library, the P. C. Joshi Archives at Jawaharlal Nehru University (JNU), and a wide range of archives hosted by civil society organizations and political parties, as well as the archives of leading national and regional newspapers, in order to document particular phases in the history of urban poverty, and the trajectory of its development process and growth. The archival research will be carried out by a research assistant supervised by the PI. Another layer of data for this part of the project will emerge through a critical synthesis of extant literature on Indian urban population and its development from the 1970s onwards.

The RA will conduct ethnographic research on urban slum in the fields of rights-based legislation and development-induced displacement for a full year. Each researcher will choose one primary case study that will be the key focus of participant observation and in-depth interviewing. In addition, they will carry out a wide array of supplementary interviews with participants in other relevant social movements, with policy-makers and state personnel, and with public intellectuals and established academic experts in their fields of research. A concerted effort will be made to make the project relevant to the knowledge interests of urban slum population. This will be facilitated through the organization of a workshop at the CSS that will bring together the research team, social movement activists, and Indian scholars working in the field of urban slum development research to discuss both the substantive content of the research project and ways in which the project can be made relevant to civil society knowledge interests. The workshop will also enable a participatory negotiation of terms of access to the movements that will constitute the focus of primary data collection, and discussions of ways of disseminating findings in a relevant format to various policy interventions after data collection and analysis have been completed.

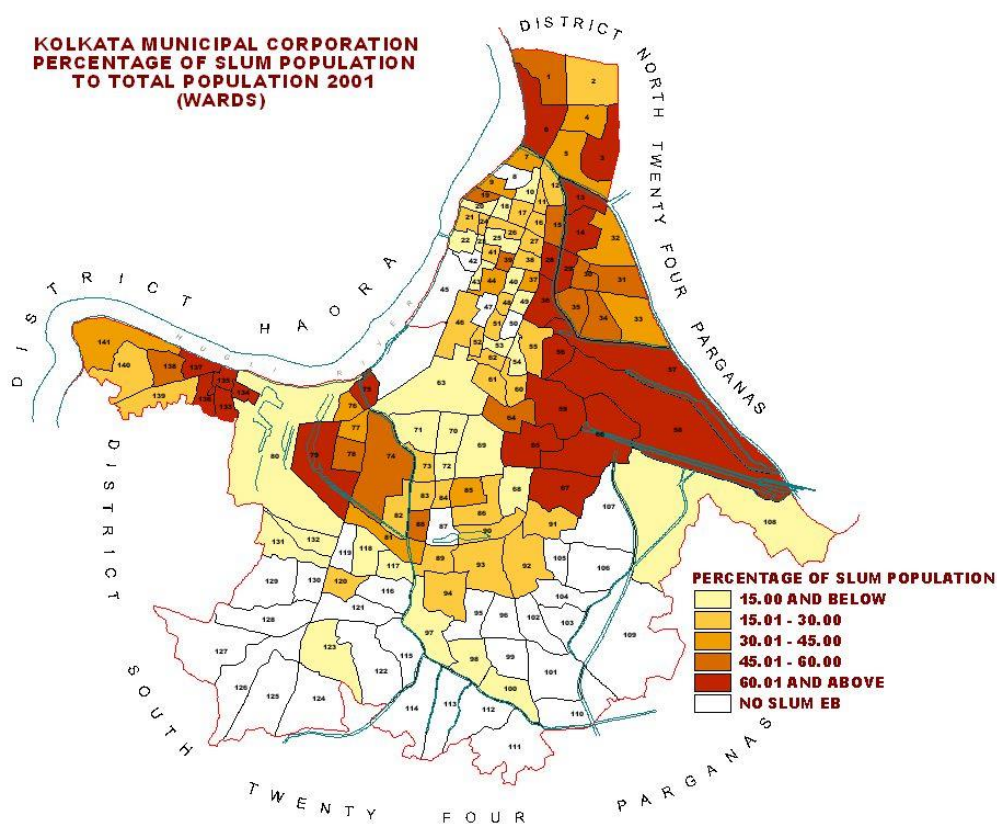
The key rationale behind this emphasis on long-term fieldwork and the utilization of a wide range of data flows from the imperative of avoiding ‘silencing’ (Burawoy, 1998: 23) – that is, an approach to data collection that privileges the experiences and perceptions of some actors in a field over others, with the result that the object of research is ultimately portrayed as more homogenous and equivocal than it in fact is. This is of particular importance in the context of urban slum population research, as social movements are profoundly complex and multi-layered phenomena that contain a plurality of experiences and perceptions of processes of mobilization and their outcomes. In this context, silencing emerges as the risk of erasing differences of experience and opinion between activists within a movement, or attributing homogenous “cultures of resistance” to the communities in which a given social movement is



based and which it claims to represent (Cox and Nilsen, 2007; Chari and Donner, 2010). Drawing on a wide range of data, and engaging in long-term, intensive fieldwork, may prevent silencing in the research process as it allows for methodological triangulation in the analysis of how activists view their participation (and non-participation) in social movements, in the mapping and analysis of ideological and strategic debates internally in social movements, and – significantly – in assessments of the outcomes of social movements in terms of economic and political empowerment.

Concluding Remarks: The paper is expected to uncover an intensive policy studies with extensive field survey to the slum areas of old 100 wards of Calcutta Municipal Corporation area, to observe the effect of Environmental Improvement Program or Slum Improvement Program adopted in the old Calcutta Corporation wards (100 Wards). After a thorough policy, intervention program followed by their participation and awareness carried out consecutively with an intention to develop the habit of better living in them. It needs to be mentioned here that, the policy intervention program in the areas were initiated sometimes in 1970s and till date the CMDA, the Calcutta Municipal Corporation and also through the Project Kolkata Urban Services for the Poor (KUSP) the policy intervention measures have been continuing. The present revisit to the slum areas thus intends to observe the extent of improvement done in the environmental condition of the slum dwellers of the city of Calcutta now Kolkata. If necessary to disseminate information of the impact of the Slum Improvement Program developed so far. The researcher intends to go for a thorough revisit to the slum areas of the then 100 wards of old Calcutta Municipal Corporation. To observe the impact of policy intervention in the areas initiated in 1970s. This collaboration will have a two way effect to the CSS too. The information gathered from the research can be officially spread up by the researcher at the national level through seminars and Conferences and thereby spreading the knowledge gathered by them from the field work at different parts of the state. The revisit to the slum areas will also open up the scope for interaction with the slum dwellers as well as the policy planners and the administration. The population of the Universe of the study would consist of people living in those slums of 141 wards. It would be mostly 80-100 per ward. This qualitative study will be carried out using semi-structured and structured in-depth interviews and focus groups. Sample volume consisted of 26 experts in the field of development studies and population studies. Content analysis will used to analyse data. The sample frame would consist of those people who have been the beneficiary of the governmental policies and the

foreign aid in both the phases of analysis. In order to negate any risk of bias, and the idea is that each member in the population should have exactly the same opportunity to be selected for the sample a random sampling method will be used. The proposed study will collect data at the individual level of observation but the level of analysis might be at the neighbourhood level, drawing conclusions on neighbourhood characteristics from data collected from individuals. Descriptive aim will be to verify if the prior classification is concerned after using the explicative variables keeping the aim in mind - to classify a new observation in one of the group. The method of observations in each cluster will be similar and the clusters will be well separated. All the accepted methods of data collection will be used like, Observing behaviour of participants, Questionnaire Method, Interview Method, Schedules Method and Information from Correspondents. Some of the software that will be used in this project keeping the large number of data that will be generated is as follows: Mondrian, Spad, XI-stat, Spss, S-plus, R, Psp. These softwares will be used for Descriptive Statistics, Factorial Analysis, Classification, Segmentation, Textual analysis.





BIBLIOGRAPHY

- Aggins, B. and Lochan, Rajiv (1989): "Religion and Social Change: The Case of Jotiba Phule", *Social Action*, vol.39, No.2, pp.142-150.
- Ahamad, A. (1982): *Saving Behaviour in a Metropolitan Economy*, Atlantic, New Delhi.
- Akarma, R.K. W. (1989): "Managing Urban Basic Services for the Poor", in G.K.Misra and M.K. Narain (eds.): *Development Programmes for Urban Poor*, centre for Urban Studies, IIPA. New Delhi.
- Akbar, M.J.(1985): *India: The Siege Winching*, Penguin, London.
- Alam, S. Manzoor; Alikhan Fatima and Bhattacharji Manisha (1987): "Slums in Metropolitan Hyderabad - A Profile", in S. Manzoor A lam and Fatima Alikhan (eds.): *Poverty in Metropolitan Cities*, Concept Publishing Company, New Delhi.
- Ali, Sabir (1993): "Sanitation Situation and Garbage Management in Delhi Slums", in Bidyut Mohanty (ed.) : *Urbanisation in Developing Countries – Basic Services and Community Participation*, Institute of Social Sciences and Concept Publishing Company, New Delhi.
- Arangannal, Rama (1975): *Socio-Economic Survey of Madras Slums*, Tamil Nadu Slum Clearance Board, Madras.
- Arunachalam, M. (1993): "Tasks Ahead: A Government Perspective", in Bidyut Mohanty (ed.): *Urbanisation in Developing Countries - Basic Services and Community Participation*, Institute of Social Sciences and Concept Publishing Company, New Delhi.
- Bajaj. J.S. (1993): "Population Stabilisation: A Continuing Evolution of Perspectives and Policies", in Vasant Gowariker (ed.): *The Inevitable Billion Plus*, National Book Trust India, New Delhi.
- Banerjee, T.K. (1986): "Urban Development Finance", in R.Ganguly et al.(eds.): *Planning, Implementation and Management of Urban Civic Services*, Department of Architecture and Regional Planning, IIT, Kharagpur.
- (1991): "An Overview of Planned Interventions in Calcutta", in Biplab Dasgupta et al. (eds.): *Calcutta's Urban Future*, Govt. of West Bengal, Calcutta.
- (1993): "Urban Poverty and Policy Perspective", *Urban Management*, 6th issue, August. pp.53-60.
- Bapat, Mura (1977): *Housing the Urban Poor: The Poena Experience: 1941-1976*, Mimeo, University College, London.
- (1988): "Depriving the Poor to Provide for Rich: A Case of Slum Clearance Through Private Enterprise", *Economic and Political Weekly*, October 12, Vol.20, No.41, pp.1734-36.
- Bardhan, Pranab (1987): "Poverty and Employment Characteristics of Urban Households in West Bengal: An Analysis of Results of National Sample Survey, 1977-78", *Economic and Political Weekly*, August 29, Vol.22, No.35, pp.1496-1502.
- Bardhan Roy Maitreyee (1994): *Calcutta Slums Public Policy in Retrospect*, Minerva Associate Calcutta.
- Basavannappa, G. (1976): "Problems of Slum Areas and Their Eradication", *Silver Jubilee Town and Country Planning Seminar*, October 18-24, Bangalore.
- Bhandarkan, S.K. (1987): "Public Policy - Metropolitan Planning and Its Relevance to the Low Income Groups", in S.Manzoor Alam and Fatima Alikhan (eds.): *Poverty in Metropolitan Cities*, Concept Publishing Company, New Delhi.
- Bhargava, Gopal(1987): "Urban Slums and Environmental Improvement Scheme: an Appraisal", *Civic Affairs*, December, Vol.35, No.5, pp.47-51.



- Bhattacharya, Swadesh Kumar (1985): "Pricing Urban Domestic Water Supply in Developing Countries", *Journal of Institute of Public Health Engineers India*, April-June.
- Bhattacharya, S.K. (1991): "Calcutta's Water Supply", in Biplab Dasgupta et al. (eds.): *Calcutta's Urban Future*, Government of West Bengal, Calcutta.
- Bijlani, H.V. (1987): "Improvements of Slums: Squatter Settlements and Sites and Services as a Strategy for Urban Shelter", *Nagarlok*, October-December, Vol.19, No.4, pp.166-76.
- Bose, Ashish (1975): "A Demographic Profile of India Women", in Devaki Jain (ed.): *Indian Women*, Publication Division, Ministry of Information and Broadcasting, Govt of India, Delhi.
- Burawoy, M. (2000): "Introduction", in Burawoy, M. et. al.: *Global Ethnography*, Berkeley: University of California Press.
- Burawoy, M. (1991): "Introduction", in Burawoy, M. et. al.: *Ethnography Unbound*, Berkeley, University of California Press.
- Calcutta Metropolitan Planning Organisation (1966): *Basic Development Plan for the Calcutta Metropolitan District, 1966-1988*, Government of West Bengal, Calcutta, pp.1-176.
- Government of West Bengal, Calcutta. (1994): *Urban Development Strategy for West Bengal*, CMDA and Institute of Local Government and Urban Studies (ILGUS), Govt. of West Bengal, February, Calcutta.
- Calcutta Municipal Corporation (1987-88): *Year Book*, The Calcutta Municipal Corporation, Calcutta.
- Central Public Health and Environment Engineering Organisation (1983): *National Master Plan, India-International Drinking Water Supply and Sanitation Decade 1981-90*, Ministry of Works and Housing, Government of India, New Delhi.
- Chakraborti, A.K. (1986): "Solid Waste Management in General and With Particular Reference to Calcutta", in R.Ganguly et al. (eds.): *Planning, Implementation and Management of Urban Civic Services*, Department of Architecture and Regional Planning, IIT, Kharagpur.
- Chakraborty, R.L. Muni (1991): "A Housing Scenario for the Calcutta Metropolitan Planning Area", in Biplab Dasgupta et al. (eds.): *Calcutta's Urban Future*, Government of West Bengal, Calcutta.
- Chari, S. and Donner, H. (2010): "Ethnographies of Activism", in *Cultural Dynamics*, 22/2
- Chatterjee, Monideep (1991): "Settlement Pattern in Calcutta Metropolitan Area: A Futuristic Vision", in Biplab Dasgupta et al. (eds.): *Calcutta's urban Future*, Government of West Bengal, Calcutta.
- Chanopadhyay, B.C.(1986): "Some Emerging Issues of Planning, Implementation and Management of Urban Civic Services with Special Reference to Water Supply", in R.Ganguly et al. (eds.): *Planning, Implementation and Management of Urban Civic Services*, Department of Architecture and Regional Planning, IIT, Kharagpur.
- Chowdhury, G.K.(1987): "A Glimpse at the Problems of Pavement Dwellers in Calcutta", in S.Manzoor Alam and Fatima Alikhan (eds.): *Poverty in Metropolitan Cities*, Concept Publishing Company, New Delhi.
- Choudhury, Rafiqul Huda (1984): "Hindu-Muslim Differential Fertility: How Much Religious and How Much socio?" *Social Action*, Vol.34, No.3, pp.251-271.
- Cox, L. and Nilsen, A. G. (2007): "Social Movement Research and the Movement of Movements", in *Sociology Compass*, 1/2.
- Desai, A.R and Pillai, S.D. (1972): *A Profile of an Indian Slum*, University of Bombay, Bombay.



- De Souza, Alfred (1983): "The Challenge of Urban Poverty", in Alfred De Souza (ed.): *The Indian City, Poverty, Ecology and Urban Development*, Manohar, New Delhi.
- Ghosh, A.K.(1991): "Ecology and Environment of Calcutta", in Biplab Dasgupta et al. (eds.): *Calcutta's Urban Future*, Government of West Bengal, Calcutta.
- Ghosh, Archana (1993): "Status of Water Supply and Sanitation Facilities in Urban India - An Overview", in Bidyut Mohanty (ed.): *Urbanisation in Developing Countries - Basic Services and Community Participation*, Institute of Social Services and Concept Publishing Company, New Delhi.
- Ghosh, Santosh Kr. (1991): "Calcutta's Urban Growth and Built Form", in Biplab Dasgupta et al. (eds.): *Calcutta's Urban Future*, Government of West Bengal, Calcutta.
- Gillert, Alan and Gugler, Josef (1982): *Cities, Poverty and Development, Urbanisation in the Third World*, Oxford University Press. Calcutta.
- Gopalan, Prema (1989): "Non-Governmental Organisations and Urban Poor", in G.K. Misra and M.K. Narain (eds.): *Development Programmes for Urban Poor*, Centre for Urban Studies, IIPA. New Delhi.
- Gujarati, Damodar N. (1988): *Basic Econometrics*, McGraw-Hill Book Company, Singapore.
- Gumast, Vasant (1986): "Anti-poverty Programmes", *Economic and Political Weekly*, January 18, Vol.21, No.3.
- Harpham, T. et al. (eds.) (1988): *In the Shadow of City: Community Health and the Urban Poor*, Oxford University Press, Delhi.
- Hasan, Mushirul (1989): "Indian Muslims: Insecurity, Economic Aspirations and Identity", *Social Action*, Vol.39, No.2, pp. 124-141.
- Institute of Local Government and Urban Studies (1 993): *Transforming Our Cities*, ILGUS, Department of Municipal Affairs, Govt. of West Bengal, Calcutta.
- Jagannathan, N, Vijay and Haldar, Animesh (1988): "Income-Housing Linkages: A Case Study of Pavement Dwellers in Calcutta", *Economic and Political Weekly*, June 4, 23, No.23, pp.1175-78.
- (1989): "A Case Study of Pavement Dwellers in Calcutta: Family Characteristics of Urban Poor", *Economic and Political Weekly*, February, Vol.23, No.49, pp.2602-05.
- Jha, Gangadhar (1989): "Financing of Services for urban Poor", in G.K.Misra, and M.K. Narain (eds.): *Development Programmes for Urban Poor*, Centre for Urban Studies, IIPA. New Delhi.
- Kabra, Kamal Nayan(1976): "Indication for Urban Poverty", *Nagarlok*, April-June, Vol.8, No.2, pp.58-63.
- Khan, Rasheeduddin(1978): "Modernisation", *Seminar*, June No.106, pp.25-33.
- Khatu, K.K.(1977): "The Slum Problem", *Nagarlok*, January-March, Vol.9, No.1, pp. 75-83.
- Krishnamurthy, A.N. (1988): "Slum Upgrading as a Strategy of Public Sector Intervention for Housing the Urban Poor", *Project Work for Workshop on Urban Housing Programme and Policy*, Institute for Housing Studies, Rotterdam.
- Kumra, V.K.(1982): *Kanpur: A Study in Environmental Pollution*, Tara Book Agency, Varanasi.
- Kundu, Amitabh (1990): "Micro Environment in Urban Planning - Issues Concerning Access of Poor to Basic Amenities", *Demography India*, Vol.19, No.1, pp. 79- 91.
- (1993): *In the Name of the Urban Poor - Access to Basic Amenities*, Sage Publications, New Delhi.



- Lall, Vinay D. (1989): "Financing of Housing and Infrastructure for Urban Poor : Some Policy Aspects", in G.K. Misra and M.K. Narain (eds.): *Development Programmes for Urban Poor*, IIPA, New Delhi.
- Londhe, S.M. (1987): "Slum Improvement in Pune City", *Civic Affairs*, July, Vol.34, No.12, pp.31-2.
- Lubell, Harold (1974): *Urban Development and Employment: The Prospects for Calcutta*, International Labour Office, Geneva.
- (1983): *Migration and Employment: The Case of Calcutta*, in Alfred De Souza (ed.): *The Indian City, Poverty, Ecology and Urban Development*, Manohar, New Delhi.
- Mahendra Dev, S. and Suryanarayana, M.M. (1991): "Is PDS Urban Biased and Pro-Rich - An Evaluation", *Economic and Political Weekly*, Vol.26, No.41.
- Mazumdar, Tapan K. (1977): "The Urban Poor and Social Change: A Study of Squatter Settlements in Delhi", *Social Action*, Vol.27, No.3, pp.216-240.
- Mandelbaum, David G. (1974): *Human Fertility in India - Social Components and Policy Perspective*, University of California Press, U.S.A.
- Meher, Rajkishore (1993): "Basic Amenities and Quality of Life in an Urban Industrial Complex: A Case Study of Rourkela", in Bidyut Mohanty (ed.): *Urbanisation in Developing Countries - basic Services and Community Participation*, Institute of Social Sciences and Concept Publishing Company, New Delhi.
- Ministry of Health (1988): *Health Information, India*, Government of India, New Delhi.
- Ministry of Works and Housing (1975): *Report of the Committee for Slum clearance and Improvement Scheme and the Scheme for Environmental Improvement in Slum Areas*, Government of India, May, New Delhi.
- (1983): *National Master Plan, India, International Drinking Water Supply and Sanitation Decade 1981-1990*, Government of India, New Delhi.
- (1989): "Development Programme for Urban Poor", in G.K. Misra and M.K. Narain (eds.): *Development Programmes for Urban Poor*, Centre for Urban Studies, Indian Institute of Public Administration, Indraprastha Estate, New Delhi.
- Misra, Girish K. and Shrama, K.S.R.N. (1979): *Distribution and Deferential Allocation of Public Utilities in Urban Delhi*, IIPA, New Delhi.
- Mitra, Arup (1993): "Status of Basic Services in Indian Cities", in Bidyut Mohanty (ed.): *Urbanisation in Developing Countries - Basic Services and Community Participation*, Institute of Social Sciences and Concept Publishing Company, New Delhi.
- Mukherjee, S.R.(1986): "Water Supply for Calcutta: Plans and Programmes", in R.Ganguli et al. (eds.): *Planning, Implementation and Management of Urban Civic Services*, Department of Architecture and Regional Planning, IIT, Kharagpur.
- Munshi, S.K.(1991): "Calcutta: Land Use and Land Market", in Biplab Dasgupta et al.(eds.): *Calcutta's Urban Future*, Government of West Bengal, Calcutta.
- Muttagi, P.K.(1987): "Problems of Low Income Groups in the Bombay Metropolitan Region", in S.Manzoor Alam and Fatima Alikhan (eds.): *Poverty in Metropolitan Cities*, Concept Publishing Company, New Delhi.
- Naidu, Ratna and Deb, Kaushal(1987): "Slum Improvement: A Study of Hyderabad", *NagorLok*, October-December, Vol.19, No.4, pp.177-87.
- Nair, P.T. (1989): *Calcutta Municipal Corporation at a glance*, The Calcutta Municipal Corporation, Calcutta.



- Nambiar, P.K. (1970): "The Slums of Madras City", in Desai and Pillai (eds.): *Slums and Urbanisation*, Popular Prakashan, Bombay, pp.176-178.
- Nath, V. (1986): "Urbanisation in India - Review and Prospects", *Economic and Political Weekly*, Vol.2, No.8.
- National Building Organisation (1981): *Hand Book of Housing Statistics*, Government of India, New Delhi.
- (1982-83): *Hand Book of Housing Statistics*, Government of India, New Delhi.
- (1984): *Hand Book of Housing Statistics*, Government of India, New Delhi.
- National Centre for Human Settlements and Environment (1981): *A Study for the Formation of Poverty Alleviation Programme for Urban Slums*, National Centre for Human Settlements and Environment, Bhopal.
- National Sample Survey Organisation (1980): "Economic Condition of Slum Dwellers in Cities", *Sarvekshana*, Vol.3, No.4.
- "A Profile of Households and Population by Economic (1990) Class and Social Group and Availability of Drinking Water, Electricity and Disinfection of Dwelling", 42nd Round, *Sarvekshana*, Vol.13, No.4.
- Operations Research Group (1989): *Delivery and Financing of Urban Services*, Operations Research Group, Baroda.
- Pathak, C.R. (1986): "Planning, Implementation and Management of Urban Civic Services - A Comprehensive View", in R. Ganguly et al. (eds.): *Planning, Implementation and Management of Urban Civic Services*, Department of Architecture and Regional Planning, IIT, Kharagpur.
- Planning commission, Task Forces on Housing and Urban Development (1983): *Shelter for the Urban Poor and Slum Improvement, Part IV*, Government of India, New Delhi.
- Prasad, D. Rabindra (1993): "Urban Basic Services Programme in India: A SWOT Analysis", in Bidyut Mohanty (ed.): *Urbanisation in Developing Countries - Basic Services and Community Participation*, Institute of Social Sciences and Concept Publishing Company, New Delhi.
- Rajagopalachari, T. (1987): "Urban Community Development Programme in Hyderabad- A Case Study", in S. Manzoor Alam and Fatima Alikhan (eds.): *Poverty in Metropolitan Cities*, Concept Publishing Company, New Delhi.
- Ramachandran, P.(1970) : "The Slums: A Note in Facts and Solutions with Special Reference to Bombay", in Desai and Pillai et al. (eds.): *Slums and Urbanisation*, Popular Prakashan, Bombay.
- Ramachandran, H. (1987): "Class Differences, Housing and Urban Infrastructure - Perspectives on Metropolitan Plans, in S. Manzoor Alam and Fatima Alikhan (eds.): *Poverty in Metropolitan Cities*, Concept Publishing Company, New Delhi.
- Ramaswamy V. "Renewing of City Efforts to Improve the Kokata Urban Slums, <http://asiasociety.org/renewing-city-efforts-improve-life-calcutta%E2%80%99s-urban-slums>
- Rao, V.L. Prakash and Tewari, V.K. (1979): *The Structure of an Indian Metropolis- A Study of Bangalore*, Allied, New Delhi. Retherford, Robert D. and Choe, Minja Kim (1993): *Statistical Models for Causal Analysis*, John Wiley and Sons, Inc., New York.
- Ribeiro, E.F.N. (1981): "Provision of Infrastructure in Slum and Squatter (1987): "Shelter for Urban Delhi by 2001 AD", in S. Manzoor Alam ----- and Fatima Alikhan (eds.): *Poverty in Metropolitan Cities*, Concept Publishing Company, New Delhi.
- Roy, B.G. (1985): "Calcutta's Bustee Profile", *Urban Management*, First Issue, December, pp.24-32



- Roy, Kolyan (1989): "Urban Poverty in Calcutta Metropolitan Area and Calcutta Urban Development Programme", in G.K. Misra and M.K. Narain (eds.): *Development Programmes for Urban Poor Centre for Urban Poor, Centre for Urban Studies, IIPA, New Delhi.*
- Roy, P.N. (1991): "Calcutta: the Myth of Decay", in Biplab Dasgupta et al.(eds.): *Calcutta's Urban Future, Government of West Bengal, Calcutta.*
- Sampath, Sulachana E.V.K. (1987): "The Housing Problems of the Low Income Groups - Tamil Nadu Experience of Slum Improvement", in S.Manzoor Alam and Fatima Alikhan (eds.): *Poverty in Metropolitan Cities, Concept Publishing Company, New Delhi.*
- Sapir, Dabarati Guha (1996): "Health and Nutrition of the Urban Poor", in Monica Das et al. (eds): *Health, Poverty and Development in India, Oxford University Press, Delhi.*
- Sen, S.N. (1970): "Slums and Bustees in Calcutta", in A.R. Desai and S. Devadas Pillai (eds.): *Slums and Urbanisation, Bombay Popular Prakashan.*
- Sharma, S.K. (1983): "Planning the Urban Poor", *Urban India, June, Vol.3, No.2, pp.17-22.*
- Singh, Gurbir (1986): "Bombay Slums Face Demolition", *Economic and Political Weekly, April 19, Vol.21, No.16, pp.684-87.*
- Singh, H.H. (1972): *Kanpur: A Study in Urban Geography, Indrashani Prakashan, Varanasi.*
- Sinha, Sukumar (1990): "The Population Problem", in Jean Racine (ed.): *Calcutta 1981, Concept Publishing Company, New Delhi.*
- Sivaramakrishnan. K.C. _ (1977): *Deanery of Social Services in Calcutta - A Case Study, Mimeo. Government of Bengal, Calcutta.*
- Sivaramakrishnan, K.C., Dasgupta, Biblab and Buch, M.N. (1993): *Urbanisation in India, Basic Services and Peoples Participation, Institute of Social Sciences and Concept Publishing Company, New Delhi.*
- Slingsby, Michael A. (1989): "Development of Post-War and Post Independence Housing Policies", in Michael Dewit and Hans Schenk (eds.): *Shelter for the Poor in India, Manohar, New Delhi.*
- Som, Nisit (1987): "Bustees, Pavement Dwellers and Refugees of Calcutta", in Pradip Sinha (ed.): *The Urban Experience- Calcutta, Essays in Honor of Prof. Nisith R. Roy, Riddhi - India, Calcutta.*
- State Planning Board (1990): *A Perspective Plan for Calcutta: 2011, Development and Planning Department, Government of West Bengal, Calcutta.*
- Tilly, C. (1982): *As Sociology Meets History, New York: Academic Press*
- _____. (1984): *Big Structures, Large Processes, Huge Comparisons, London: Russell Sage*
- Town and Country Planning Organisation (1975): *Jhuggi Jhompri Settlement in Delhi: A Sociological Study of low Income Migrant Communities, TCPO, Ministry of Works and Housing, Government of India, Part II, New Delhi.*
- (1985): *A Compendium on Indian Slums, TCPO, Ministry of Urban Development, Government of India, New Delhi.*
- Vaessen, Thieu (1989): "The World Bank's Perspective on Self-help Housing –The Case of India", in Michael Dewit and Hons Schenk (eds.): *Shelter for the Poor in India, Manohar, New Delhi.*
- Vaidya, Chetan and Ramachand, K. (1985): "Planning Slum Up gradation in India: Some Issues", *Nagarlok, January-March, Vol.17, No.1, pp.19-31.*
- Vaidyanathan, K.E. and Bhat, K.S. (1989): "Loan Schemes for Urban Poor : A Case Study of Hyderabad Slums", in G.K.Misra and M.K. Narain (eds.): *Development Programmes for Urban Poor, Centre for urban Studies, IIPA, New Delhi.*
- Wiebe. Paul D. (1983): "Interdependence not Quality Slum Perspective", in Alfred De Souza (ed.): *The Indian City - Poverty, Ecology and Urban Development, Manohar, New Delhi.*



Willis, Kenneth G. (1991): "Regression Analysis: Determinants of Overcrowding and House Condition in Ghanaian Housing Markets", in A. Graham Tipple and Kenneth G. Willis (eds.): *Housing the Poor in the Developing World: Methods of Analysis, Case Studies and Policy*, Routledge, London.

Wiswakarma, R.K. (1986): "Planning for Urban Poor: With a Focus on Urban Basic Sciences", *Nagariok*, April-June, Vol.18, No.2, pp.11-21.

World Bank (1988): *Tamil Nadu Urban Development Project - Implementation Report*, World Bank, Washington.

World Health Organisation (1977): *Community Water Supply and Excreta Disposal in South East Asia*, WHO, New Delhi.

Yadav, H.K. and Garg, Y.K. (1987): "Affordable Housing for the Urban Poor in Metropolitan Cities of India", in S. Manzoor Alam and Fatima Alikhan (eds.): *Poverty in Metropolitan Cities*, Concept Publishing Company, New Delhi.

ABBREVIATIONS:

CMDA Calcutta Metropolitan Development Authority

CMC Calcutta Municipal Corporation

CMPO Calcutta Metropolitan Planning Organisation

CUDP III Calcutta Urban Development III

EIP Environmental Improvement Programme

IDAI International Development Agency II

KUSP Kolkata Urban Services for the Poor

MLA Member of Legislative Assembly

RSBY Rashtriya Swasthya Bima Yojana

SIP Slum Improvement Programme

EXPLICIT AND IMPLICIT EXCLUSION AND MARGINALISATION: GENDER DIMENSIONS OF MIGRATION IN THE POST-PANDEMIC PERIOD

Prof. Arvinder Ansari



Scholarly Research Journal's is licensed Based on a work at www.srjis.com

There is common consensus among academicians, scholars and policy makers that this covid-19 pandemic has had asymmetrical impacts on different sections depending upon their status, social position and vulnerability in the society. So it is very important to understand the differential impact of the same pandemic on people with diverse vulnerabilities especially the gendered aspects of it in India. Using gender intersectional lens, the concept of “intersectional vulnerability” would be key term to understand the uneven distribution of pandemic risk and gender inequality, since most of the narratives, although limited, were male-centred. An account of mental health issues of migrants, the restrictions of social security provisions that failed to address the multidimensional vulnerabilities faced by migrant workers in general and women migrant workers in particular, need to be taken into consideration.

Feminization of migration in India

The unexpected and sudden lockdown measures all through the Covid-19 pandemic have caused the lack of jobs and wages for migrant workers worldwide. Large-scale reverse migration of employees from countries, towns and cities has deepened the present gendered strains and critically confined their agency. This paper highlights the gender dimensions of migration encompassing women’s security, safety and integrity all through the migrant workers’ massive departure in India all through the pandemic. The paper proposes the covet for gender-sensitive recuperation techniques to restabilise the women migrant workforce, allowing and improving their efficient capacities and agency. From the scale of the attempted massive migration, it's far obvious that the government did not take into account for India’s considerable magnitude of internal migrants, with the four-hour notice prior to the national lockdown which make the migrant workers vulnerable for further challenges. The shutdown of industrial activities efficaciously reduce off the primary source earnings for lots of those labour migrants, leaving them with very little material goods to experience out a twenty-one-day



lockdown duration which became probably to be the prime amongst some of consecutive national lockdowns.

The heart-wrenching pictures of the migrant workers on foot heading towards their native locations due to the COVID disaster, actually, displays a bigger trouble that India has been dealing with for a long time. The COVID-19 simply brought on the explosion of a fermenting disaster. Despite the famous notion about the approximately independent nature of the Coronavirus that treats each individual equally irrespective of social, religion and caste barriers, the preventive measures like social distancing, hygienic surroundings, and nutrients ranges has a robust class component. The ones, who belong to the lowest hierarchy on this social system, stay in crowded settlements with naked minimal hygiene, are maximum exposed to this deadly virus. It is likewise this section of the folks that migrate out of misery from the industrial regions. The extremely uneven developmental step of Indian states and absence of employment opportunities turns into the prime component in inducing such distress migrations. Nevertheless, those marginal and unskilled people/labourers were the drivers of the informal economic system and concrete increase in urban cities in India. On the other hand, the migrants who've reached their native locations are dealing with other form of discrimination that is of being the viable source of the virus.

Nonetheless, this crisis springing up out of COVID and ensuing in a misery reverse migration from destinations to the source regions is rooted in a far deeper trouble ailing the inner migration of people in India. Census 2011 shows that the total number of workers/labourers is greater than 30 percent higher than in the year 2001. The prime source regions/states are Uttar Pradesh, Bihar Madhya Pradesh, Punjab, Rajasthan, Uttarakhand, Jammu and Kashmir and West Bengal. The key destination states are Delhi, Maharashtra, Tamil Nadu, Gujarat, Andhra Pradesh, and Kerala. However, the Census, in addition to the National Sample Survey Office (NSSO), fails to grasp the actual numbers which seems to be much higher. Short-time period seasonal movements, which form a large component of the migration, remain unaccounted. Internal migration is tough to quantify due to the fact humans flow freely within the borders of a country without restrictions, but, the inadequacies in the data remain the most important task as far as the correct statistics and policymaking are concerned. In the case of global migration, India has the most important diaspora in the world and the US, UK, and the Gulf nations remain the predominant locations.



Gender dimensions of the migration in post-pandemic era

To bring the gender dimension on this complete discourse is in no way geared toward segregating women's troubles from the general crisis, however to focus on the unique troubles that women are going through on this tumultuous situation. Women do form a good percent of inner migrant labourers. Even in the event that they in most cases migrate as dependents, they sooner or later begin working in the destination areas. During the COVID triggered mass reverse migration women appear like similarly taking part in the process. Still, the troubles that they're going through are unique to them in addition to what others are going through. There are numerous reviews approximately women delivering their babies during their way back to native places, but we aren't completely aware about the safety demanding situations those migrant women have faced with while travelling at the highways. There must be different medical troubles that those women have encountered other than the shortage of meals and water lack communication. Women migrants who're getting back from the Gulf international locations through Vande Bharat Mission should be going through different varieties of challenging situations that are yet to come to light.

Women have continually been part and parcel of the process of migration and settlement; however their voices have remained at the margins for a long time. Their experiences are different and unique to them and are slowly locating place within the migration studies. Estimates by gender affirm that during 1990, woman migrants accounted for nearly 48 percent of the total number of migrants which rose to almost 49 percent in 2000, however were given decreased once to 47.9 % in 2019 (UNDP 2019). Overall, the growth in the number of women migrants is nearly 8 percent higher than the men. The share of women migrants varies substantially throughout regions and in Asia, it accounts at 41.5 %.

According to the UN, Human Development Report 2009, the wide variety of internal migrants is nearly 4 times higher than the International migrants. In India's case, as per 2011 census, the wide variety of inner migrants stands around 139 million of which women represent nearly 70 percent (World Bank). The reason for such a very excessive share is the inclusion of marriage migrations within the general wide variety of women migrants.

Women in most cases migrate either as accompanying companions or for better economic opportunities or the motives main to distress migration like others. Studies point out that gender and gender relation of the family affect migration at each stage, that is, the pre-migration stage, throughout the process of migration in addition to throughout the settlement



at the new vicinity in conjunction with the transfer and utilization of remittances. However, the conventional theoretical and empirical interpretations on migration left out participation of women thinking about them as simply passive agents in the process. Till the early 1970s, the term 'migrants' in most cases used for male migrants with their families that included their spouse and children.

However, during the past few decades, particular trends caused an intensive change in the average discourse bringing women from margins to the centre. The term that gained popularity in this regard is 'Feminization of Migration' that's the outcome of a combination of factors. As cited before, the preliminary boom in the share of the women in international migration declined in 2019, which suggests that the number isn't always the most effective factor for the changing narrative. There has additionally been a large alternate in the nature of migration as an increasing number of women have started migrating independently for work as the primary wage-earners in the own circle of relatives. They are actually migrating as primary migrants. According to IOM data, half of the total women migrants is now migrating independently or as heads of households. A rise in the women-centric occupations throughout the world, which include caregivers and nurses, has additionally elevated the call for women migrants. Besides, changes in the patterns of migration can be noticed as Asia is witnessing a boom in the share of women migrants significantly. Apart from these trends, the migration research noticed an upsurge within the feminist scholarship, which brought the gendered views to the front position (Pande 2018; Boyd 1989, Chant and Radcliffe 1992).

A large wide variety of research from around the world point out that migration gives new opportunities to women making their work more varied and substantial. They typically witness greater financial independence and better status and authority in their own circle of relatives and communities. Migration additionally ends in a wonderful effect on human capital, self-esteem, and access to resources in addition to imparting new spaces and agency to women to move beyond the constant notions of femininity and challenge the patriarchal norms of the society. Even while women aren't migrating themselves and continue to be at home while their husbands migrate, they get more hold over the family assets, and their position in the family is undoubtedly impacted (Pande 2018).

Nonetheless, no matter a number of these wonderful impacts, women continue to be vulnerable, susceptible to exploitation and at higher risk of danger in comparison to male migrants. Female migrants generally tend to face extra dangers and discrimination and are more



prone to mistreatment. These situations are mainly obtrusive in instances of distress migration. Migration also can ingrain conventional roles and inequalities and reveal women to new vulnerabilities arising out of patriarchy (Fleury 2016). With the growing number of women, the wide variety of women trafficking for sexual exploitation has additionally increased. Women migrants typically have restricted access to statistics about rules and policies and really regularly fail to get the desired assistance in case of exploitation. In different words, women experience double discrimination as both migrants and as women at the destinations. (Pande, 2018; Carling 2005).

In India, a sizeable range of migrant women carry out the kind of works that isn't always associated with their qualification and skill. Of the total employed women, only 4 percent women are working in the organized sectors and the rest are, hired in the unorganized or informal sectors, that's low waged, operates in unhealthy and dangerous working conditions, and aren't protected through labour law or social protection. Such women employees are liable to diverse varieties of exploitation, inclusive of sexual harassment on the locations of their workplace (Mary Kawar 2003). In this regard, it may be, stated that the division between organized and unorganized sectors seems meaningless as maximum number of women work in unorganized sectors. Hence, the fundamental norms for healthy working conditions and safety against their exploitation/sexual harassment of women employees ought to be, ensured throughout the sectors.

The present crisis springing up out of the pandemic triggered reverse migration has alarmingly improved the vulnerabilities of women migrants and has additionally disadvantaged them of future economic opportunities. International Labour Organization (ILO) estimates that more than four hundred million employees in the informal economic system are on the danger of falling deeper into poverty throughout the pandemic, and women form a greater part of this. The already economically restrained supply regions are going to face the similar venture throughout and after the COVID pandemic. The stress of reverse migration is more likely to be felt in the fields of agriculture and allied activities and could placed great stress on an already damaged social system. Apart from the economic challenges, because it seems the social solidarity, brotherhood and kinship ties may be considerably compromised, and embedded hierarchies would possibly get compounded in the repercussion of the ongoing COVID crisis.

WAY FORWARD

One can forecast many demanding situations because the migrant worker/labourers got down to rebuild their lives and livelihoods. They won't be capable of move again right away or won't even desire to go back, given the troubles they endured. There is a severe need for both alleviation and rehabilitation measures to assist the affected and choose the threads again. However, as already mentioned, this pandemic is a part of a bigger hassle that needs, to be addressed at a larger level.

The most important thing to set out from this pandemic requires long-term planning. India has appealing a mismanaged migration system, or rather, it can be said that there is no system at all. Such a state of affairs itself ends in an exquisite deal of exploitation of migrant workers. To broaden a migration control system, is one of the important obligations of the both central as well as state governments need to have on its agenda. The first step in this direction may be to launch an application(App)/portal/ or internet site for Pravasi Shramik (Migrant labourers) wherein they are able to sign up with their Names, Age, Skill, Gender, Address at their origin and so on (Pande 2020). This attempt will now not only create a authentic database most effectively but also can assist the state governments to manipulate the migration streams, assist in getting employment, make sure the protection and safety of the labourers and track them in the times of crisis.

In a lot of these efforts, precise requirement of women migrant workers/labourers needs to be taken into account. Adding women migrant workers into dataset isn't enough; what is more needed is to involve women into policymaking and broaden a gendered perspective of migration. While it's factual that women cannot be clubbed collectively in a homogenous category as they migrate in numerous varied forms which includes wives, particularly highly skilled professionals, skilled professional migrants in addition to labourers, their precise needs and vulnerabilities should be, addressed, be it global or internal migration. There is no doubt that the migrant women have started playing a critical economic role, however their vulnerabilities have additionally increased. They need appropriate government guidelines with right checks and balances for a favorable healthy working surroundings and protection. However, the important concerning challenge for the governments should be to prevent distress migration because it ends in numerous types of exploitation, especially for women.

THE FORCES AND IMPACT OF MIGRATION ON SOCIETY

Mr. Ghatage Jayant Chandrakant

Head of the Sociology Department, Dr. Babasaheb Ambedkar, Mahavidyalaya,

Peth. Vadgaon. Email- ghatagejayant1619@gmail.com

Abstract

It's absolutely true that migration is a global phenomenon. The world has an estimated 244 million international migrants and 763 million internal migrants. As a result of rapid economic growth in last few decades and especially since the initiation of economic reforms in 1990, India has been experiencing flow of people from rural to urban. As of which inequalities, insecurity, humiliation, agony, poverty and human unhappiness are multiplying in urban cities, these makes worse, especially when aided by population explosion and increasing migration. Some push and pull factors are responsible for migration of people from rural to urban society. Mostly Hindi belt states of India are contributing more than 50% of migration in another state. Delhi, Maharashtra, Gujarat, Haryana are the main destination of migration of people from another states. According to 2021 census total population of India is 1028 million consisting of 532 million males and 496 million females. Male mainly migrate in search of work and employment, on the other hand most of the female migrate due to marriage from their own destination. As of which we see, its impact on economic, demographic, social life of urban and rural community.

Keywords: rural-urban, migration, economy.



Scholarly Research Journal's is licensed Based on a work at www.srjis.com

Introduction: All over the world migration is a sign of socio-economic development but it is a choice, not a necessity. United Nation defined it as “a form of geographical or spatial mobility between one geographical unit and another. It involves a change in residence from the place of origin or departure to the place of destination or arrival.” While, population studies define it as, “migration implies a permanent or at least a semi-permanent change in the place of residence of an individual from one location to another.” And according to Census of India (2001) “A person is considered as a migrant by place of last residence, if the place in which he is enumerated during the census is other than his place of immediate last residence.” On the basis of above definitions we may say that migration is related to long term phenomenon and is different from the mobility of population because the term mobility is broader than migration as in measurement of mobility time period is considered while migration it is related to only



long-term mobility of the population/individual. So, permanent or semi-permanent change in the place of residence of an individual is one of the basic characteristic of migration.

Forces of migration

It's true that people are emotionally attached to their place of birth. But millions of people leave their place of birth and residence due to various reasons. In this paper I have tried my best to explain these reasons or forces of migration into two broad categories:

- a) Push forces, which causes people to leave their place of origin or residence, and.
- b) Pull forces, which; such as opportunities, availability of regular work and relatively higher wages, attract the people from different places.

As far as Indian migration pattern is concerned people migrate from rural to urban areas mainly due to poverty, high population pressure on land, lack of basic infrastructural facilities like education, health care, apart from these forces, natural disasters such as, flood, drought, cyclonic storms, earthquake, other environmental disasters and local conflicts give extra push to migrate. On the other hand, there are pull forces which attract people from rural areas to cities. Among them, the most important pull factor for majority of the rural migrants to urban areas are better opportunities, availability of regular work and relatively higher wages. Better opportunities for education, better health facilities and sources of entertainment, etc are quite important pull factors. Work and employment opportunities have remained the main force of male migrants (1/10) of the migrants move because of business and employment, while education constitutes 2% of all the migrants.(Bhagat,2004).The government servants transferring from one place to another is treated under National Sample Survey (NSS). Droughts and floods sometimes occur in many parts of India, so many people migrate due to this reason. This was one of the forces in 1981 and 1991 census, which dropped down tremendously according to 2001 census (National Sample Survey, 2001).The survey has also given importance to the manmade disasters likes riots and social disturbances as a reason of migration. Terrorism is also causing local people to migrate, who live on boarder areas of India. Thousands of people are getting displaced due to construction of highways, industrial establishments and immigrating to foreign countries. In India woman give her first birth at her parental house rather than her husband's place. Due to the tradition in Indian society after marriage the girl baby born at parental house becomes migrant when she leaves her parent's residence and went to live with the husbands relatives in their residence at cities. These are few main forces why people migrate from one place to another.



The most important force of migration from rural to urban centers is the availability employment opportunities which are growing in all three sectors like agriculture, industries and service. So that migration towards urban areas is still likely to be associated with this force. Most of them (45.5%) migrated for current employment or in search of a job. As far as the educational status of the migrant people in search of job opportunity is concerned most of them belong to non-skilled labourers. Along with this the availability of better health facilities is also important force of migration of people from rural to urban centers.

The availability of better educational facilities is also becoming more important force, nowadays, as we come across well established and multidisciplinary Universities and colleges in urban areas, along with this availability of various coaching classes for competitive exams like civil services in urban and semi-urban areas which provide better educational opportunities to students so that such educational facilities also attract students for getting advanced education and they want to get more valuable opportunities of services in such areas.

Impact of migration on rural and urban society

Due to various push and pull forces migration of people from rural to urban society is seen in international and also various states in India. It is true that migration is a response to the uneven distribution of opportunities over space. People tend to move from place of low opportunity and low safety to the place of higher opportunity and better safety. This, in turn, creates both benefits and problems for the areas; people migrate from and migrate to. Impacts of migration can be observed in economic, social, cultural, political and demographic terms.

a) Economic impact: A major benefit for the source region is its remittance sent by migrants. Remittances from the international migrants are one of the major sources of foreign exchange, which was US\$ 11 billion in 2002. Punjab, Kerala and Tamil Nadu receive very significant amount from their international migrants. The amount of remittances plays an important role in the growth of economy prosperity, as it is used for food, repayment of debts, treatment, marriages, children's education, agricultural inputs, construction of houses, etc. this impact was seen among thousands of poor villages of Bihar, Uttar Pradesh, Orissa, Andhra Pradesh, Himachal Pradesh, and Western Uttar Pradesh accounted for the success of their green revolution strategy for agricultural development. On the other hand we see some negative impact of this also. Unregulated migration to the metropolitan cities of India has caused overcrowding which provide room for the development of slums, emergence of safety of women in turn we see the rise of cases of rape, traffic problems, health problems, air pollution



etc in industrially developed states such as Maharashtra, Particularly in Bombay and Poona were the migrants came in search of employment in various service sectors. This shows the negative impact of unregulated migration. This impact is seen in industrially developed states such as Gujarat, Karnataka, Tamil Nadu and Delhi. Poor, landless, illiterate and unskilled agricultural labourers and poor farmers migrated from backward states moves to the urban cities, in search of employment opportunity, but fails them to give them minimum employment, due to such migration patterns, leads to urban slums and footpath dwelling and very poor level of living characterize such urban cities. Even it has lead to shortage of housing, basic essentials for living like food, water, electricity, sewage and transportation. On the other hand migration of people from rural to urban cities, also affects the agricultural side in rural area. India is known as a country of agriculture, if the food supply will be low then the rates will go higher of the basic amenities. This will lead to greater inflation rate and poverty too.

Due to unskilled migrants coming into urban areas, where in urban areas they have very limited employment-generation capacity under industrialization. So the migrants are paid very less wages and mostly they are exploited due to lack of knowledge. Although such migration helps to avoid starvation but it does not improve their economic conditions. The cities were the migrants arrived in search of work are filled with slums with poor human developed index, which constitutes less sanitation, water and electricity. Due to all these, such metropolitan, cities developing very fast are becoming the room for economic inequality, severe class conflict, crimes, widespread violence, etc.

b) Demographic impact: Migration leads to the redistribution of the population within country. Rural urban migration is one of the important factors contributing to the population growth of cities. Age and skill selective out migration from the rural area have adverse impact on the rural demographic structure. However, high out migration from Uttaranchal, Rajasthan, Madhya Pradesh and Eastern Maharashtra have brought serious imbalances in age and sex composition in these states. Similar imbalances are also brought in the recipient's states which impact on the sex ratio of the urban centers.

c) Social impact: It's absolutely right that migrants act as agents of social change. The new ideas related to new technologies, family planning, girl's education, etc, get diffused from urban to rural areas through them. Migration leads to intermixing people from diverse cultures. It has positive contribution, such as evolution of composite culture and breaking through the narrow considerations and widens up the mental horizon of the people at large. But is has also



brought serious negative impact such as anonymity, which creates social vacuum and sense of dejection among individuals. Continued feeling of dejection may motivate people to fall in the trap of anti-social activities like crime and drug abuse. On the other side in rural areas, from where people migrate towards urban areas have to face various problems.

d) Impact on marriage ceremony: In rural areas people till today traditionally think about marriage ceremony. They think about arranged marriages and want to follow all the traditions during the marriage ceremony. But due to the migration of youth to urban areas they were not able to fulfill their wish regarding marriage of their boy or girl. On the other side migrated youth, most of them were interested in taking their own decision about marriage and prefer love marriage than arranged marriage. This shows impact on rural areas traditionally oriented views about marriage. The spread of social media is responsible for the changes in traditional marriage ceremony in rural areas.

e) Impact of urbanization on family structure: Same as elsewhere today nuclear family is becoming the characteristic feature of the Indian society. All nuclear family households constitute 70% and single member or more than one member households without spouse with 11%. This is a overall picture about the entire country, whereas in the case of cities the proportion of nuclear family is somewhat higher according to the data available from National Family and health survey, 1998-99. Even the divorce rate and the amount of single member is increasing slowly due to the influence of western culture in urban areas. It is believed to be because the United States have got higher level of urbanization, which tends to higher nuclear family members. About decades ago almost 20% households had only single person in USA. The dissolution of joint families to nuclear families are relatively higher in younger people as young man and woman wants to be beneficially independent, more career-oriented, confident of taking their own decision, where they cannot do it in the joint family. As we can see from the above discussion that Indian society, which was collectivist is going on a path of westernization, being independent and bending more towards individualistic approach. This trend of nuclear family is becoming more and more in cities. Most of the people migrate to urban areas in search of employment migrate singly and left their wives in the rural areas. It impacts on the age long dominant joint family culture in India. Those who migrate to cities had to live singly in the cities as they cannot afford the expenditure of living together, so that we see the rate of divorce is becoming more among migrants. Due to the minimum earnings both wife and husband were indulge in the work for getting more financial assistance. In the cities



old age homes are seen in more numbers. On the other hand the intimate relations among family members in rural areas is becoming impacted and becoming more and more less which is giving problems like taking care of old family members and also the relations between old generation and new generation is affecting. Which has impacted on the family structure in both urban and rural areas?

f) **Impact on Culture:** Continuous migration of youth from rural to urban areas has impacted the culture of rural areas. After coming into the contact and grasping the urban culture they carry new ideas about celebrating various festivals in the rural areas. This changed view about celebrating various festivals impacted on the culture of rural people. Which is visible in the changed nature of rural people regarding culture? On the other hand the culture in urban centers has also changed due to the migrants from various rural areas, who migrated in search of some service or other desires with their cultural ideas brought changes in urban culture.

g) **Environmental Impact:** The overcrowding of people due to rural-urban migration has put pressure on the existing social and physical infrastructure in the urban areas. This ultimately leads to unplanned growth of urban settlement and formation of slum shanty colonies. Apart from this, due to over-exploitation of natural resources, cities are facing the acute problem of depletion of ground water, air pollution and disposal of swage and management of solid wastes.

h) **Drug addiction:** As of the various problems, like unemployment or minimum income from the service, insecurity of service and uncomfortable living conditions in slum areas and on the other hand easy availability of various drugs in urban areas, mostly slum dwellers migrated from villages become drug addicts. And these addicted people try to spread it when they visit their own village from where they migrate. This impact was so important that number of drug addicts in rural society was also increasing alarmingly. Now days we came across the flow of drugs, like liqueur, in rural areas. As these drugs are becoming easily available in adjoin villages and semi urban centers also, which making rural people addicts of various drugs.

i) **Impact on women:** Migration affects the status of women directly or indirectly. In the rural areas, male selective out migration leaving their wives behind in their villages puts extra physical as well as mental pressure on men and women. Migration of 'women' either for education or employment enhances their autonomy and role in the economy but also increases their vulnerability. If remittances are the major benefits of migration from the point of view of



the source region, the loss of human resources particularly highly skilled people is the most serious cost.

j) The market for advanced skills has become truly a global market and the most dynamic industrial economies are admitting and recruiting significant proportions of the highly trained professionals from poor rural regions. But these highly developed technology oriented industrial establishments were unable to provide opportunities to all migrants who migrated in search of service opportunities. Also the flow of rural unemployed youth towards urban areas created many problems in rural society. Many opportunities in villages were missed by them which make shortage of youth to carry out the agricultural related work. As of the massive spread of educational facilities in rural areas most of the youth try to get advanced knowledge and ambitions of such youth of getting fine and financially safe jobs for them so in search of such opportunities they migrate from their village to cities. Lastly, those who are unable to migrate and stay in their village are not interested in doing available in rural areas. This leads to the problem of non availability of people to carry out essential work in rural areas.

Conclusion: It's true that due to the rapid industrialization people, especially youth from rural areas, were thinking about migrating to urban areas for getting some service opportunities there, and provide some extra financial assistance to the relatives in their families in villages. So the rate of migration from rural to urban is alarmingly high. This trend of migration in India has increased tremendously over the years 2001 to 2011. This increase in migration has largely continuous in nature leading to crowdedness in the urban centers and a decline in the per capita income and resources available in the urban centers. The opportunities for improvement of one's economic status as offered by jobs in factories, shops, offices, buildings and public services, facilities of vocational, technical or advanced education, better medical services, entertainments, pomp and glare of cities and many other facilities which are not available in villages have pulled the rural inhabitants to urban centers for permanent settlement. But migration of people from rural to urban centers in search of various opportunities and fulfillment of various desires the urban centers are facing various problems like increase in the continuous and unregulated migration of people to urban centers leads to creation of slum areas, which are far away from various facilities. The increase in crime, drug addiction, illegal trafficking of drugs changed the urban centers atmosphere. It also affected rural society's views about their traditional culture, nature of marriage, the nature of family system, demographic structure in rural areas. But if India wants to become Vishvaguru in near future, it becomes our



prime duty to think about providing appropriate employment opportunities to our youth. For this we have to plan out our educational policy and provide good quality skill based education to coming generation, after getting it they will become able to get proper opportunities of services. It is also our duty to well plan our urban areas with minimum essential facilities so that the migrants are able to fulfill their various desires after migrating.

References

- Bhagat R.B. Assessing the measurement of internal migration in India, Asian and Pacific Migration Journal. 2008; 17 (1): 91-102.*
- Bell, Martin.2003. "Comparing Internal Migration between Countries: Measures, Data Sources and Results." Paper Presented in Population Association of America. 2003.*
- <https://www.thehindu.com/data/india-origin-people-from-the-largest-share-of-international-migrants/article29489640.ece/amp> retrieved dated on 27/11/2019*
- NCERT. Geography, part II xii, 2009.*
- Khan JH. Socio-Economic and Structural Analysis of Internal Migration: A Micro Level Study, New Delhi: Serials Publications. 2010; 133-180.*

EDUCATION AND MIGRATION: SOCIOLOGICAL EVIDENCES FROM ADILABAD DISTRICT OF TELANGANA STATE

Dr. Ch. Krishna Rao

CESS, Hyderabad



Scholarly Research Journal's is licensed Based on a work at www.srjis.com

I. Introduction

Migration is one of the oldest phenomena in social history of mankind. It is one of the most widely debated and discussed fields of dialogue of our current time and context and as a subject matter for both academic discourses and political engagements. Human migration is one of the significant aspects of social sciences. Pull and Push factors influence the social migration. Uneven distribution of resources and population, unbalanced utilization of resources and variation in social, economic, technical and cultural developments have influenced the mobility of men from one region to another. Certain areas were choice centres of habitation, where people were attracted from various countries and continents. Certain areas attracted the local population only. (Sinha, 1987.). At present, most countries of the world are affected by international labour social mobility, as either receiving, sending or transit countries. According to the World Bank, an estimated 247 million people are currently living outside their country of origin, which accounts for 3.4 percent in global population (Migration and Remittances Fact Book, 2016). India is one of the major contributors of this population as a country of origin, transit and destination in international migration (Guruchran, 2013). The migration of Indian workers to the Gulf countries started in the 1970s and peaked in the early 1980s after the formation of Gulf Cooperation Council (GCC) (Prakash 1998). The destination countries of the Gulf region are Saudi Arabia, UAE, Kuwait, Oman, Bahrain, and Qatar (Azeez and Begum 2009; Hussain 2016; MEA 2020).

Globalization has resulted in an international labour movement linking labour markets across countries. International Organization for Migration (IOM) has estimated that there are 272 million international migrants globally which is approximately 3.5% of the world's population (IOM, 2020). Migrants' remittances have a huge impact on the economies of the countries of their origin.



UN International Migration Report 2017 documented 258 million international migrants worldwide as in 2017, of which, 60 per cent live in Asia (80 million) or Europe (78 million). Lee (1966) in pursuance to Ravenstein's *Laws of Migration* has defined migration as 'a permanent or semi-permanent change of residence' with no restriction placed on the distance of the movement, whether voluntary or involuntary and no distinction between external and internal (p. 49), largely determined by factors associated with the area of origin and destination, intervening obstacles, and personal factors. Migration plays a significant role in the flourishing of culture, as Park (1928) noted 'every advance in culture ... commences with a new period of migration and movement of populations' (p. 881) and development and organisation of society (Lewis, 1982). The continuous movements of people are driven and determined by push and pull factors related to economic (Czaika & Vargas-Silva, 2012; Thomas, 1973), political (Okruhlik & Conge, 1997; Russell, 1992), social, demographic and environmental (Black et al., 2011).

II. Conceptual Framework of the Study

Migration is a multi-faceted social phenomenon. Sociologically, there is no universally valid theoretical formulation for understanding the process of migration. However, the social determinants has been traced in the network theory which argues about the existence of a diaspora or networks which influences the decisions of migrants while choosing their destinations (Dustmann and Glitz, 2005, cited in Kurekova, 2011; Vertovec, 2002) and that perpetuates migration in time and space (Massey et al., 1993). On various approaches of migration, citing de Haas (2006), Kurekova (2011) highlights that main difference in migration determinants is related to understanding of agency and the degree of contextualisation, rather than differences in level of analysis; hence, can be classified between functionalists and structuralists. While migration process is based on individual decision-making processes that tends to homogenise, de-contextualise and is largely ahistorical as represented by the neoclassical paradigm, the structuralists largely emphasize how agency is affected by the macro-level social and economic processes which constrain or enable movement and emphasize on the specific contexts (Castles and Miller, 2009, cited in Kurekova, 2011; de Haas, 2008; Skeldon, 1997).

Social Migration is a multi-faceted phenomenon, although it is the outcome of individual behaviour but has an aggregate social form (Kurekova, 2011). Diverse theoretical framework on migration takes both micro- and macro-situation in understanding the process.



While, the dominant neoclassical theory explains migration to be stimulated primarily by rational economic considerations of relative benefits and costs (Todaro and Smith, 2006, cited in Kurekova, 2011), the human capital theory by Sjaadstad (1962), enriches the neoclassical framework by incorporating the socio-demographic characteristics of the individual as an important determinant of migration at the micro-level (Bauer and Zimmermann, 1999 cited in Kurekova, 2011), where a rational individual migrates with the goal of maximising his or her benefits and gains. Related to the neoclassical theory is the push-pull framework which continues to emphasise the economic context of the flow of workers (Bauer and Zimmermann, 1999, cited in Kurekova, 2011). However, shifting focus from individual independence to mutual interdependence (Stark, 1991), the new economics of migration argues migration decisions are not made by isolated individual actors but typically by families or households and are influenced by a comprehensive set of factors in the home country (ibid).

Taking cue of Wallerstein's (1974) world system theory, the historical-structural approach, links migration processes to structural change in world markets, as a function of globalisation...the emergence of new forms of production (Massey et al., 1993; Sassen, 1988; Silver, 2003; Skeldon, 1997) that often lead to disruption of traditional work structures, which mobilise population into regional as well as long-distance migration (Kurekova, 2011). The links between migration to structural changes in the economy are also emphasised by dual labour market theory developed by Piore (1979), which explains migration dynamics with the demand side (Massey et al., 1993, cited in Kurekova, 2011).

Taking structuralist perspective, sociologists view migration as a socially motivated and normatively determined behaviour and the Structural Functional approach views migration as one of the integrated social processes and part of larger social context. The conceptual framework of Durkheim's social evolution presupposes migration as a necessary condition that push the societal process to evolve from simple, segmental and mechanical society to a complex structurally differentiated interdependent society, while Talcott Parson's pattern variables components views it as mobility and paradigm shift from tradition to modernity (Haq, 2007). Bourdieu's social capital can be linked with the network theory and the structure-agency contextualisation can be explained in terms of Giddens's Structuration Theory.

Migration has socio-cultural dimension, therefore, the Culturological approach assumes culture as cause and consequences of migration (Haq, 2007). Upadhyay (2014) argues migration as a social and cultural event both in its causes and consequences, which cannot be



separated from its economic dimensions. de Haas (2006) situated migration as constituent part of a complex set of social, cultural and economic transformations; therefore delineation of migration process and its socio-cultural impacts need to be studied within the purview of globalisation process, which refers not only to economic aspect but also imply inter-cultural connections, manifestation of inter-cultural encounters and reciprocities across societal boundaries (Yogendra Singh, cited in Ghosh, 2012). In the current phase of ‘accelerated globalisation’ (Pieterse, 2001, cited in Ghosh, 2011), the possibility to produce and augment virtual localities in a ‘runaway world’ (Giddens) along with *deterritorialisation* (Appadurai) of persons, images, objects, and ideas looms large regardless of sociocultural boundaries (Ghosh, 2011). The control of information technology through simulations (Baudrillard) and consumerism lead to commodification where ‘culture’ is shaped in such a way that it adheres to the dictates of the market that utilizes customs, practices, and rituals for its benefits (Ghosh, 2011). On consequences of globalisation, Giddens mentioned about the rise of a risk consciousness and detraditionalisation, resulting in undermining impact of social institutions such as the nation-state, the family and religion to regulate society (Thomson, 2016).

Therefore, as a site of our field enquiry, we selected Adilabad District of Telangana State where the present study attempts to make a sociological exploration in understanding the process and nature of migration and educational status of migrants.

III. Reasons for Migration

Most of the migrant workers belong to economically weaker sections and from underprivileged sections of society (Nambiar, 1995). The push factors that motivate emigrants to go to Gulf countries are high density of population, scarcity of land for cultivation, industrial backwardness, high prevalence of unemployment and poverty. The pull factor that attracts the migrants to Gulf countries is high wages, which allow more savings (Prakash, 1998). Indian migrants, in the early stage, were mostly marginal farmers and landless workers. Even those having agricultural land were unable to cultivate and seek profits due to droughts and inadequate irrigation facilities. Apart from this, natural calamities like famines and floods, shrinking of the cottage industry, and lack of employment opportunities forced many of them to migrate to urban areas and later to the Gulf countries (Bhat and Sahoo, 2005). Because of the shrinking of cottage industries and traditional caste occupations, people from many socio-economically backward castes/ communities (especially the youth) lost their livelihood and this has compelled them to search for new occupations.



IV. Profile of Migrants from India

India is one of the leading manpower-exporting countries in the world, with more than thirty million Overseas Indian spread across the globe from socially, religiously, culturally, ethnically and economically diverse group of people (Ministry of External Affairs,2016). Social Migrants from India have three major global market destinations: English speaking industrial countries, including the United States and the United Kingdom, Canada, Australia; Gulf countries such as Saudi Arabia and the United Arab Emirates, Qatar, Oman, Kuwait and Bahrain; and Southeast Asian countries, including Singapore, Malaysia, Thailand and Indonesia. In the case of Middle Eastern and Southeast Asian countries, migration often is temporary, while it tends to be more permanent in the case of the industrial countries. According to a 1979 Indian Ministry of External Affairs estimate the number of persons of Indian extraction residing abroad was 10.7 million (Weiner 1982). This number represented merely 1.6% of the national population at that time. Rising to 2% Indian population at 20 million out of 1billion in 2001 was impressive and further rose to 2.47 percent in 2016. Indian Overseas Population reached 30 million population comprising of 58 percent of People of Indian Origin (POI), and remaining 42 percent of Non-Resident Indians (NRIs) as per estimates of Ministry of External Affairs (MEA, 2016). India being largest contributor of emigrant population as a country of origin, transit and destination (Gurcharan, 2013) and top remittance receiver in the world today call for better understanding of the role played by migrants' remittances in the country (Sasikumar & Hussain, 2007). At the same time, migration patterns different from one state to another state. This requires state specific social research to capture the social impact of remittances on households (Rajan, 2014). The migration of Indian workers to the Gulf countries started in the 1970s and peaked in the early 1980s after the formation of Gulf Cooperation Council (GCC) (Prakash 1998; Goud 2020). The destination countries of the Gulf region are Saudi Arabia, UAE, Kuwait, Oman, Bahrain, and Qatar (Azeez and Begum 2009; Hussain 2016; MEA 2020). All these six countries called GCC countries have similar policies regarding migrant workers. These six countries earn their economic revenue mainly from oil exports

Thus, taking into account the research gap, current study, therefore, endeavour to provide the understanding of the social factors that determine migration, its developmental impact on migrant families in the state of Telangana, with reference to Adilabad district.



V. Major Objectives of the study are

1. To study the social profile of migrants and their households at the origin.
2. To examine the educational status of migrants and its impact of migration.
3. To suggest appropriate measures for safe and orderly migration.

VI. Methodology

The study is based on both the primary and secondary data although the major thrust of the study is on primary data. The necessary secondary data were collected from reports and publications of various departments of the annual reports of Ministry of External Affairs, Ministry of Overseas Affairs, RBI, World Bank etc. were referred. For the empirical analysis, primary data was obtained from pretested structured interview schedule from households in two villages of Adilabad district of Telangana.

VII. Findings of the Study

i). Social and Economic Characteristics of the Emigrants and Emigrant Households:

Emigration results from a selective process that involves a number of social factors. It is not the case that all the households of village are able to migrate to work. Emigrants and their households tend to have certain common social characteristics that forms the basis of understanding of any study on human migration and its impact on migrant families. Analysis of migration selectivity have identified the following principal social factors associated with migration. They are:

- 1) Age is very strongly associated with migration process. Young adults in the age group of 25-30 have higher propensity to migrate.
- 2) Gender is associated with migration propensities. Males have higher migration propensity than among females. All the migrants from the study area were found to be male, leaving behind their female counterparts. In India, female workers below age of 30 years are not permitted to cross international borders, particularly that of domestic maid (Thimothy & Sasikumar; 2012). However, in certain states like, Kerala, Andhra Pradesh, Maharashtra and Tamil Nadu have female gulf migrants employed as nurses and maid-servants (Rajan, 2014).
- 3) Social background or community of person is highly associated with Migration. Likelihood of being a gulf migrant among Minorities, Backward Classes and Scheduled Castes is very high.



- 4) Social Class of a person is very strongly associated with higher migration propensities. Persons from lower strata of the society, have more migration propensity than upper strata of the society.
- 5) Marital status is associated with the propensities to migrate. People of married status have more chances of migration.
- 6) Size of households is associated with migration propensities. Migrants tend to originate from households with larger number of male adults in the households
- 7) Employment status of a person is very strongly associated with migration propensities. In general, those who do not have a job or under employed have high migration propensities. Those with good jobs do not migrate.
- 8) Employment status of the Parents is also strongly associated with migration propensity. The highest migration propensity is among parents who are underemployed, are pensioners, or are dependents.

VIII). Education Status of Migrants:

Education plays a fundamental role in attaining better employment opportunities and higher returns. Unlike the skilled migration to developed countries, gulf migrants are semi-skilled and unskilled with low academic background (Zachariah & Rajan, 2015). Migrants in the study area are found to literates but with low level of education. The table 1.1 presents more than one fourth of the total migrants are either illiterate or can only sign their name. This information shows that education was not an important prerequisite for migrants for employment in construction sector as labourers, loaders or helpers, which is evident from emigrant clearance data of External affairs Ministry of India. The proportion of Matriculates account for 18 per cent and this could be because, for office assistant positions. Noticeably 12 percent attained Inter/ Diploma qualifications for overseas employment and 7 percent migrants were graduates degrees. Further it was observed young worker who migrated in recent times have been better educated compared to early migrants.

iii). Comparison with Other Studies

Zachariah et., al., (2015) found that migrants are indeed, better educated than the general population in Kerala with more than 75 percent are matriculates and 40 percent holding graduate degrees and above. This is due to fact unemployment pushes more of the better educated population emigrate in Kerala. These statistics further indicate that migration is draining off a very large chunk of high skill human resources from the state of Kerala. Further,



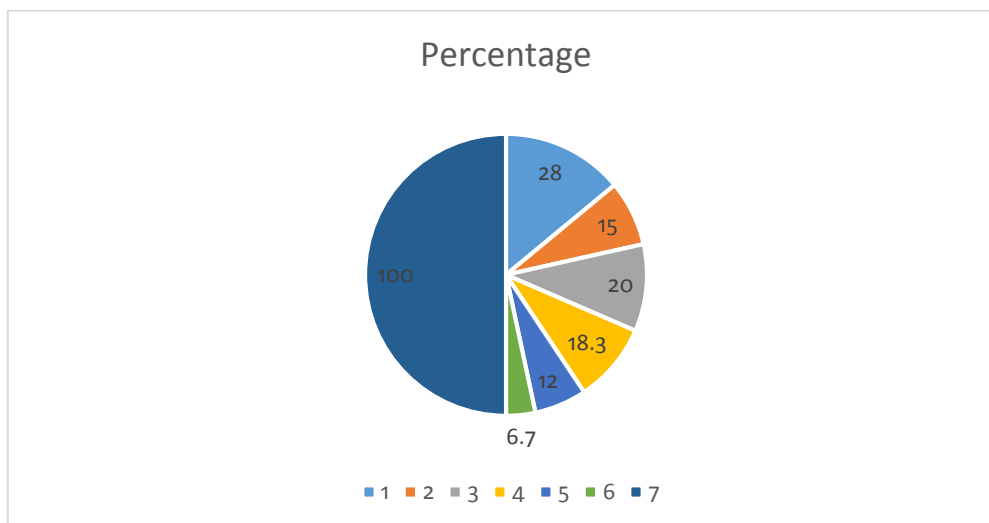
Nayyar (1994) also posits that in contrast to the migration to the developed countries, the flow of migration to the Middle East countries are of different nature. Migrants who had moved to the Middle East countries have lower level of skills. From the above studies, it is clear that the flow of migration to the developed countries is of highly skilled (highly educated), while to the developing countries, it is of low skilled (less educated). It should be further noted from our study that a significant dimension of international migration-brain drain is a non-significant entity in the international migration from study area.

Table 1.1: Educational Status of Migrants (%)

| Level of Education | Frequencies | % |
|---------------------------|-------------|------|
| Illiterate | 84 | 28 |
| Literate(Primary level) | 45 | 15 |
| Literate(Secondary level) | 60 | 20 |
| Matriculate | 55 | 18.3 |
| Inter/Diploma | 36 | 12 |
| Graduation and Above | 20 | 6.7 |
| Total | 300 | 100 |

Source: Field Survey

Figure 1.1. Distribution of Education level of Migrants (in %)



Source: Field Survey

IV. Educational Level of Parents

Migration decision is not made by individual actors, but by larger units, i.e. families or households (Stark & Bloom, 1985). A person's educational level plays an important role in making decisions on migration. It is found that the majority of parents of migrant are illiterate with more than 90 percent. Migrants' fathers are 90 per cent literate out of which more than

one per cent are matriculate. Thus the percentage of illiterate fathers are 90 per cent. In so far as the migrants' mothers are concerned, it is seen that 98 per cent are illiterate and hardly less than 2 per cent of them are literates.

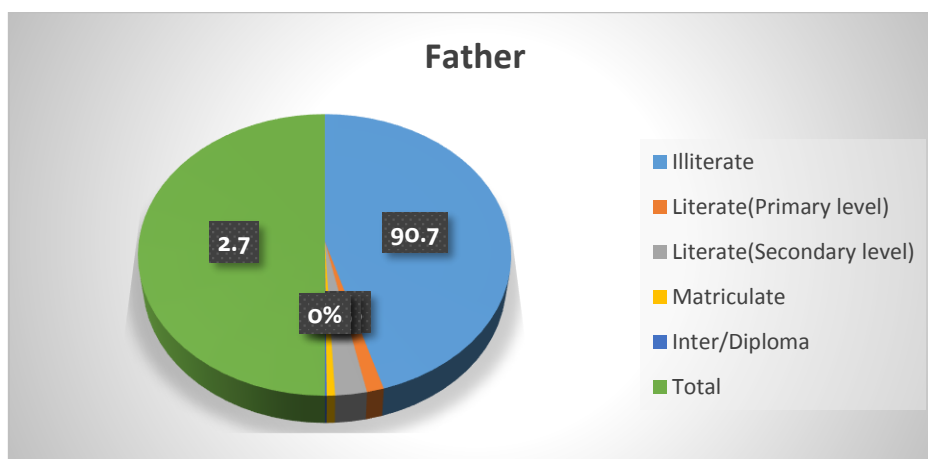
Table 1.2: Educational Level of Migrants Parents (in %)

| Level of Education | Father | Mother |
|---------------------------|--------|--------|
| Illiterate | 90.7 | 98.3 |
| Literate(Primary level) | 2.7 | 1.0 |
| Literate(Secondary level) | 5.0 | 0.7 |
| Matriculate | 1.3 | 0.0 |
| Inter/Diploma | 0.3 | 0.0 |
| Total | 100 | 100 |

Source: Field Survey

On the other hand, it is interesting to note that there is a wide gap between the educational level of migrants and their parents. Majority of migrants are literates, that is, 75 per cent and Matriculates are above 30 per cent of them. No graduate parents were found in the Sample. The percentage of matriculate father is miserably low, that is, education, only below 2 per cent. Migrants are to be found better educated than parents. The illiteracy among migrants is found to be only 27 per cent. Otherwise most of the migrants are literates. Thus, it is clear that education of the head of the household is strongly linked/associated to migration, but the patterns are different. Dependents of heads with good education don't migrate as much as the poorly educated dependents of heads migrate. Migratory trends are higher among poorly educated.

Figure 1.2: Distribution of Education Profile of Migrants Fathers (%)



Source: Field Survey

Above all, we also observed that migrants' children are sent to private school rather than public schools. They are expected to attain better educational level than their parents. Many instances are found in which migrants' children opting for vocational and professional courses like diploma, engineering and management. Thus if we look at these three generations, it is found that there is inter-generational education gap. Migrants are found to be more educated than their fathers. On the other hand, migrants' children are expected to attain higher education than the migrants. This is so because of better facilities given to the migrants' children. It is therefore understandable that the Gulf remittances play a significant role in providing better facilities and more opportunities to these children for their education. Zachariah., et.al.(2003) in their study of Kerala found that about one fourth of remittances were spent on children's education.

IX. Concluding Remarks

To sum up, our study ascertains and found that the socio-economic background of the gulf migrants are generally less educated, relatively young and married. We also notice migrants tend to originate from households with larger number of male adults from Hindu and Muslim community. They normally come from lower strata of the society with poor socio-economic background. This is mainly because these migrants belong to the area which is economically backward. There is no major source of income except agriculture. Agriculture is not even profitable because it suffers from the frequent occurrences of droughts, plunging aquifers and near absence of non-farm sector with exception beedi making, etc. and depending only on agriculture is not sufficient to survive throughout the years. Moreover, the mechanization has cut down the workforce in this sector. Now this surplus labour has to have some source of livelihood for which they move to different places in India and by and large to gulf countries. Thus we summarize that socio-economic and demographic factors are strongly associated with migration.

X. Recommendations/Suggestions

- 1) The Government must ensure timely access to information and social welfare services for migrant workers and their families.
- 2) Digitize and decentralize delivery mechanisms of pre-departure orientation (PDO) to encompass workers living in rural and remote areas;
- 3) Curriculum of Industrial Training Institutes (TTCs) need to be redesigned to provide training in trades that are in demand abroad with international accreditation; and



- 4) Encourage NGOS, Welfare forums, Associations at community level to raise awareness on migration-related issues.
- 5) Central and State Governments need to be allocated special funds for the Gulf returnees, soft loans for self-employment, special employment schemes for them to be provided.
- 6) Data on emigration need to be strengthened: Data on all kinds of migrants emigrating including both skilled as well as low skilled migrants need to be recorded. Also, more disaggregated data on the states and districts need to be captured.
- 7) The State governments must establish a separate welfare board for migrant's welfare, development and resolve their grievances and problems.
- 8) The Government should try to reduce the distress of returned migrants and those who are still in Gulf countries during the crises. Stronger preparations needed and post-crisis actions are needed for the migrants.

References

- Azeez, A. and Begum, M. (2009). *Gulf Migration, Remittances and Economic impact. Journal of Social Sciences*, 20 (1): 55-60.
- Bhat, C. S., and Sahoo, A. K. (2005). *Transnational Networks of Indian Diasporic Communities: The Case of Telugu Diaspora. Man in India*, Vol. 85, No. 1-2: 61-80.
- Black, R., Adger, W. N., Arnell, N. W., Dercon, S., Geddes, A., Thomas, D. (2011). *The effect of environmental change on human migration. Global Environmental Change*, 21(1), pp. S3–S11.
- Park, Robert E. (1928). *Human migration and the marginal man. American Journal of Sociology*, 33(6), 881–893
- Czaika, M., Vargas-Silva, C. (2012). *Migration and economic growth (Ed). Edward Elgar Publishing.*
- Lee, E. S. (1966). *A theory of migration. Demography*, 3(1), 47 doi:10.2307/2060063
- Lewis, G. J. (1982). *Human migration: A Geographical Perspective. London: Croom Helm.*
- Park, Robert E. (1928). *Human migration and the marginal man. American Journal of Sociology*, 33(6), 881–893.
- Sinha, P.N.V and Ataullah, (1987), *Migration; An Interdisciplinary Approach. Rajat Publications, NewDelhi pp. 183-189.*
- Okruhlik, G., Conge, P. (1997). *National autonomy, labor migration and political crisis: Yemen and Saudi Arabia. Middle East Journal*, 51(4), 554–565.
- Hussian, Z. (2016). *GCC's immigration policy in the post 1990s: Contextualising South Asian migration in (ed.) Jain, C. Prakash and Oommen, Ginu Zacharia. 2016. South Asian Migration to Gulf Countries: History, Policies, Development. New York: Routledge.*
- Russell, S.S. (1992). *International migration and political turmoil in the Middle East. Population and Development Review*, 18(4), pp. 719–727.
- Kurekova, L. (2011). *Theories of migration: Conceptual review and empirical testing in the context of the EU East-West flows. Paper prepared for Interdisciplinary conference on Migration, Economic Change, Social Challenge, April 6–9, 2011, University College London.*
- Haq, E. (2007). *Sociology of population in India. New Delhi: Macmillan India.*



Upadhyay, R.K. (2014). *Socio-cultural impact of globalisation in India. The Discussant: Journal of Centre for Reforms, Development and Justice*, 2(3), 65–72.

de Haas, H. (2006). *The social and cultural impacts of international migration on Moroccan sending communities: A review*, Retrieved

Thomson, K. (2016). *Anthony Giddens's Runaway World—A Summary. Revised Sociology*, accessed on 04.04.2022 (<https://revisesociology.com/2016/08/21/anthony-giddens-runaway-world-summary/>)

Upadhyay, R.K. (2014). *Socio-cultural impact of globalisation in India. The Discussant: Journal of Centre for Reforms, Development and Justice*, 2(3), 65–72

DIMENSIONS OF VULNERABILITY AMONG YOUNG LABOUR FORCE: A STUDY OF CONSTRUCTION WORKERS IN PUNE CITY

Dr. Kuldeepsingh Rajput

Contributory faculty at the Department of Sociology, Savitribai Phule Pune University, Pune.

Prof. Jagan Karade

Head of the Department of Sociology & Director of the Centre for the Study of Social Exclusion & Inclusive Policy, Shivaji University, Kolhapur.

Abstract

The informal sector in India occupies more than 92 per cent of the workforce and almost 50 per cent of the national income evolves from this sector. The majority of the informal sector is occupied by a young workforce. It is very important to understand what cost they pay after migration. Undoubtedly, the informal sector is a source of livelihood for many young workers but it is also a sector which brings insecurity, hardship, poor living conditions and many more problems. Therefore, it is required to explore the vulnerabilities faced by youth in the informal sector. The present paper discusses various levels of vulnerability among migrant young workers. It was found that their vulnerability is multidimensional which is determined by the social system, and stratification and is deeply rooted in the political and economic interests of some groups. Along with being multidimensional, this vulnerability is intersectional too, in which young people in diverse contexts are impacted in a complex manner by all the different vectors in exclusion.

Key Words: *Young labour force, vulnerability, Exclusion, labour migration.*



Scholarly Research Journal's is licensed Based on a work at www.srjis.com

Introduction

Recognizing the youth's capacities and considering them as a potential human resource is very important for nation-building. Youth form a central component of every society. The youth of every nation are the custodians and trustees of its prosperity. The speed of overall development, political stability and peacefulness of the nation greatly depends on the active participation and involvement of its youth population. Karanth, G. (1981) marked that 'Youth' are a product of the society in which they live. At the same time, they make up the society by adding their contributions to it. They are a 'product' in the sense that they were born and socialised in a given society and their 'contribution' is through playing their respective roles.

Youth are agents of progress as well as social change. Atal, Y. (1989) stated that it is not enough that we initiate programmes for the development of the youth, what is needed is to involve youth in the programmes of development that will lead to the 'desired future'. As long as we treat the youth as a 'problem group', we will continue to perpetuate the much decried 'generation gap'. Jayaram, N. (1998) noted that the involvement of social thinkers and sociologists in India in research on youth is quite recent. He further observed that there is a need for systematic theoretical thinking on the youth of India with sustained, rigorous theoretical analysis employing sociological concepts and insights.



According to the Census of India (2011), about 27.5% of the total population is youth i.e. falling in the age group of 15-29 years and 65% of the total population is less than 35 years of age. India is a youth bulge with the largest population of young people. India is expected to become the fourth-largest economy by 2025, contributing about 5.5% - 6% to the world GDP, only after the United States, China and Japan. While most of these countries face the risk of an ageing workforce, India is expected to have a very favourable demographic profile of the young populace. This '*Demographic Dividend*' undoubtedly is a great asset and opportunity to India. Therefore, youth as capital requires enough attention and should be provided resources to reach their full potential.

Youth Migration and Urban Informal Sector

The negligence toward youth can result in serious disasters. This disaster can be in the form of wastage of human resources, economic risks and loss the harmony in the society. India faces a paradoxical situation where the youth are looking for a job on one hand and the other, and industry is suffering from the non-availability of skilled workers (Srivastava, 2016). This skills mismatch leads to youth unemployment. Unemployed youth usually migrate for better livelihood opportunities. However, young migrants constitute a diverse group which can be categorized based on the socio-economic conditions of the young migrant and their motivation for leaving their native place. Due to the lack of employment opportunities in rural areas, the youth population has to migrate to urban areas. This type of youth migration can be termed 'forced migration' in which the decision to migrate is influenced by poverty, hunger and livelihood opportunities. These groups migrate to cities and immediately get absorbed in largely spread informal sectors in cities. There is a close connection between rural unemployment, migration and an increase in the informal economy in the urban sector. It is estimated that approximately two million people are shifting from rural to urban areas annually and approximately twenty-two million people have migrated from rural to urban areas since 2001. Migration from rural to urban areas is up from 27.8 to 31.1 per cent since 2001 (Jeyaseeli, 2015). In this way, though it is a forced migration for rural youth, the informal sector also remains a pull factor for them as it provides substantial employment opportunities. The informal sector functions as a magnet that attracts millions of rural poor youth.

While discussing youth in the informal sector, it is very important to understand the patterns of growth in the informal sector and informal employment in the formal sector. To get a better idea of this, we need to look into the journey of the Indian economy. Economic reforms and structural adjustment programmes were launched in 1991 in all the sectors, except agriculture. Yet these reforms affected agriculture indirectly. This had a mixed impact. Mukherjee, D. (2017) stated that both the green revolution and liberalization of India's agriculture have had favourable effects on overall as well as agricultural GDP. But many scholars believe that the structural adjustment programme has increased various problems and vulnerability of agriculture. Protection of industry against agriculture, export restrictions on agricultural products, control and restrictions on subsidies for food, fertilizer, irrigation etc. badly hamper this sector. As a result, millions of young rural workforces who were engaged in agriculture and allied sectors were pushed off towards cities.



Some scholars put forward another side of these reforms. The wave of the economic reforms in India started with the objective of improvement in productivity, adoption of modern technology and optimum utilisation of capacity. The basic objectives of these reforms were to provide larger scope to the private sector and to assign a greater role to them in the process of development. Several changes including industrial licensing, export-import policy, technology up-gradation, fiscal policy, foreign equity capital, removal of controls and restrictions etc. were carried out under these reforms. Bairagya, I. (2015) noted that it was believed that the new economic reforms would promote both export and import. Both were aimed at bringing a lot of employment, up-gradation of technology and quality work. Export was aimed to provide an unprecedented opportunity for growth and innovation of enterprises and increased imports aimed at enhancing the possibilities for acquiring advanced technologies in production. At the international level too, globalisation offered new opportunities to those countries that got trapped in poverty and slow economic growth to integrate their economy with the world economy. Bhowmik S. (2012) stated that Keith Hart (a scholar, who invented the term 'informal labour') and International Labour Organization both believed the informal sector is 'a transitory phase' that would disappear as development takes place in the country. The growth of the formal sector would automatically absorb the informal sector. It was presumed that the formal sector will play a significant role in the development process and will create many 'decent employment' opportunities. The formal sector was supposed to involve many labourers and contribute to poverty alleviation as well as occupational mobility among working people, especially from the rural area. But in reality, India experienced rapid migration of rural youth towards cities and growth in informal employment during the post-liberalization period. The following table explains the enormous increase in informal employment over time. This increase is not only in the informal sector but also informal sector.

Table 1

Formal- Informal Employment across Organised-Unorganised Sector (in millions)

| 2004-05 | | | |
|----------|---------------|----------------|----------------|
| | Organised | Unorganised | Total |
| Formal | 32.06 (52%) | 1.36 (0.3%) | 33.41 (7.3%) |
| Informal | 29.54 (48%) | 396.66 (99.7%) | 426.20 (92.7%) |
| Total | 61.61 (13%) | 398.01(87%) | 459.61(100%) |
| 2011-12 | | | |
| | Organised | Unorganised | Total |
| Formal | 37.18 (45.4%) | 1.39 (0.4%) | 38.56 (8.1%) |
| Informal | 44.74 (54.6%) | 390.92 (99.6%) | 435.66 (91.9%) |
| Total | 81.92 (17.3%) | 392.31(82.7%) | 474.23 (100%) |

Source: A. Srija & Shirke, S. (2014).

The above table indicates that there is an increase in the organised sector from 13 per cent in 2004-05 to 17 per cent in 2011-12. However, this increase in organised sector employment was



informal in nature. The 48 per cent informal employment in 2004-05 increased and reached 55 per cent in 2011-12 and organised formal employment decreased. There is another observation in the post-liberalization period related to the changing nature of youth employment. According to ILO, the share of workers in the formal sector fell from 86.3 per cent in 2004-05 to 82.2 per cent in 2011-12. At the same time, the share of informal employment in the formal sector also increased significantly. The reason behind this is the trend of ‘Casualisation of labour force’ in the organized sector. This trend of casualisation has been evident from the early 1990s. It is closely related to economic reforms and policies. Papola & Sharma (2015) observed that during the period of 2000-01 to 2008-09, while regular workers increased by around 2.1 per cent, the growth of contract workers has been close to 10 per cent per annum. This informalisation and casualisation is almost established in every sector and remains a systematic exploitative system for the young workforce.

Levels of Vulnerability among Youth in the Informal Sector

Today informal sector occupies more than 92 per cent of the workforce and almost 50 per cent of the national income evolves from this sector. The majority of the informal sector is occupied by a young workforce. It is very important to understand what cost they pay after migration. Undoubtedly, this sector is a source of livelihood for many young workers but it is also a sector which brings insecurity, hardship, poor living conditions and many more problems. Therefore, it is very important to explore the vulnerabilities faced by youth in the informal sector. This vulnerability is multidimensional which is determined by the social system, and stratification and is deeply rooted in the political and economic interests of some groups. Along with being multidimensional, this vulnerability is intersectional too, in which young people in diverse contexts are impacted in a complex manner by all the different vectors in exclusion.

The following figure explains the nature and extent of vulnerability among migrant youth in the informal sector:

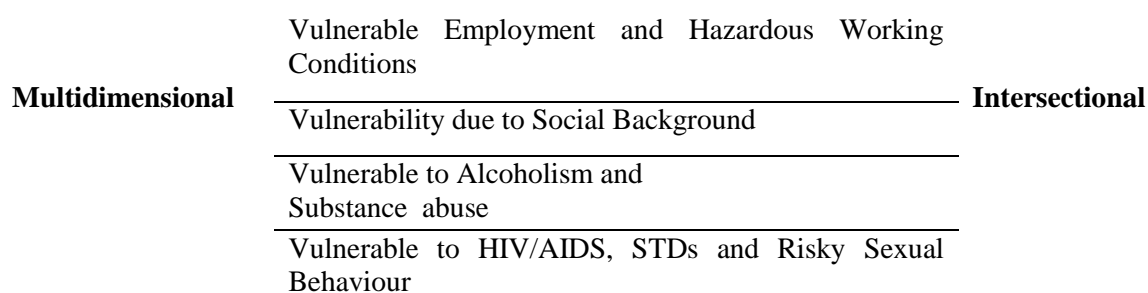


Figure 1: Approaches to exploring vulnerability among migrant youth in the informal sector

a) Vulnerable Employment and Hazardous Working Conditions:

UN Secretary-General Ban Ki-moon (2014) said, “Experience shows that economic growth, on its own, is not sufficient. We must do more to empower individuals through decent work, support people through social protection, and ensure the voices of the poor and marginalized are heard. Decent working conditions are essential for the overall development of human resources. It includes better employment opportunities, various labour rights, coverage of social security and strong social dialogues. It explains the extent of decent work which means



the decent work must ensure an adequate income. Secondly, workers have to have social protection coverage, which must be achieved without compromising workers' rights and social standards. It is also about workers' right to work and rights at work and strong social dialogue so that workers can raise their voices in collective bargaining (Saha, D. 2014). Unfortunately, decent working conditions are a mere dream for the youth engaged in the informal sector.

Anand, V. (2013) stated that many young migrant labourers do not have access to decent work. A significant number of youth are unemployed, underemployed and seeking employment or better jobs or working unacceptably long hours under informal, intermittent and insecure work arrangements, without the possibility of personal and professional development. Especially, female labourers are victims of feminization of labour and are considered cheap labour in the informal sector. The migration decision is usually an attempt to emerge out of poverty by finding better livelihood opportunities in cities. However, their miseries continue even after migration and one of the major reasons is the vulnerable employment. Along with poor working conditions, it has been found that young migrant labourers have to work in hazardous situations where they are exposed to dust and various dangerous chemicals which directly affect their health. Nag A et al (2016) found in their study that informal labourers are exposed to vapours, gases, dust, or fumes leading to respiratory symptoms. The work exposures to cotton (weavers), tobacco dust (beedi workers), cement dust (construction) and bio-aerosols (fish processing) lead to respiratory problems in workers. These young informal workers who migrate towards cities for decent and better employment get trapped in involuntary, temporary, casual or seasonal employment with a lot of health risks.

b) Vulnerable due to Social background

Who occupied the informal labour market? It is very much important to understand the social background of informal labourers. From various studies, it has been found that young labourers engaged in the informal sector usually belong to disadvantaged groups in society. The Report on Conditions of Work and Promotion of Livelihoods in the Unorganised Sector (2007) stated that migrant labourers primarily belong to socially deprived groups such as Scheduled Castes (SC) and Scheduled Tribes (ST) and other weaker sections including women and children. Among the ST and SC migrants, short duration migration is higher, being 2 per cent and 1 per cent respectively, compared to an overall rate of 0.7 per cent in the case of all short duration migrants. The World Bank noted that it is more likely that Dalit men would be casual labourers which are extremely prominent in rural areas. The scenario is a little different compared with people in urban areas where Dalit men are engaged in non-farm occupations. Youth Development Index Report (2017) highlights that considering the poverty pattern in India, over half of the youth workers among ST's fall under the category of the working poor. Nearly one-third of the SCs and OBC- Muslim workers are poor while the proportion of the working poor is the least among Other Caste Hindus. It indicates that the informal labour market is occupied mainly by the young workforce belonging to socially backward groups. They are left with no other better option rather than working in the informal sector in cities.



c) Vulnerable to HIV, Alcoholism and Risky Sexual Behaviour

The young migrant population are vulnerable to various high-risk sexual behaviours and the probability of getting HIV infections or sexually transmitted diseases. There is a close connection between mobility and risky sexual behaviour. A study by Lurie et al. (2003) on migration and the HIV epidemic in South Africa has shown a strong correlation between migration status and HIV infection. Singh, S. (2012) in his studies found that most migrant brick kiln workers are young and have high exposure to sexual stimulus materials and have low awareness about reproductive and sexual health issues. Dhapola (2007) stated that studies of youth suggest that a large percentage of labourers practice risky sexual behaviour. It is increasingly recognised that young people and migrants are sub-populations that are at significant risk of contracting and transmitting HIV. The growth of the HIV epidemic in India has coincided with the unprecedented rise in the number of people entering adolescence and youth; of an estimated population of 327 million young people aged 15-24 years, between 6,50,000 and 1.3 million are believed to be infected with HIV/AIDS. The linkage between substance and alcohol use, and migration has been attracting the attention of many researchers and policymakers. The first approach of such studies is the cultural and social connections between the use of alcohol and sexual encounters and another one is the effect of alcohol consumption on sexual arousal and performance.

From various studies, it has been found that there is an association between alcohol consumption and high-risk sexual behaviour. It may lead to the failure to use condoms and necessary precautions which further lead to HIV, STDs and unplanned pregnancies. This pattern has been observed among informal young labourers who migrate from one destination to another. Also, it is a vicious circle. Singh, S. (2012) mentioned that the vulnerability to HIV is often greatest when people find themselves living and working in conditions of poverty, powerlessness and social instability- conditions which apply to many migrants. As a result, the interface of alcohol and risky sex is much more intensified among migrants working in the informal sector. This type of vulnerability pushes them to more pathetic conditions.

Silence of National Youth Policy

National Youth Policy (2014) is an extremely important policy document to analyse critically its stand for disadvantaged youth in the informal sector. The policy in its last objectives states to support youth at risk and create equitable opportunity for all disadvantaged and marginalised youth (NYP, 2014). They have considered economically backward youth, youth with disabilities, LGBT, youth living in conflict-affected regions, human trafficking or hazardous working conditions etc. Unfortunately, the policy did not mention a specific disadvantaged migrant youth in the informal sector. The policy bypasses this issue and failed to address the problem of migrant youth trapped in the informal sector. The policy should have considered the issue with a broader framework of social exclusion as migrant informal youth groups are excluded groups and their vulnerability make their exclusion a multidimensional process. The National Youth Policy (2014) does not recognize or articulate social exclusion as a basis for youth deprivation and misses out on the critical barriers and constraints faced by a large majority of the youth in our country (Youth Development Index and Report, 2017). As a result



of the negligence by national-level policy, various implementing agencies and monitoring bodies also have neglected these youth groups. Today, after five to six years of policy implementation, we don't have a single programme to address the specific issue of migrant youth in the informal sector.

Conclusion

In the entire process of migration, children, young girls, women and senior citizens are the most vulnerable population. Women and young girls face double discrimination. From the decision-making process of migration to the life at the destination, they are dominated by male partners or co-workers. They are vulnerable to gender-based violence and physical, sexual abuse and trafficking. Their dependency on their male partner or co-workers brings a lot of miseries to their lives. In the overall case of youth migration and the informal sector, we need to pay urgent attention and give a thought from a holistic viewpoint. Tania Burchardt, Julian Le Grand and Davis Piachaud (2002) put forward 'A Framework for Understanding Social Exclusion. They argue that some social scientists have emphasized economic causes of exclusion; others have stressed the importance of behaviour, while others have examined the impact of particular government policy. Some have concentrated on the economic aspects of poverty, while others have focused primarily on social processes that lead to exclusion. Burchardt et al. believe that all these elements need to be combined to provide a full explanation of poverty and social exclusion and they have presented an integrated framework for explaining social exclusion. In the case of youth in the informal sector also, we need to think on the same line as the integrated framework proposed by Burchardt et al. It will help us and policymakers to give a better understanding and insight of migrant youth and the informal sector. We need to put together their various dimensions of vulnerability. It will help to explore the extent of their vulnerability and to bring policy interventions which would work for their emancipation and development.

References:

- A. Srijaand Shirke, S. (2014): *An Analysis of the Informal Labour Market in India*. Retrieved from <http://www.ies.gov.in/pdfs/CII%20EM-october-2014.pdf>.
- Anand, Vijayanta. (2013). *Youth in Informal Sector*. Padma Prakash (Ed), *State of the Urban Youth, India 2012*. Published by IRIS Knowledge Foundation, Mumbai.
- Atal, Yogesh. (1989). *Research on youth: Many questions fewer answer*' Simhadri, Yedla. (Ed). *Youth in the contemporary world*. (Ed.). Published by Mittal Publications, Delhi.
- Bairagya, I. (2015). *Liberalization and economic performance of the informal sector: A study of the Indian economy (1st ed.)*. New York: Routledge.
- Dhapola, Mrinalika. (2007). *Migration, Youth and HIV Risk: A Study of Young Men in Rural Jharkhand*. *Economic and Political Weekly*.
- GoI. (2011). *Census of India*. (2011). Retrieved from <http://censusindia.gov.in/2011-Common/CensusData2011.html>
- GoI. (2014). *National Youth Policy, 2014*. Ministry of Youth Affairs and Sports. Government of India. New Delhi. Retrieved from <http://www.ies.gov.in/pdfs/CII%20EM-october-2014.pdf>.
- Haralambos and Holborn. (2018). *Sociology: Themes and Perspectives*. Collins Publications. London.
- Jayaram, N. (1998). *Sociology of Youth in India*. In Gore, M.S. (ed.) *Third Survey Research in Sociology and Social Anthropology -Volume I: Sage Publication*.
- Jeyaseeli, K.Hepzibah. (2015). *A Study On Rural-Urban Migration InThoothukudi District*. Unpublished PhD. Thesis. Manonmaniam Sundaranar University. Tirunelveli.



- Karanth, G.K. (1981). *Rural Youth: A study of a Karnataka Village*. Published by Concept Publishing Company. New Delhi.
- Laurie M. N., Willams B. G., Zuma K. D., Mwamburi M., Garnett P. G., Sweat M. D., Gittelsohn J., Abdool Karim S.S. (2003) "Who Infects Whom? HIV-1 Concordance and 193 Discordance among Migrant and Non-Migrant couples in South Africa." *AIDS* vol-17, 2245- 2252.
- Mukherjee, Dabes. (2017). *Indian Economy since Independence*. Published by New Central Book Agency. Kolkata.
- Nag A, Vyas H, Nag PK. (2016). Occupational health scenario of Indian informal sector. *Industrial Health. National Institute of Occupational Safety and Health*. 2016 Jul; 54(4): 377–385. Retrieved from <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4963551/>
- Papola, T.S. & Sharma, A. (2015). *Labour and Employment in Fast-Growing India: Issues of Employment and Inclusiveness*. In *Indian Economy* edited by Uma Kapila. Academic Foundation, New Delhi.
- Singh, Saurabh. (2012). *Alcohol use and Risky Sexual Behaviour among Male Migrants Working in Bricklin: A Study of Varanasi District*. International Institute for Population Sciences. Mumbai.
- Srivatsa, P. (2016). *Importance of Skill Development among Rural Youth*. Kurukshetra: A Journal on Rural Development.
- UNESCO. (2013). *Social Inclusion of Internal Migrants in India: Internal Migration in India Initiative*. New Delhi. UNESCO.
- United Nations. (2014). *Secretary-General's message for the World Day of Social Justice*. Retrieved from <https://www.un.org/sg/en/content/sg/statement/2014-02-20/secretary-generals-message-world-day-social-justice-scroll-down>
- United Nations. (2016). *Department of Economic and Social Affairs Youth. Youth and Migration. Youth Issue Briefs 2016 UN Department of Economic and Social Affairs*. Retrieved from <https://www.un.org/esa/socdev/documents/youth/fact-sheets/youth-migration.pdf>.

SEASONAL MIGRATION OF VULNERABLE TRIBES FOR LIVELIHOODS: NARRATIVES FROM MAHARASHTRA

Dr. Sampat Kale

Teaching faculty, School of Rural Development, Tata Institute of Social Sciences, Tuljapur
Campus, Maharashtra, India, Email: samkale@gmail.com, Mo. 8999744448



[Scholarly Research Journal's](http://www.srjis.com) is licensed Based on a work at www.srjis.com

Migration is one of the multi-dimensional phenomenons that leads to various kinds of marginalisation, exclusion and precarious survival conditions for the vulnerable groups. At the same time, it also works as a pull factor, where people get upward mobility. Migration is a relative concept and we cannot apply it to all communities and society as a monolithic concept/in a singular fashion. Neo-liberal development paradoxes and policies have widened the gap between rich and poor leading to inequality, poverty, the precarious human condition, loss of livelihoods, non-recognition of rights over natural resources and seasonal migration of marginalised groups.

Development programmes have resulted in increased alienation of vulnerable tribes from their forests and habitat, either due to development or conservation projects. The loss of traditional livelihoods is compelling them to migrate in search of work. Wage work has become a source of livelihood for tribes who have lost control over traditional means of survival.

This study aims to understand the patterns of migration among the particularly vulnerable tribes in Maharashtra. The objectives of the study is to examine existential threats to vulnerable tribes and the challenges to their survival, livelihood and social justice, The study aims to examine problems faced by the tribes at the source and destination of their physical, social and cultural survival, to explore the push and pull factors that drive them to the destinations and understand impacts of seasonal migration on their lives and livelihoods. This study primarily focuses on Particularly Vulnerable Tribal Groups (PVTGs) in Maharashtra, which are *Katkari, Kolam and Madia Gond*. These tribes are spread across the state but mainly live in 13 districts of the state. As their habitats shrink their lifestyles of hunting and food gathering are seriously eroded, their survival is threatened, and some of the communities are on the verge of extinction.

In India, 75 tribes have been declared as *Particularly Vulnerable Tribal Groups* in 17 States and UTs. The characteristic of PVTGs are mostly geographically isolated, socio-economically deprived, are small communities involved in food gathering and hunting and not fully exposed to agriculture and other sources of livelihoods. They have not attained progress because of poor administration and infrastructure. The conceptual framework of the study is based on isolation, assimilation and integration approaches discussed by Verrier Ewin, G.S. Ghurye and Pandit Jawaharlal Nehru respectively.



Their misplaced nomenclature prompted state and non-state interventions to take them ‘forward into modernity’ mostly forcing them out of their forest homelands into ‘enclosures’ which exposed them to the exploitation of heart wrenching proportions. Experience shows that a sustainable future for these communities is possible only through livelihoods that they will adopt for themselves as most other options of the past have not borne much fruit.

Primary and secondary data will be used for the analysis and social action methods would be used to understand the subject matter of the study. However, in their present quest for survival and as a result of their forced migration, their close-knit social fabric is getting affected. The push factors are quite dominant and are threatening their existence at the source. Hence, the study would understand sociological, economic, environmental and livelihood approaches, development dilemmas and modern paradoxes in the lives of tribes of Maharashtra.

Theoretical Framework on Migration:

Ravenstein was the first to explain the process of migration. According to his “laws of migration”, migrants move from areas of low productivity to areas of high Productivity. Migration is a process of relocation of individuals or groups to some distant place, i.e. at least beyond one’s own city, town, or village. Recently migration has seen as a livelihood strategy in developing countries for poor, marginalised and vulnerable people. It has also seen a strategy to escape religious persecution and political conflicts (Deshingkar & Akhtar). International organisation for migration has defined forced migration is to escape persecution, conflict, repression, natural and human made disasters, ecological degradation, or other situation that endanger their lives, freedom or livelihood.

Several studies on migration and seasonal migrations reveals that lower caste and tribes are trapped in poverty, indebtedness and lacks food security they have propensity to migrate for survival and well-being. Even some scholars argues that migration is a route of upward social and economic mobility, but for the vast majority migration not only perpetuates debt and dependence, but expose the poorest to extreme hardship and cruel exploitation.

Migration takes place because of push factors (natural calamities, population pressures, economic hardships, political turmoil or environmental disadvantages) in the place of origin push people to leave and pull factors (economic opportunities, political preferences, environmental advantages) in the place of destination attract people to that location (Ernest Ravenstein). Many times push and pull factors are responsible for migration for upward or downward mobility of poor people and particularly vulnerable tribes as well. However, push and pull factors are relative and may be considered two sides of the same coin.

Earlier called primitive tribal groups; a misnomer because they lived intricately evolved highly ecological lifestyles, in a carefully constructed symbiotic relationship with their forested homelands. Their misplaced nomenclature prompted state and non-state interventions to take them ‘forward into modernity’ mostly forcing them out of their forest homelands into ‘enclosures’ which exposed them to exploitation of heartrending proportions. Experience shows that sustainable future for these communities is possible only through livelihoods that they will adopt for themselves as most other options of the past have not borne fruit.



Impacts of development programmes increasing alienation of vulnerable tribes from forests, their habitat, either due to development or conservation projects, loss of traditional livelihood is compelling them to migrate in search of work. As workers they do not benefit from any social measures. Rather they often have to work as semi-bonded labour and are vulnerable to exploitation in multiple forms. Wage work has become a source of livelihood for tribes who have lost control over traditional means of survival. Tribals are known for their community living. However, in their present quest for survival and as a result of their forced migration, their close knit social fabric is getting affected.

The push factors are quite dominant and are threatening their existence at the source. Hence, study would understand sociological, economical, environmental and livelihood approaches, development dilemma and tradition and modern paradox in the lives of tribes of Maharashtra.

There is rampant migration taking place to the cities, town and outskirts of mega cities in search of employment. They hardly get seasonal jobs in semi-skilled and unskilled sites such as brick-kilns, constructions, sugarcane cutters, mines and horticultural sites for their food security and livelihood proposes. While working on these they face socio-economic, cultural, health and hygiene related problems or non settlement of payments by the *Maliks* or owner of those business.

Objectives of the study

- To examine the existential threats that vulnerable tribes' face and the challenges to their future survival and livelihood security.
- To study the problems faced by the tribes at the source and destination their physical, social and cultural survival.
- To explore push and pull factors that derives them to the destinations.
- To understand impacts of seasonal migration on their lives and livelihoods and to explore livelihood options to ensure their dignified survival.

Research Methodology:

Secondary and primary data have been used for analysis. Study aims at examine the traditional livelihood options adopted by these communities, economic and cultural changes resulting from the lifestyle/livelihood changes and how these protective measures are ensuring new livelihoods which do not endanger the cultural and physical survival of these communities and leading towards their upward mobility. The universe of the study will be Maharashtra's rural areas i.e. Thane and Raigad districts. Both the districts are known for the predominantly habitations of vulnerable tribes. The author has selected some block where migration of tribes is rampant for last three decades do the shrinking of resources and expansion of urbanizations in those pockets. These tribes are basically declining their traditional livelihoods resources and having seasonal migrations as a destiny of their life. In the process of migration they are exposed to the non-tribes and acquitted with other cultural traits. In order to understand migration patterns author has used periodic comparative analysis of last two decades.

Review of Literature:

The term migrations which can be broadly define as a movement of people from one place to another for various reasons. Since the inception of the human kind, migration has been continued. Today, Migration is an interdisciplinary field; it has attracted the scholars of demography, sociology, economics, geography and other related discipline. It is no longer the matter of one particular discipline, it gave importance to the many discipline. With the passage of time, the context, magnitude and pace of the migration changed all over the world. The migration occurred not only voluntarily all the time to satisfy an eternal quest for better living conditions and overall progress and development of the native land but it also forced deliberately on various instances to make the people slaves, refugee and internally displaced (Roy, 2011). Various National, International, local institutions and many scholars have define the concept of migration. Some of the important definitions are as follows: ‘Migration is a form of spatial mobility of population between one geographical unit and another involving permanent change of residence (Khullar, 2000)’. The Census of India determines the migration by place of birth or residence ‘If a person was born at place other than the place of enumeration, then he/she is treated as a migrant.

Olsen (1996) has interpreted the migration from Marxist point of view. He emphasizes that how institutional structures/policies have perpetuated exploitation of migrants by capitalists and intermediaries; portraying migrants as no more than bonded labourers; powerless, poor and perpetually in debt (Olsen and Murthy, 2000). Marxist theories try to explain that how migration is exploitative in nature. Marxist theories suggest that migrant exploitation is both direct and indirect; wages are much lower than the market rate, there is extraction of overtime and child labour, and terms of the contract resemble those in bonded labour relationships.

Push and Pull Theory:

The factors associated with the place of origin are known as push and factors associates with the place of destination are known as pull. Push factors are compelling a person to leave the place of origin to the other place. The recent push factors are primitive conditions, continues droughts, political fears, and inadequate civic amenities. A very important theory to explain the causes or motivation of migration is the push and pull theory was developed based on factors at the place of origin and destination (Sekhar, 1997). These push and pull factors may be weak or strong and the net effects of these factors influence the decision to migrate. This theory can be traced back to the pioneering work of Ernest Ravenstein. The basic idea is that migration takes place because push factors (for example, natural disasters, population pressures, economic hardships, political turmoil or disturbances, environmental disadvantages) in the place of origin push people to leave, and pull factors (for example, economic opportunities, political preferences, environmental advantages) in the place of destination attract people to that location. To Ravenstein, pull factors play a more important role than push factors in causing migration. Many factors motivate people to migrate to improve their lives rather than an escape from unpleasant conditions. However, push and pull factors are relative and may be considered two sides of the same coin (Yang, 2010). Push and pull factors play

important role to out migration from rural areas as well as in migration to urban areas. Rural to urban migration is considered as important cause of urban growth (H. Shende, 2015).

The demographers have tried to explain migration in terms of push and pull factors. The push and pull approach like the economic one assumes that it is only the poor and low paid that move out. The demographic approach of migration is mainly based on census data which is conducted at the place of birth, place of last residence, and duration of stay all these have been taken as the criterion for determining the migratory status. (Rao,1986).

Social Network Theory:

Social network plays important role in the process of migration. Fawcett, (1989) pointed out that migration is influenced by the presence of the relatives and friends at the place of destination. He further argues that Co-villagers and caste fellows attract the migrants. Social network plays important role in rural to urban migration. Low caste and minority groups have higher propensity to pull migration through network effects. It is through social network that information of work is passed among the migrants. Network reduced the cost and risk which is associated with movement. Network provides the support and safety in initial phase of work. Social network approach termed as a chain migration.

Socio-Economic Aspect of Migration:

Breman (1978) stated that migrants will always remain underpaid and never be able to move out of a survival situation because most of the profits from their work are creamed off by the exploitative activities of middlemen and contractors. Keshri and Bhagat (2012) argue that social factors play a critical role in migration decision. He further says STs have high chances of migrating seasonally than any other social group. Many studies have documented that (Breman 1996; Deshingkar and Start 2003) lower caste people and STs are trapped in poverty and therefore they have greater propensity to migrate for their survival. Mosse, Gupta and Shah (2005) argue that for a few, migration is a route of upward social and economic mobility; but for the vast majority, migration not only perpetuate debt and dependence, but expose the poorest to extreme hardship and cruel exploitation. Breman (2003) also mentioned in his study that labour migrants are particularly invisible and exploited by the landlord or recruitment process.

Causes of Migration:

There are various reasons of seasonal migration. Studies have shown that migrants strive to enhance their existing economic position. Migration, especially across the country, is viewed as the consequence of individual's decision to accumulate wealth. There are many occupations where entire household migrate along with head of the household. Migration from rural to urban area is majorly due to low land holding capacity, low productivity in land, no work at rural areas and expectation to get work at urban areas at a higher wage rate. There are many more reasons leading increases in migration such as regional differences, inequality of infrastructure, industrial development and modernization of agriculture (Gupta, 2009). Regional disparity is considered as key factor of migration. Regional disparity in large country like India has gone down with economic growth over years that affect the pattern of labour migration in India. A large number of populations out migrate from rural areas due to illiteracy



and lack of employment opportunities (Kundu and Gupta, 1996). The National Commission on Rural Labour (1991) indicates that uneven development of agriculture across different states/regions of the country has led to the migration of labourers from low wage regions/states to states and regions where both the demand and wages are higher.

Nature of Migration in India:

Labour migration is an important livelihood strategy in India. Migration could be classified into various categories. They are permanent, temporary, circular/seasonal, oscillatory, internal as well as external. Another category of migration is the voluntary and involuntary migration (Lusome and Bhagat, 2006). According to the Second National Commission on Labour (2002) 369 million or 90.6% of the workers in India are in the unorganised sector. Agricultural labourers are one of the most dispossessed and socially and politically deprived groups. They are usually from the lower castes that were historically disadvantaged (Deshingkar, 2004).

Rogaly and Coppard 11 (2003) observe that wage workers in West Bengal now view migration as a way of accumulating a useful lump sum, rather than, as in the past, simply surviving. *Deshingkar and Start (2003)* found that accumulative migration streams in both farm and non-farm work which have allowed numerous lower caste people in MP and AP to break out of caste constraints (which are especially strong in rural areas of India), find new opportunities, and escape poverty. Papola (1981) noted in the case of Ahmadabad city in India that although a majority of the migrants were in the informal sector employment, their urban earnings after migration were double than their rural earnings. Harris (2004) says that the urbanisation of the poor implicit in general. Urbanisation has the potential to bring many more of the poor to the locations most favourable to overcoming poverty. David (2009) explains that most workers entering the informal sector are migrants from rural areas unable to find employment in formal sector. Their motivation is usually to obtain a sufficient income to survive. He further says that as many members of the household as possible, including women and children, are involved in income generating activities and they often work very long hours (H.Shende, 2015).

Seasonal Migration:

NSS data defines seasonal migrants as those who migrate for one month or less than six months any of the places. The National Commission on Rural Labour (2002), focusing on seasonal migration, concluded that uneven development is a main cause of seasonal migration. Along with inter regional disparity, disparity between different socioeconomic classes and the development policy adopted since independence has accelerated the process of seasonal migration (Sengupta, 2007). According to Srivastava and Sasikumar (2003), the reasons for seasonal migrations are wage differentials, absence of non-farm employment and fall in the agricultural productivity.

Seasonality of migration is relative to economic and social conditions of migrants at the place of origin (Rao, 1986). Social and economic condition of the person defines the intensity of seasonal migration. Seasonal migrant workers has been the victim of a middle man, landlord or recruitment process. Seasonal migrant workers are the most vulnerable group



among the migrants. These workers are neglected by the government policies for their betterment. The NCRL report (2002) suggests that labourers and land-poor farmers have a high propensity to migrate as seasonal labourers. These migrants are highly disadvantaged as they are poverty ridden with very little bargaining power. They are employed in the unorganized sector, where the lack of regulation compounds their vulnerability.

Seasonal Migration in Brick Kilns of Thane and Raigad Districts of Maharashtra:

The Scheduled Area notified by the Government of India consists of 5809 villages and 16 towns in 12 districts covering areas of 15.1 per cent of the state area. These districts are Thane, Pune, Nashik, Dhule, Nandurbar, Jalgaon, Ahmednagar, Nanded, Amaravati, Yeotmal, Gadchiroli and Chandrapur. There are 47 Scheduled Tribes in the Maharashtra state. Three of them were declared as particularly vulnerable tribes, i.e., Katkari, Kolam and Madiya Gond. The *adivasis* found in Thane district are Warli, Katkari, Kathodi, Malhar Koli, Mahadev Koli and Mathakur. Thane district has a large number of *adivasis* (i.e., 14.7 per cent) populations. The following paragraph describes the condition of *adivasis* around 1980s, i.e., before the emergence of organisations.

Thane district was known for its forest, *adivasis* and their rich culture. Though it was known for the rich natural resources, there has been widespread extension of urbanization, an extension of Mumbai sub-urban. It has become the source of raw material supply to Mumbai. Grabbing the land of *adivasis* by non-*adivasis* and mafia has been the major issue in the district. Exploitation of *adivasis* by non-*adivasis* was rampant for a very long time. Many *adivasis* were working as bonded labourers under the domination of upper caste people known as moneylenders and landlords. There was women's exploitation by upper caste men. *Adivasis* were treated as animals even after independence.

In the Thane district landlords, moneylenders and timber traders were self declared forest contractors and they used to keep *adivasis* for felling trees and clearing forest for their business. The landlord used their power over the *adivasis* to extract forced labour and that was called as *veth* (forced labour). A very important thing was that they never transferred lands to the tillers and they always kept their hold on lands, forest and other natural resources. Therefore, many *adivasis* became impoverished and displaced. In all forms of exploitation, *adivasi* women were most oppressed. Women's exploitation was two-fold, one by their husbands and second, by their *Maliks* (landlords). The landlords considered their tenants' wives and the wives of their married servants as their personal property (Munshi, Indra 1986).

Adivasis were deprived of any assets and they were dependent for their livelihood on others because they were not holding any livelihood source. They were evicted in the name of forest development and conservation by the foresters. Their only survival was depending on gathering fruits, honey, hunting and collecting other available eatable things. Education was very poor, especially among the most deprived community like Katkari *adivasis* and women in general. The area was too remote with no access and communication with outside world. They were not seen getting the minimum wages in spite of the government legislations. Their livelihood sources such as a small size of land, fishing ponds, and timbers were grabbed at large scale by moneylenders by giving some liquor or some food grains to *adivasis*. Often they



were treated as slaves or lesser human beings (Kale Sampat, 2015).

In the Thane district, *Warkas* (slope and plain) lands and *Jagirdari* (a practice of holding of lands or revenues assigned by the state) were the major issues connected with the *adivasis*. *Jagirdar* used to give plain and slopes lands for paddy cultivation to *adivasis* on a permanent basis. Cultivation was done after clearing the forest area. The *adivasis* had to pay fixed amount to *Jagirdars*. No land records were maintained of these kinds of lands. After the abolition of *Jagirdari*, paddy fields were recorded in the name of people but *Warkas* lands were left out knowingly. It is said that in Thane district alone there is more than one lakh acres of *Warkas* land on which thousands of *adivasis* subsist.

Half-hearted implementation efforts of the bonded labour law led *adivasis* not being able to stand on their own feet. Many bonded labourers were not able to get the government's help or any form of assistance. Thus, their condition became worse than before. The bonded labourers had to work for their landlord day and night. They were not paid anything; they were just given some food to eat and a small piece of cloth. *Adivasis* used to take loan for their marriage and could not repay since they had no money. They used to get some clothing twice in a year and food material. Most of the loans were marriage loans, and these labourers were called *Lagingadis* (marriage-debt labourers). They had to work in the fields as well as in houses for the remunerations of rice and little money. Sometimes, *adivasis* borrowed money for illness or for festival celebrations. They were never allowed to check account or ask questions. They just had to agree to whatever the *Malik* said. If they refused, they would be beaten brutally by their *Maliks*. Even in the case of illness, they were not relieved from their work. Their *Maliks* used to exploit them to the extent possible. Their life was always under the pressures of upper caste and government officers such as police and forest officers. It took years, in some cases generations, to pay off their debts. Gradually *Maliks* began to take their lands on their own names and *adivasis* eventually began to lose their land sources to moneylenders and others at the prices decided by the landlords. Then outsiders started land grabbing in that area.

Law was implemented to the extent of releasing the labourers but government had not taken appropriate action against the persons who violated the law. There was no proper rehabilitation of *adivasis* by the government. As a result the *adivasis* started working in brick kilns and migrated to other places in search of employment.

Seasonal Migration of Tribes in Brick Kilns:

Vasai, Bhiwandi and Wada talukas in Thane district are the areas in which brick kilns are set up in the month of November-December, just after the festival of Diwali. For these two months, *mukadams* (contractors) used to identify the labourers and give them advance money. Because of the proximity to Mumbai and adjoining industrial areas lots of construction activities take place and so there is a great demand for bricks. This is why a number of brick kilns have been set up in the area. This also happens to be the lean agricultural season and is thus witness to a large influx of *adivasi* labourer from the adjoining as well as far-flung blocks of Thane, Raigad and Nashik districts. Builders and brick kilns settler get cheap labourers, with their children, which resulted in the growth of a large number of child labourers. It has been estimated that there were at least 25,000 *adivasi* migrant child labourers in the brick kilns of



Thane district alone. The children start working on brick kilns at the age of four to five years. They used to start work early morning and continue till late night. They prepare mud, carry bricks and coals, and besides take care of their younger siblings. In this process, they spend almost six months in a year resulting in a dropout from the school. Dropout was a serious problem among the *adivasis* in Thane district.

Katkari tribes migrate from their native place to get some kind of work nearby towns to survive and repay their loans taken during the monsoon to meet their expenses. Large number of families migrates every year and duration of the migration would be four to six months. Seasonal migrants are semi skilled or skilled labourers hence they migrate towards brick kilns industries (V. Shete, 2015). Majority of the tribes takes advance loan and hence they are compelled to migrate every year with those contractors. During the migration phase they face lot of problems such as they are underpaid, exploited, humiliated, violence and women's exploitation takes place. The consequences of the seasonal migration are very deep on their lives and children get drop out, health conditions becomes worst and all kinds of professional hazards. Due to the push factors they had to sacrifice their lives with these kinds of conditions. Many tribal families were migrating to the State of Andhra Pradesh and Karnataka where as they had faced physical abuse and assaulted by their contractors. They were engaged in brick kilns, coal kilns, constructions and wood cutting industries. This phenomenon has become as a vicious cycle of their lives.

Process of Acculturation among the tribes:

As mentioned above, they were part and parcel of the vicious circle of poverty and collective slavery in the Thane district. The Vasai taluka was characterized by exploitation by landlords, moneylenders, traders and gang robbers. Before joining the organisation the members were mostly farm-labourers, bonded labourers, brick-kiln labourers and small cultivators. Many of them were landless labourers; they were struggling for livelihood, and dignity to live as human beings. They had to eat *kadukand* (bitter tuber), *nachani* and *ambil* (red millet and porridge of millet with tamarind). The malnutrition and hunger was common to all.

Though there is a Bonded Labourers Abolition Act, 1976, many bonded labourers were found, especially in the Vasai taluka. Child labour and child marriage were prevalent and the government machinery was not keen to act against it. Superstition was widespread. *Bhagat* and *Bhutali* (witch doctors) were the only medical practitioners for the *adivasis*. They were not having any kind of identity proof such as a certificate of tribe, a ration card, and a document of 7/12 extract of the land record or a resident proof.

There were schemes for the welfare of the *adivasis* but remained on paper due to the non-implementation of those. Even people had not got identity cards (ration cards) therefore they were denied the government initiated development schemes. Many of them were small cultivators and without any kind of irrigation facilities or land leveling facilities they were using the traditional seed varieties.

Regarding the government facilities they were not aware of. They were persisted in occupations such as bonded labour, farm labour, manual labour in brick kilns and mines, and



daily wages on truck. On account of the lack of food availability, they were malnourished. They were living in abject poverty and in bad debts. They had to live in huts made of *Karvi* (a kind of cane) and thatched with mud and cow dung. In short, they had to live in a sub-human condition.

The efforts of the Government and Civil Society Organisation (NGOs and CBOs) people are getting aware and fighting for their fair wages and asking for minimum wages. These organizations have developed the good relations among the middle men and labourers. It has been observed that the push factors are there but people are able to survive and earn their substitute livelihood sources. Many a time's one side of the coin is worst but the same it takes care of those people when government is not been able to create adequate employment for them. As per the article 47 of the Indian Constitution guides that state shall strive to create enabling conditions for the poor and marginalized sections of the society to improve socio-economic conditions. The following discussion reveals that due to the efforts of the people's organizations and some government's schemes they are improving their way of life through economic, social, cultural and political factors as well.

Economic Development

It has been noticed that a majority of the members had their own livestock. Also, it was observed that its number had increased. In the study, it was found that all the members were having sufficient food grains for annual consumption. The development interventions have helped increasing the members' socio-economic standard of living. Almost all the members were having their own houses of two rooms. The majority of the members were having *pucca* houses with modern material. There has been a shift in employment and occupation such as agriculture and allied activities. Their parents were slaves, agricultural labourers and bonded labourers and used to migrate in search of work, but it has been markedly reduced due to the availability of employment in the village. Now, a large majority of the members were cultivating their own lands. This was a significant change in their livelihood and food security pattern.

Social Development

The social development is an important factor in the life of every human being. The education of members and their social relations are the crucial components as part of a social development. The researcher has observed that there has been a complete shift from illiteracy to literacy in *adivasi* families in the study area. Their way of thinking and attitude has been changed towards life and they have realised the importance of education.

Earlier, the children of the respondents were engaged in child labour, particularly in brick kilns and agriculture, and some were looking after their younger siblings. But, after the intervention of the NGOs they have started attending school regularly. In order to spread the school education among the *adivasis* they have initiated very innovative but appropriate programmes such as *Bhonga Shala*, *Mukta Shala*, *Shibir Shala*, *Ekalavya Shala*, *Vasti Shala*, *Study Classes* and *Bal Sanghatana*. All these have been made independents and these were seen headed and run by the ex-bonded labourers.



The awareness about education and health has increased among the members in the study area. Earlier, malnutrition and hunger was rampant due to the lack of both food security and availability of health services. There was a complete ignorance of health and a lack of knowledge about family planning methods. Some of the members have become the *Pada Arogya Rakshak* (hamlet health workers).

Though the village was having a majority of *adivasi* population there were many social restrictions on the *Katkari* and *Ma Thakur adivasis*, but today, they are free from those social restrictions. Now-a-days, they are eating together, fetching water from the same source and participating in village festivals. They have developed cordial relations across their community. They were interacting within and outside their communities, and were participating in each other's programmes. They have collective celebrations of traditional festivals. The most important thing was reported that the behavior of shopkeepers, moneylenders and landlords has changed favourably. Thus, the nature of collective participation in every programme has resulted in unity and strength of their community.

Cultural Development

The *adivasi* communities' culture is known as folk culture and a collective way of life. Their culture is not only for the entertainment but it is their way of life. The songs of *Waghya*, *Chedoba*, *Himai*, *Hirwa* and *Palghatdevi*, the popular gods were part of the programmes. Once they harvest their crop they used to have get-together with the idea of folk dance competitions in every block. When they used to have any protest they would sing *adivasi* songs and chant slogans. The researcher has participated in many cultural programmes and observed that they enjoyed and developed the spirit of unity and integration.

They generate their slogans and songs based on their traditional arts, which play an important role in organising and mobilising people. With increased socio-cultural and political consciousness they are becoming an active part of representative democratic spaces in the local self-government.

Political Development

The people's participation in local self-government is an opportunity for the deprived sections of the society. The 73rd amendment to the Constitution has created these spaces and opportunities. The opportunity was there but socio-economically backward people could not have been a part of this political process. The researcher has observed that through the various training programmes and political awareness the members were engaged in meaningful participation in local self-government.

Summing up

It is very difficult to summing up because there are different dimensions to the study of migration and acculturation in the context of vulnerable tribes with special reference to Maharashtra. As we have discussed nature, causes, context, time and locations with greater analysis of push factors and pull factors but there are new dilemma are coexist and needs to be discussed with the new development discourse. Migration or seasonal migration is going to happen in the lives of poor vulnerable tribes but what kind of pull factors need to be developed is much more important in the case of tribes. The very support of government schemes meant



for their native and when are migrated they are helpless to assert those schemes. Therefore, we need to apply those schemes in mobile form those communities. There were some efforts in Nashik district to provide public distribution to the vulnerable tribes to Nandurbar and Dhule district. It will be worthwhile to invite new technology to make things more happening in the lives of poor and marginalized and vulnerable tribes otherwise their budget get unspent and diverted to other heads.

When they are exposed to the urban or rural settings they have to adopt non-tribes culture and lost their ethos and traditional folk culture, language and web of relations as well. There has to be proper efforts taken by the State and voluntary organizations to meet their need and develop enabling environment which make possible their culture and socio-economic conditions improves. One of the important factors is that we needs to be improve the given conditions other we will be losing our heritage and wisdom with the passage of time. Migration is inevitable but pull factors must be widened and push factors need to narrow down so that origin gets flourished and destinations get more improved. The dignified sources of employment, opportunities, participation in decision making programmes and enlarging well being of vulnerable tribes should be the foremost agenda of the present government.

References

- Government of India, (1987-89), Report of the Commissioner for Scheduled Castes and Scheduled Tribes, New Delhi, Twenty-ninth Report, p. 121.*
- Jayachandran, Usha (2004), Vidhayak Sansad's Bhonga Shalas; Bringing schools to tribal migrant children - a case study.*
- Kale, Sampat (2015). Grassroots Development Initiatives in India, Aakar Books, New Delhi.*
- Levien, Michael (2015), From Primitive Accumulation to Regimes of Dispossession, Economic and Political Weekly, Vol, No. 22, May 30.*
- Saldanha, Indra, Munshi: Tribal Women in the Warli Revolt: 1945-47, Economic and Political Weekly, Vol, XXI, No.17, Review of Women Studies, April 26, 1986, p. WS-43.*
- Shende, Harshwardhan (2016), Seasonal Migration among sugarcane cutters: a study of Beed District of Maharashtra, TISS Tuljapur Campus, M. Phil. Dissertation.*
- Shete, Vrushali (2015), Impact of Seasonal Migration on Katkari Tribals in Mangaon Block, Raigad District of Maharashtra State, M.A. Dissertation, TISS Tuljapur Campus.*

Guideline to the Contributors

SRJHSEL invites high quality research papers, Critical Analysis of Philosophies, Policies, Reports and issues from all parts of the globe providing meaningful insights to research scholars.

General Instruction for Submission

SRJHSEL strongly recommends following format of manuscripts. The first page of the submission should include the title of the article, the name of the **author(s)**, **institutional affiliation, email address (es)** **Title:** Times New Roman, bold, 14 pt., space 6 above and 6 below, centered. **Name of the Author(s):** Times New Roman, 12 pt., bold, centered, below the title. **Author(s) affiliation, email address (es):** Times New Roman, 10 pt., italic. **Abstract:** Abstracts of no more than 10 lines summarizing the primary argument(s) and finding(s) in the article should be included at the beginning of the article. Times New Roman, 10 pt., italic, not exceeds than 150-200 words. **Keywords:** Times New Roman 12 pt., maximum 5 keywords. Articles should be between 2,000 and 4,000 words in length. The pages of the typescript should be numbered in consecutive sequence, with Justify alignment. **Page numbering:** position right, Times New Roman, 12 pt. All articles must be typed in a **Microsoft Word** file. **Subtitles** (sub-headings) use Times New Roman, 12 pt., bold, left justified. **Main text** font use Times New Roman, 12 pt., justified. Articles should be single spaced and have 2.54 cm (1 inch) margins. Please separate paragraphs by one empty line (touching „enter” key once). All abbreviations and acronyms should be defined at first mention. To facilitate reader comprehension, abbreviations should be used sparingly/carefully. Article should be free from spelling and grammatical mistakes. **APA style** of referencing should be used for article referencing. **Tables & Figures:** Number tables / figures are consecutively as they appear in the text. Center tables / figures close in the text where they are first mentioned. Do not split tables / figures across two pages. If there is not enough space at the bottom of a page, continue your text and place the table at the top of the next page. Each table / figure must have a label (title) beginning with the table number and describing the contents. The label needs to inform the reader what the table / figure presents (coefficients, means, percentages, rates, etc.), the time frame, and the geographical coverage. Each row and column of a table must have a heading. If the contents of a table / figure are drawn or adapted from a published source, note that as footnote to the table. **Major Elements of Paper:** **Title:** It should be short, precise. **Authors:** Name, Address, qualification, and institutional affiliations etc. should be provided

beneath to the title. **Abstract:** The Abstract should be informative and completely self-explanatory, which should briefly present the topic, state the scope of the experiments, indicate significant data, and point out major findings and conclusions. The abstract should not exceed more than 100 to 200 words in length. Complete sentences, active verbs, and the third person should be used, and the abstract should be written in the past tense. **Introduction:** It should be not a long review of the subject area and details of history. It should pertain to specific area. **Research Method:** It should be covers Population, Sample, Tools for data collection, Statistical techniques. Methodology should be provided separately after the research method. **Results:** It should relevant facts only, data, may be given preferable in the form of tables or occasionally in figure/text but do not repeat same data in more than one form. **Discussion:** This is important aspect of the paper, should be drafted carefully. Stating what answers we got, then in individuals paragraphs discussing these in light relevant past work and finally, try to answer: what does it means in the conducting part. In some situation section of Results may be combined with Discussion so as to avoid repetition. **Acknowledgement:** It should be short not exceeds than 150 words, which should include essential facts given at the end of the paper but not necessary. **References:** References must be arranged according to APA style of referencing.

Book

Best, J.W., & Kahn, J.V. (2006). *Research in Education*. New Delhi: Prentice Hall of India.

Book with Two Authors

Garrett, H. E. and Woodworth, R. S. (1981). *Statistics in Psychology and Education*. Bombay: Vakils, Feffer and Simons Ltd.

Book with More than Two Authors

Robert, H. et. al., (1982). *Instruction Media & New Technologies of Instructions Computer*. New York. NY: Mac Millan Publishing Company.

Edited Book

Gupta, M. (1989). *Two Strategies of Computer Assisted Instruction in Chemistry*. In Mukhopadhaya, M. & Khanna, K., Parhar (Eds.), *Educational Technology*. Year Book, New Delhi: All India Association for Educational Technology.

Article

Netragaonkar, Y. (2009). *Pedagogical Aspects of Computer Assisted Instruction. Techno learn International Journal of Educational Technology*. Page 137 to 145. 2011, June.

Proceedings from Conference

Netragaonkar, Y. (2011). *Tablet PC: Superb Innovation of 21st Century*. A Paper presented at Prabuddhan International Conference on Elevating Learning. 3– 4 Dec, 2011.

A Commission Report

National Knowledge Commission, *Report to the Nation, 2006. (2007)*. New Delhi: Govt. Of India

**An International, Peer Reviewed, Refereed & Quarterly
Scholarly Research Journal's**

Scholarly Research Journal's is an **International blind peer reviewed, refereed, indexed & possessing high Impact Factor** Journal published online bimonthly and Printed Quarterly with an aim to provide a platform for researchers, practitioners, academicians and professional from diverse areas of all disciplines

SCHOLARLY RESEARCH JOURNALS FOR INTERDISCIPLINARY STUDIES

ISSN (E) 2278-8808 (P) 2319-4766

IMPACT FACTOR SJIF 2021 = 7.380

LAST DATE FOR SUBMISSION: 31 APR 2022

ISSUE RELEASE ON 01 MAY 2022

PERIODICITY (Bimonthly Online Six Issues: Jan-Feb, March-April, May-June, July-Aug, Sept-Oct, and Nov-Dec.

PERIODICITY (Printed)

Jan-March, April- June, July-Sept, Oct-Dec

Scholarly Research Journal's & Amitesh Publishers and Company is Joint venture project. We also publish Thesis, conference proceedings Project Reports with ISBN

www.amiteshpublishers.in

WEBSITE: www.srjis.com

E-mail: srjisarticles16@gmail.com

**An International, Peer Reviewed, Refereed & Quarterly
Scholarly Research Journal's**

Scholarly Research Journal's is An **International blind peer reviewed, refereed, indexed & possessing high Impact Factor** Journal published online bimonthly and Printed Quarterly with an aim to provide a platform for researchers, practitioners, academicians and professional from diverse areas of all disciplines

**SCHOLARLY RESEARCH JOURNAL FOR HUMANITY SCIENCE& ENGLISH
LANGUAGE ISSN (E) 2348- 3083 (P) 2349-9664**

IMPACT FACTORSJIF SJIF 2021 = 7.278

LAST DATE FOR SUBMISSION: 30 MAY 2022

ISSUE RELEASE ON 01 JUNE 2022

PERIODICITY (Bimonthly Online Six Issues: Dec-Jan, Feb-March, April-May, June-July, Aug-Sept, Oct-Nov

PERIODICITY (Printed):

Jan-March, April- June, July-Sept, Oct-Dec

Scholarly Research Journal's & Amitesh Publishers and Company is Joint venture project.

We also publish Thesis, conference proceedings Project Reports with ISBN

www.amiteshpublishers.in

WEBSITE:www.srjis.com

E-mail:dryashdnet@gmail.com

An International
Peer Reviewed, Refereed & Quarterly

Scholarly Research Journal for Interdisciplinary Studies

Scholarly Research Journal for Interdisciplinary Studies (SRJIS) is provides the unique platform established by well-known academicians, research based community to create awareness among the youngsters, readers and contributors. SRJIS motivate to exchange innovations and ideas and Educational Practices Globally.

SRJIS Scholarly Research Journal for Interdisciplinary Studies is an International Peer Reviewed Journal published online Bimonthly as well as printed Quarterly with an aim to provide a platform for researchers, practitioners, academicians and professional from diverse areas of all disciplines to bring out innovative research ideas & practices. Scholarly Research Journal for Interdisciplinary Studies is dedicated to publish high quality research articles on all aspects of education related to, Arts, Commerce, Science, Educational Technology, Information Communication and Technology, Education, Physical Education, Educational Psychology, English, Linguistics, Engineering, Management, Economics, Dramatics, Business Marketing, Archaeology, Public Administration, Political Science, Social Science, and related all disciplines. Scholarly Research Journal for Interdisciplinary Studies invites high quality research papers from all parts of the globe providing meaningful in sights to research scholars.

Scholarly Research Journal for Interdisciplinary Studies (SRJIS) is a Peer Reviewed, & Refereed International Journal published Quarterly a year.

The Journal welcomes the submission of research papers, conceptual articles, manuscripts, project reports; meet the general criteria of significance and academic excellence.



S. No. 5+4/5+4, TCG'S, Saidatta Niwas, D-104, Ph- II,
Nr. Telco Colony & Blue Spring Society, Dattanagar,
Jambhulwadi Road, Ambegaon (BK), Pune - 411046, Website: www.srjis.com

₹ 750/-