

Asymmetrical Distribution of Labour

An Action Research on
Migration in Japla, Jharkhand



Preface



Migration is a constant phenomenon in India. Sometimes, it is voluntary and at times it is forced migration. The pattern of migration varies from socio-economic conditions to its characteristics. There are various reasons for migration. In this project, we mainly focus on distressed migration of different caste groups of people who are forced to migrate from Japla, Jharkhand to elsewhere.

Poverty is a vicious circle for rural households; migrants face worse conditions, especially, when it comes to marginalized communities. To prevent their lives and enhance a better living, Sahbhagi Shikshan Kendra in Jharkhand has intervened two villages-Tikarpur and Lotaniya of Hussainabad Block on distressed. SSK has identified the issue of migration in Japla is different from that of Uttar Pradesh. The organization working towards the welfare of the migrants along with citizens leaders forming cadres and collectivization of them.

Japla team members have thoroughly explored and intervening the issues of migration and at every level, developed different strategies on action research--starting from advocacy to sensitization the community and local institutions. This action research is conducted by Mr. Salman Sharief and Mr. Sanjeev Chakraborti at the field level in Japla along with field animators to collect the surveys. The entire documentation, analysis of data and compilation of data from the field level is completed by Ms. Debangana Baruah.

This action research titled *“Asymmetrical Distribution of Labour-An Action Research on Migration”* attempts to highlight the social condition of Musahar migrants from financial and socio-economic aspects of their lives. It explores the dynamics of government schemes and policies that forming them in a better life.



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Abstract



Migrant workers in Palamau face unique economic as well as health problems and it is important for the labour department to sustain their employment at least with their living wage. In this context, the system will need to address certain key ethical issues. There is plenty of published literature on international migration and its ethical aspects. However, there is a scarcity of information on occupational health issues relating to internal migration and government policies for their welfare. In the developing countries, internal migration is a survival strategy for many labourers in search of a better livelihood and opportunities. It is inevitable that many of them will leave their home towns and villages in the coming years, and that the future will see an increase in the number of migrant labourers in developing countries such as India. This study report examines these issues in the context of two blocks of Palamau districts in Jharkhand. It addresses the issues of financial aspect, socio-economic background, expenditure pattern, government policies and schemes, equity, the provision of sanitation and health facilities at work place, allocation of scarce resources, and achieving a balance between benefits and risks for migrants. The analysis of this study report is that a strategic planning of sustainability of economic growth in terms of skill development and soft skills should be proposed to migrants. Any healthcare intervention to internal migrant workers for better health should be addressed in Tikarpar and Lotaniya village, Hussainabad Block of Jharkhand District. The following action research is funded by Tata Trust under Centre for Migration and Labour Solution. On this basis, a project will be planned out in Jharkhand.

Introduction



This action research draws on fieldwork in two Panchayats Tikarpar and Lotaniya of Japla in Jharkhand and a study of the pattern of migration and condition of Musahar community in Tikarpar. Migration to the kilns or cement factories is seen by them as a threat to the purity and regulation of the social and sexual tribal citizen. This moralising perspective creates an environment that paradoxically encourages many young people to flee to the brick kilns where they can live freely. There is a caste-based hierarchy that drives the marginalized community to migrate elsewhere as it is they are agricultural labourers and have been exploited because of their caste.

In our society there have always been certain sections of society who have been historically disadvantaged in terms of material wellbeing. One such prominent group is Scheduled caste (SC), also known as dalit. Even in recent times when we talk much about inclusive development and sabka saath, sabka vikas, the condition of this group has not changed much. The current study focuses upon a sub caste of dalit population, known as Musahars.

In our intervention area in Japla, Musahar families live in Tikarpar village along with SC population of Mahuari panchayat. This group was earlier nomadic, now they are settled in the village. With the passage of time these families adopt the “mainstream way of life” like many of the male members of the families migrate to the big cities for their livelihood, there is a lot of change happening to their living and cultural habits.

This situation could prompt an inquisitive individual or civil society organization (like SSK) to make an effort to carry forward a study on the Musahar community regarding their demographic information and condition migrants (as migration is the thrust area of SSK).

Studying this group from demographic and migration point of view would be a matter of interesting investigation and fact finding. To develop a proper understanding of the subject, we need to conduct a proper study so that that the relevant information could come to surface.

Action Research under Migration Project

In Hussainabad block, SSK has initiated some activities towards strengthening of PRIs and Girl child education and under the migration project funded by Tata Trust. SSK integrated the components of action research. Migration phenomenon in the area is result of poor development and lack of opportunities and further migration itself is having profound effect on the health status, education status, social security and economic well being.

Taking these circumstances into account, SSK, has identified 2 GPs (Tikarpar and Lotaniya) for action research collaboration with Tata Trust. The current research issue focuses on the economic issues of the migrant families with prior focus on Musahar families.

For the research, various glimpses of cases and experiences from migrants are collected to get a broader picture of socio-economic issues in order to understand the economic scenario in the area. Special focus is given on entitlements, accessibility of entitlements and health services for the migrant families. It analyzed their awareness about various social security schemes, health schemes and the challenges that they face in availing those facilities.

Total numbers of respondents are 100.

- 50 migrants focusing on economic issues related to monthly income expenditure, over-hours or work related health issues and monthly savings
- 50 migrants from Musahar community and its pattern of migration.

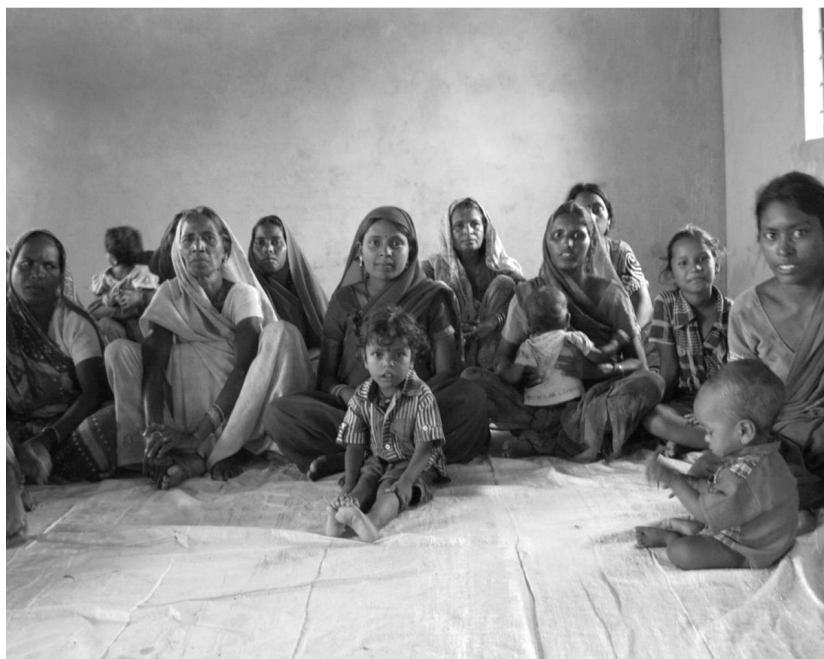
Sahbhagi Shikshan Kendra's Intervention

A decade back, Sahbhagi Shikshan Kendra started its journey as a civil society organization with the aim to support other grass-root organizations by strengthening and working along with the institutions of local self-governance by providing capacity building to different actors of grass-root organization. SSK aimed to work for empowerment of socially and economically backward communities.

Lately, the organization has been working on various issues such as women empowerment, disaster management, girl child and urban poverty. One of the new focuses is on urban governance and working with urban local bodies. One of its major interventions has been with the migrant workers. This is because SSK probed that migration is a complex issue in Uttar Pradesh and Jharkhand as a process has different issues associated with it. When people from under privileged section migrate to places in search of a source to sustain themselves and their families, they are forced to live in very difficult conditions. Migrants work long hours in harsh conditions, injuries are common, and there is inadequate medical assistance or compensation. Some of the prolonged issues that the migrants face and impede their daily life are such as water-sanitation problem, security, harassment, abuse, theft, forcible eviction, or the demolition of their dwellings by urban authorities or police. In urban areas, eviction of such slum dwellers is a regular phenomenon. In spite of so much of vulnerability, the inter-state migrants remain beyond the reach of relevant policies, they are rarely acknowledged within the societies where they live and passed over to different places of destination thus diminishing any possibilities of making their voices heard in their places of origin or destination.

In Hussainabad block, SSK has initiated some activities towards strengthening of PRIs and Girl child education. Under the migration project it has integrated the component of action research. Japla witnesses' high Migration as a result of poor development and lack of opportunities and migration itself is having profound effect on the education status, social security and economic well being of the people in the area.

Taking these circumstances into account, SSK, for initial phase previously had identified 2 GPs (Mahuari and Lotania) for action research. This time SSK intervention area will include Tikarpar. The present research study named – *Asymmetrical Distribution of Labour* aims to analyze socio economic condition of migrants and their families with special focus on quality and accessibility to education and impact of migration on education of the children.



Area Profile of Palamau District

Palamau is one of the twenty-four districts of Jharkhand. It is located in the northern region of Jharkhand and is considered one of the Maoist affected regions of Jharkhand. It has total area of 5,044 km square with a population density of 380/km square (2012 census). It has 12 blocks and 3 sub divisions. Hussianaba has one of the biggest Nagarpanch

known as Japla which is a sub division of Hussainabad. Hussainabad had a population of 177,013 with 52% male and 48% of female population. The Hussainabad block has 22 panchayats. It had been the land of Rajputs, Yadav, Chauhan, Chadhary, Pasi, Dalits and Muslims. The Rajputs and Muslims are the largest section of the population though they are not uniformly spread in the Block. Japla is not rich in minerals. Livelihood opportunities are limited particularly in the lean season (June–October) for which a sizable number of people migrate to urban centers inside and outside the state. The main occupations are agriculture & agriculture

allied activities and animal husbandry is another source of livelihood. In some villages people also supplement their income from labour work in the nearby village. There is a dearth of employment opportunities in the region as it is a naxal affected, so as a result people periodically migrate to other regions in search of work, some stay back, while other remains unemployed and poor. It is located at 24.53 degree North and 84.02 degree East. It has an average of 145m. It was once the centre of economic activity given that Son Valley Port Land Cement Factory was running here since 1914. Due to labour unrest, it was shut down in 1993. Since then, the town has been in a state of neglect and constant decline. Japla has abysmally low quality infrastructures in absence of any effort from the government to strengthen them. Jharkhand is



one of the most affected states as far as seasonal migration is concerned. Every year thousands of poor labourers from the state migrate to different parts of India in search of livelihood. The poor labourers are forced to migrate and work in a harsh, inhuman and alien condition due to acute shortage of sustainable livelihood options in their native places. Illiteracy, exploitative practices at different levels, Moneylenders and employers/contractors in these regions further degrade the socio-economic condition of these labourers.

Area (in acres)*		167,274
Population*	Male	91,976
	Female	85,307
	Total	177,013
SC Population*	Male	29,585
	Female	27,681
	Total	56,266
ST Population*	Male	1204
	Female	1186
	Total	2390
Population Below 6 yrs*	Boys	14540
	Girls	13555
	Total	28095
Literate*	Male	40107
	Female	15505
	Total	55612
Total No of HH*		29113
Total No of Gram Panchayat ^		22
Total no of Nagar Panchayat		1
Total No of Village		183

Research Methodology



Objectives of the research

- To understand the migration pattern of Tikarpar and Lotiyana with due focus on migration community
- To identify migration status of both the communities and the challenges migrants face at destination end.
- To understand the dynamics of Musahar community and their socio-economic condition

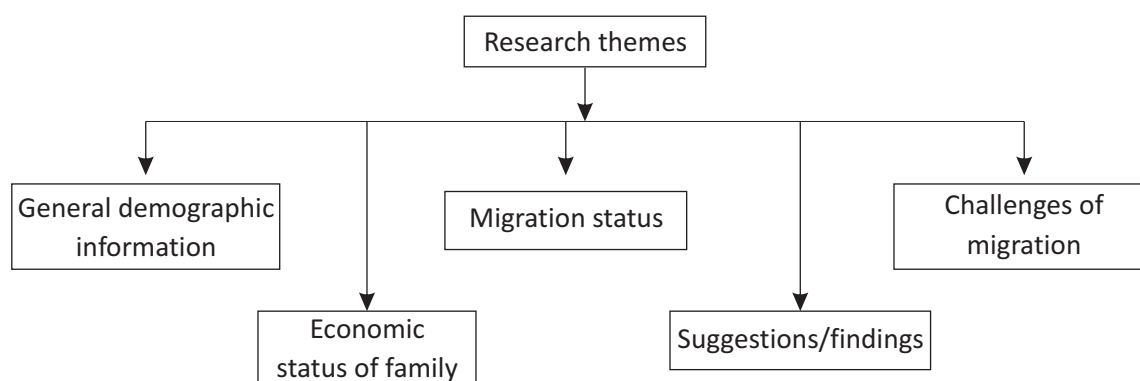
Methodology

The methodology adopted has to be the representative of both the subjective as well as objective aspects as we are touching a subject which deal both with data (population, male-female ratio, number of migrants etc) and subjective description (challenges of migration, debt status, village profile etc).

Research themes: general demographic information, income status, family information, migration status and suggestions.

Sample: we have selected 100 respondents that are 50 Musahars from Tikarpar and 50 Scheduled Caste respondents in Lotaniya village. We could easily reach to every household of the Musahar community so could take one adult member from every household for the survey questionnaire; this would make nearly 50 respondents to answer the questionnaire.

Research tool adopted: to develop a deeper understanding of the topic focused group discussion would suit best it helps the group to participate in a lively and natural discussion amongst themselves and come up with the findings required for the research



Sampling: purposive

Sample size: 100 households

Research tools adopted: survey questionnaire, FGD for village information.

Analysis of Data and tabulation: Once the relevant information is gathered it would be subject to the process of inspecting and transforming, with the goal of discovering useful information suggesting conclusions, and supporting decision making.

Who are Musahars?



The Musahar community is a Hindu caste who lives on the margin of society due to India's harsh cast system. The term 'Musahar' means 'rat-eater', which gives an idea of the people's status. Widespread poverty amongst Musahars has led them to consume rats as a source of protein. Although rat-eating is by no means confined to Musahars, the social stigma attached to the community due to this practice remains. They mostly reside in rural areas, in makeshift huts or in one-room mud houses on land they do not own. They work as agricultural labourers mostly. However, with recent transition, they have shifted to daily wage labourers or manual scavenging. Despite the Government of India's introduction of programmes



specifically to benefit the backward castes, Musahars continue to lag behind almost all other social groups in India and remain the poorest caste in Bihar, Jharkhand and Uttar Pradesh . Individuals of the Musahar community have faced exclusion in various forms. Musahar girls and women face frequent and damaging discrimination and are subject to exploitation, violence, and sexual harassment. For generations, the Musahars have been deprived of education, healthcare, adequate livelihoods. Among women, their literacy rate is 0.9% and among men, it is about 4.6%. It is considered the lowest of the Dalit groups, the untouchables, which are the most segregated communities in India. They are discriminated for their skin colour, religion, and traditions. According to Hindu mythology, the whole Musahar community was punished by Parmashwar (the Hindu god of creation) when one of the Mushara member dug holes into a horse's belly. Parmashwar, who had given the horse to the man as a gift, was terribly offended and therefore punished the whole community by making them rat catchers. The Musahars are mainly landless agricultural labourers who are continuously subjected to discriminations. All the neighbouring villages have electricity with all the basic amenities, but the community still lives in such inhuman conditions. There are no schools and the nearest school is 2km away. The Indian government runs some schemes in order to help the community cope with their condition of extreme poverty. Marginalization and prejudices, however, are still some of the biggest treats to Musahars' living condition betterments. Tikarpara is the only village in Jharkhand consists of Musahar population. Around 20% of the population comprise of Musahar in Tikarpara.

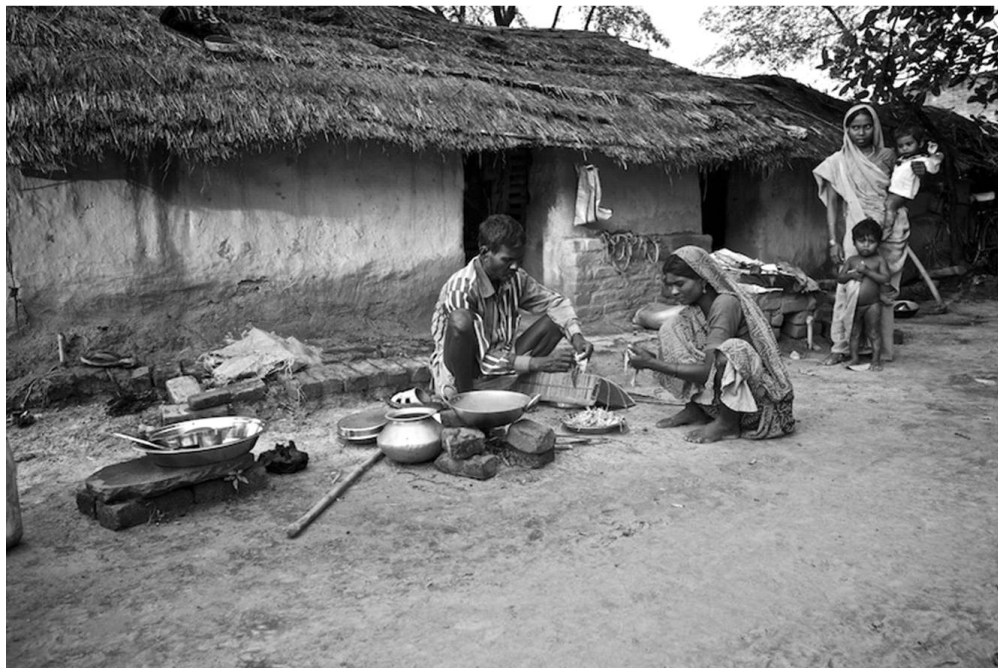


The Status of Adivasi and Backward Caste Migration

Most of the natural resources including minerals are located in tribal areas. Tribals are being alienated from their land and forest due to the ongoing deforestation, hydro-electric power generation, constructing dam, industrial growth and mining activities. The natural resources are being exploited in a way, which leads to a process of gradual displacement and denying the basic right of livelihood to the Adivasis. Massive investment in construction of dams, power plants, industrialization and mining create wealth to the nation and employment opportunities to non tribal people. However, the tribals from the aboriginal place do not get access to employment and now land. The tribals are not landowners but they reside in the forest, especially the Adivasis. Some have fled to different neighboring states in search of livelihood due to Naxal insurgency and land acquisition by Industrialist/Corporatist.

Ever since, Jharkhand has been exploited either environmentally or socio-economically, the status of migrants has become worse than any other states. Tribal migrants are the worst victims of urbanization. Tribal migration is a forced migration.

However, the Scheduled Caste forms the majority of the population. Northern region and region to the railway line mainly consist of Scheduled Tribe population. Within SC/Sts, Ravidas have maximum numbers (35%). The inflow of migrants is more from the Scheduled Tribes and Dalits. The Rajwar, Bhuhiyan and Musahar are from the lowest strata of the society. They live in certain pockets (mainly Tikarpara) and are socially excluded. Mushahar are semi tribals who hunt for reptiles and rats for their food and living. They have no means of livelihood so they migrate else so that they do not have to live in abject conditions. The research is carried in two panchayats of Tikarpar and Lotaniya. It recorded in detail exploring various dimension of economic exploitation vis-à-vis health issues due to over-time subsequently led to impact of health problems on family economies and role responsibilities.



Major Fact Findings



Majority of the population in the two panchayats of Hussainabad Block belongs to Hindu community (97% in Lotaniya and 80 % in Tikarpar) and some are Christians and Muslims. However, there is a community where they are considered as Maha Dalit-The Mushahars in Tikarpar Panchayats. Lotania has significant Muslim population considering the population of tribals. The economic condition of people by categorizing households as per their ration cards of the migrant families as per the survey we can derive that Above Poverty Line (APL) families shows a larger number in Lotania than Tikarpar i.e 35% in Tikarpar and 55% in Lotania. The percentage of Below Poverty Line (BPL) families is more in Tikarpar than in Lotania (48% and 43% respectively). There is a cluster of Antodaya households in Tikarpar (17%) but there number is negligible in Lotania (only 2%). Percentage of families earning less 2000 per month is more in Tikarpar than in Lotania. The range in which maximum number of families belongs in both the panchayat is 4000 – 8000 (34% in Tikarpar and 51% in Lotania). Lotania has nearly 1/3rd of the household earning more than 8000 pm.

Although from the surveys, the data shows that Lotaniya economic conditions are slightly better, but there is a discrepancy while registering for ration cards. The socio-economic condition of the both villages is severe deprivation of Public Distribution System (PDS). The government of India with due respect puts it forward to show a data that most households are above the poverty line, whereas these households have no accessibility of entitlements, although they have different types of ration cards.

Occupation of people differs from community to community; most of them are either construction workers or factory workers. But the Musahar community does manual scavenging or work as daily wage labourers. Female members of the household do not migrate generally, they have no specific source of income, so they will only survive on selling Mohua flowers or extract juice of mohua flowers to the upper caste. It clearly shows that women have greater roles and responsibility that doubles their activities in absence of the male members. In Lotaniya, the data shows that 5% of the sampling population is daily wage labourers and 8% of the respondents are construction workers. Agriculture labourers are high in number which is 25% and the remaining population is either factory workers or small scale business like vendors, hawkers, etc. Agriculture was second highest occupation in both the panchayst (20% in Tikarpar and 25% in Lotania). Other categories including small scale manufacturers constitute a very small number. Jharkhand is still dependent on agrarian economy because land cultivation is quite rich there.

The data clearly indicate that majority of the of the family members are not involved in any kind of economic activity both in Tikarpar as well as Lotania and this implies that they are dependent on the earning through the migration. The economic condition of migrant workers from the Scheduled Caste category is worse than that of Muslim or General population. Among SCs those of Tikarpar are economically weaker than of Lotania. (22% in Tikarpar and 3% in Lotania earn less than 2000 pm) There are only 6% SC migrants in Lotaniya who earn more than Rs. 6000 pm. This clearly indicates their poor condition of the Scheduled Caste in Japla.

The data about the family member who are left behind shows that majority of them are women and children (69% in Lotania and 67% in Tikarpar). Number of males is nearly half of the number of females. The age group to which maximum number of the members belongs is 35+ (45% in Lotania and 47% Tikarpar belongs to this group) and next comes the group 25 – 40 (38% in Lotania and 37% in. Tikarpar). The age group of 18 –

25 which is generally college going age constitute 17% of the members in Lotania and 16% in Tikarpar. None of these young adults go to college. So there is severe need of skill development

The data also shows that nearly half of the members in Lotania are literate but still cannot write. (32% in Lotania and 20% in Tikarpar studied upto 10th which further decreased to 7% and 8% for those who studied upto 12th. Nobody enrolled to college after 12th. Some of them studied till 12th but did not appear for entrance.

The migrants mostly work as unskilled labourers. As per the data this number is more in Lotania than Tikarpar. Skilled labourers constitute a very small number in Tikarpar as compared to Lotania. Other type of work done by the migrants is very small in number in both the panchayats.

If we see the earnings of the migrants the maximum numbers lie in two income band 3000 to 5000 and 5000 – 8000 which constitutes nearly 65% of the total migrants. If we analyze the extremes in terms of earning we see that low earning (less than 3000 pm). On the other hand those earning more than 10000 (high earning) migrants is slightly more in Lotania (15%) than Tikarpar

Data of literacy rate in Lotaniya shows that 45% are literate and have gone to school upto 5th standard, however in Tikarpara the data shows that 68% of respondents have not seen school and are illiterate. The status of education in Tikarpara is worse than that of Lotaniya.

The data about the children (Members Below 18 years of age) and those adults who go to schools and colleges shows that number of females among them is slightly less than male in both the panchayats. Only 2% school/college going members were of more than 18 years of age in Tikarpar and 22% in Lotania. Among the children (below 18 years) majority of them were not even enrolled to school 77% in Tikarpar, while 23% in Tikarpar were enrolled to schools and 17% in Lotania were not enrolled. The data give an indication that educational status of children as well as adults in Lotania Panchayat is slightly better than that of Tikarpar. Majority of the children according to the data go to Government school where they face discrimination. Percentage of Private school is nearly one fifth in both the panchayats.

Children who have enrolled in schools of maximum studied upto fifth standard followed by a handful of children who are enrolled in classes upto 10th, 12th. Percentage of college going student is very low both at graduation and Post graduation level. The finding gives a clear indication that status of higher education in the area is extremely critical with a continuous drop in number of enrollments as they proceed toward higher education and becomes nearly negligible at graduation and post graduation level.

Occupation



Japla is predominantly based on informal employment which has been one of the central features of the labour market in India now. Many migrants have exodus from Jharkhand recently. While the sector contributes around half of the GDP of the county, its dominance in the employment front is such that more than 90% of the total workforce has been engaged in the informal economy. As per the latest estimation of a Sub-committee of the National Commission for Enterprises in the Unorganized Sector (NCEUS), the contribution of unorganized sector to GDP is about 50% (NCEUS 2008)¹.

The geographic mobility of migrant workers to their nearby cities is not a new phenomenon. For instance, Mauhari and Lotaniya have more migrants than Tikarpara. The reason is due to occupational caste groups and accessibility to human capital base and equipped with skills and education. Rural migration in Tikarpara moved people over great distances. Since, Tikarpara is accustomed to its traditional pattern of agricultural labour, in many regions there are longstanding traditions of rural workers who are only specialized in cottage industry. Insofar, owing to globalization, these rural migrants in Tikarpara being employed as bonded labour in urban areas. If we talk about contemporary globalization however, with its tremendously speed of circulation of people, demand for goods, and images has not greatly facilities the rural-urban migration. It highlights that inter-mobility between rural-urban areas is not equally accessible to all migrants and it varies from their employment to regulating their remittances. The rural-urban migrants had a very little growth in the informal sector. But if we happen to scrap out the informal sector then there would be no service providers in the state. The production of employment and urban space needs to be placed in a wider scope of development. Employment growth in unorganized sector has never been recognized by the state. In the table below, the data shows that highest number of migrant workers is construction workers. Right after construction workers, the daily wage labourers also contribute immense growth to industrial sector, followed by factory/agricultural worker in Japla. Tikarpara has a cluster of construction workers and the reason behind is that caste is not imbibed in this occupation.

1. Unorganized Sector in India

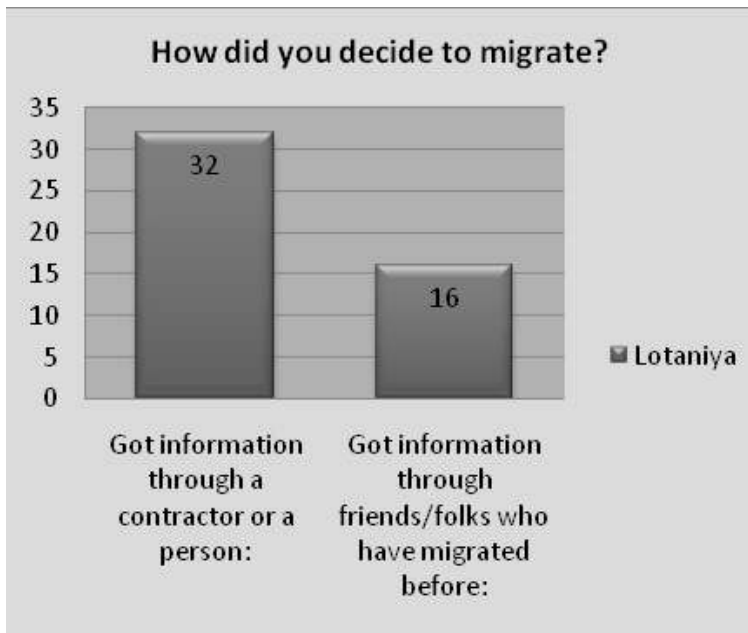
Frequency of Migration



Japla also faces poor human capital base (in terms of education, skill and training) as well as lower mobilization status of the work force further add to the vulnerability and weaken the strength of workers in the informal sector. Thus, in Jharkhand after industrialization, the sector has become a competitive and low cost device to absorb labour, which cannot be absorbed elsewhere, is popular and can be easily exploited. Whereas, any attempt to regulate and bring it into more effective legal and institutional framework is perceived to be impairing the labour absorbing capacity of the sector.

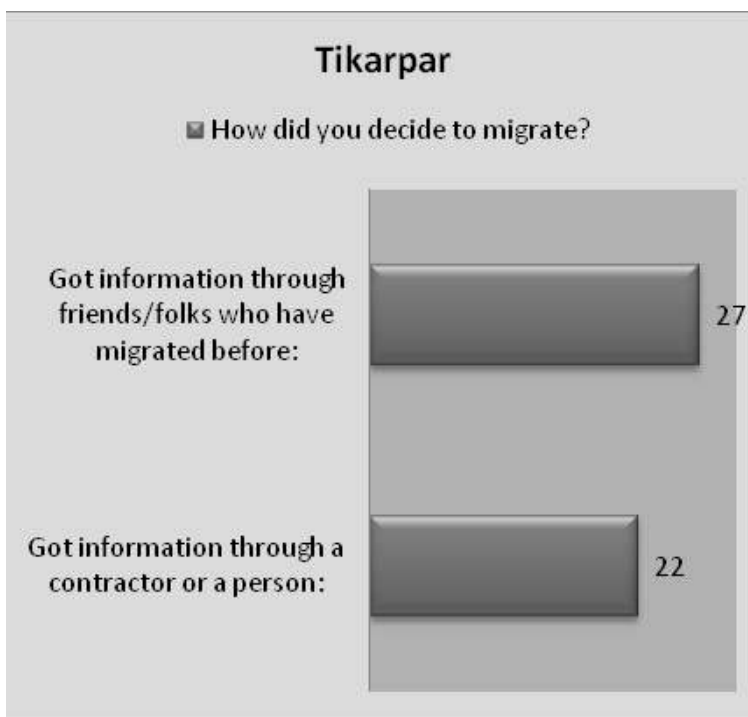
The data shows that the frequency of visiting home for the migrant worker is mostly once or twice in a year if the contract is for six months, however, is maximum of 53% for every month they earn and come back home, but the least is 12% who only get to visit him once in a year during festival or seasonal time. They work throughout the year and then come during auspicious time. Some take leave during summers and only migrate in winters. The number of daily wage laboureres in Lotaniya on the other side is more than Tikarpara. In Lotaniya the frequency of visiting home is more, around eighth to twelve times or every month. It is interesting to observe that there is a stark difference between the frequency of migrants returning home to Tikarpara and Lotaniya respectively. Lotaniya has highest frequency of migrants coming home every month, where as in Tikarpara the vulnerability is seen more among construction workers. Number of migrants with high frequency of visiting their home in Tikarpara is very less. Through our surveys, the data shows that in Tikarpara most them are engaged in construction workers or factory workers because they feel it better to work under contractor or some agents and face the adversity then do manual scavenging. The Musahars are completely outcast in the society so prove their identity and their existence, also to make a living they work over-time so that they can send their children to schools. They cannot even raise their voices to their contractors because they come from a marginalized section and in Tikarpara they are socially excluded, atleast in the labour force the type of work they do is inclusive. So Musahars generally visit home once or twice in a year.

Data Analysis of Lotaniya and Tikarpar Panchayat

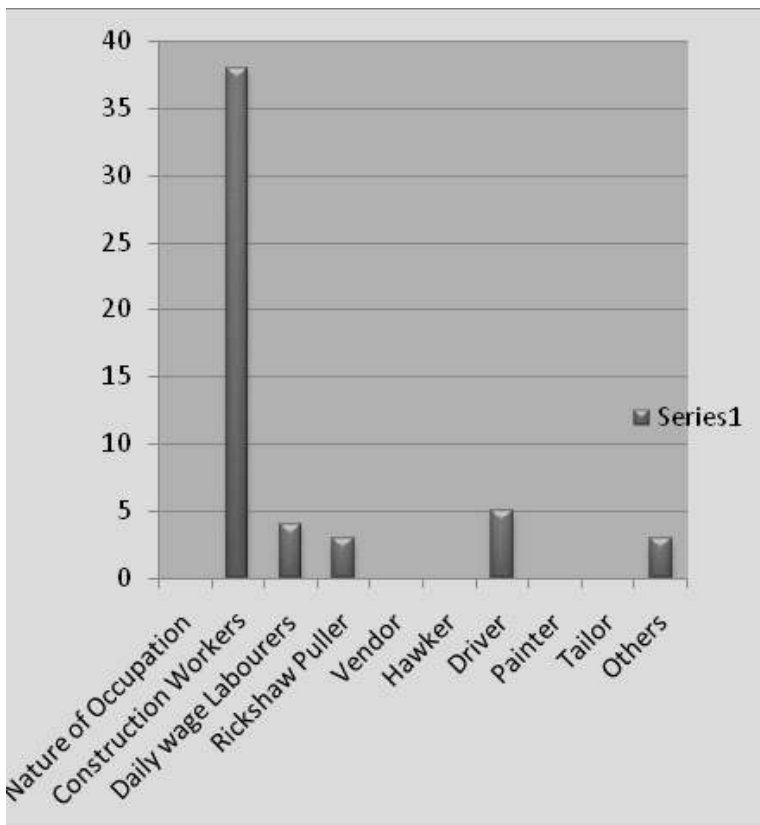
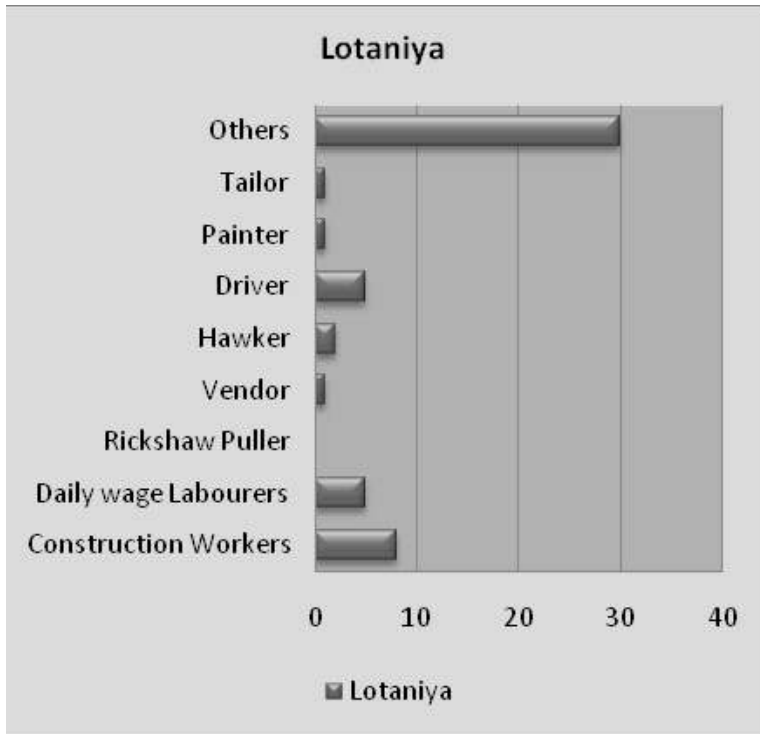


The beginning of a migrant labourer has started off through a contractor. Most of them have gotten information through a contractor at early phase of their migration period. 32% of respondents have intimated through a contractor and then from friends and folks who have migrated earlier. This tradition have been continuing from a long time in Lotaniya. Many of them have a good rapport with their contractors so that their entire community can work in the same construction areas.

While on the other side, in Tikarpar it is exactly opposite to Lotaniya. In Tikarpar, migrant workers have migrated through getting information from their friends and folks. Most of these migrants are Scheduled Caste so instead facing discrimination they decide to migrate along with their friends and folks.



Around 27% have migrated to different places and have intimated with friends and folks, else have already been contacted through contactors or middlemen. The middlemen, agency or contractors have also earned a lot of money in construction areas. The moe they can hire cheap labour, the cost of benefits rises.



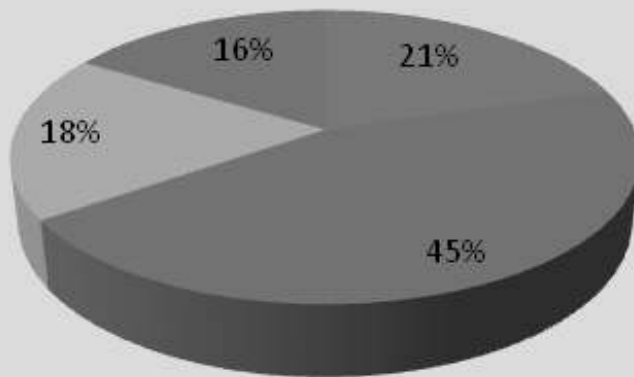
In Lotaniya there are more agriculture farmers or cultivators. There are land owners in the panchayats. The feudal system still exist in Jharkhand. There are contractual farmers too. However, these contractual farmers who cultivate in landowners' land in contract basis. They are also known as bonded farmers. Lotaniya is dependent on agrarian economy and most of them work as farmers.

Followed by seasonal farmers, it is construct workers. Most construction workers are migrant labourers, then comes daily wage labourers with a close range of number with construction workers.

In Tikarpar, it is surprising to see that almost more than half of them are construction workers. One of the issues is that they are forced migrants. The social conditions of migrants are deployed in nature. A large number of young migrants migrate to different places, they are mostly bonded labourers. In the diagram, constructions workers are highest in numbers because most of their friends and family have migrated before and now they have followed the ritual. Then followed by constructions workers, a handful of them are drivers and exploring other new skills where they can sustain themselves.

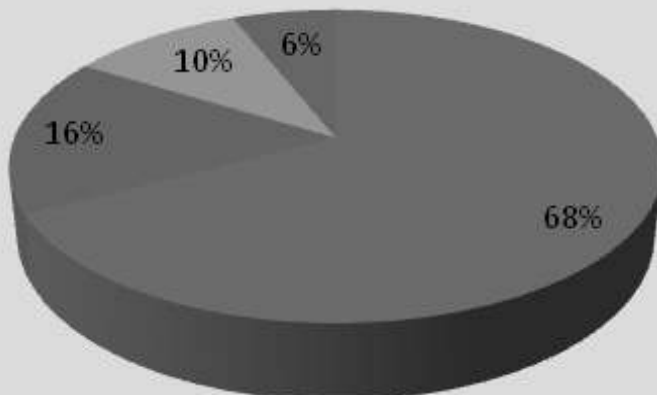
Status of Literacy rate of Migrants in Lotiyana

- Illiterate
- Till 5th Standard
- Till 10th Standard
- Till 12th Standard



Status of Literacy rate of Migrants in Tikarpar

- Illiterate
- Till 5th Standard
- Till 10th Standard
- Till 12th Standard
- Graduate
- Other Qualification

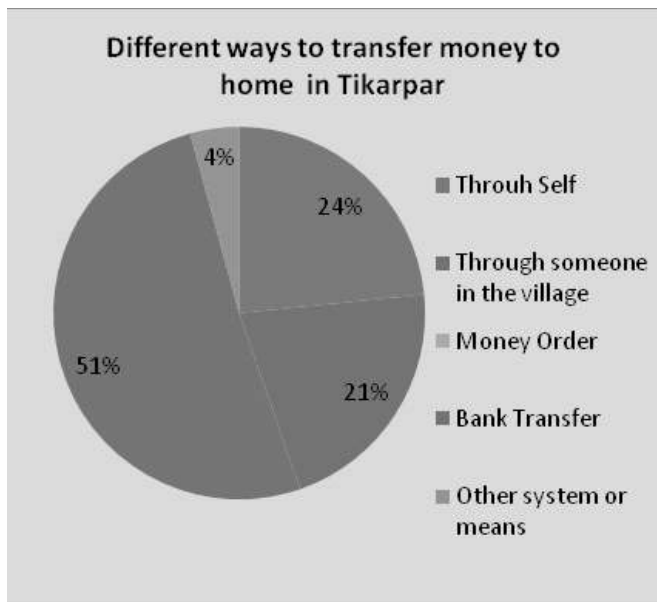
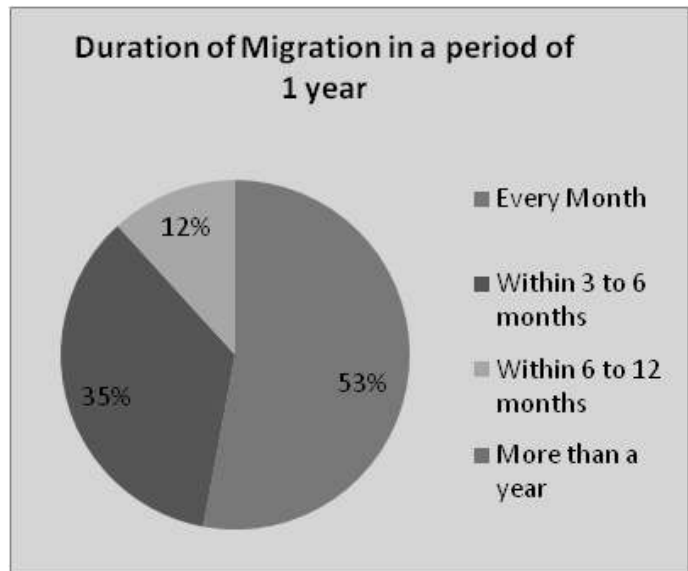
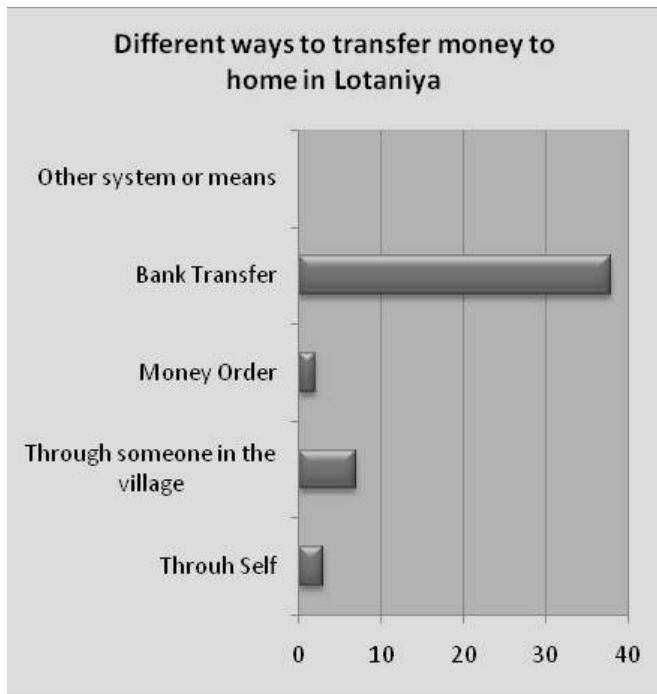


The literacy status has declined gradually after 5th standard. It is observed that in Lotaniya 21% of the respondents are illiterate, 45% went till fifth std, gradually decreased in number.

The education scenario is quite backward in Jharkhand. Most of them are not educated or qualified. Majority of them study till the 5th standard.

In Tikarpar, the data shows that 68% people are uneducated. The percentage declines gradually and only 6% of the population went upto class 12.

Tikarpar has a deplorable situation then Lotaniya.



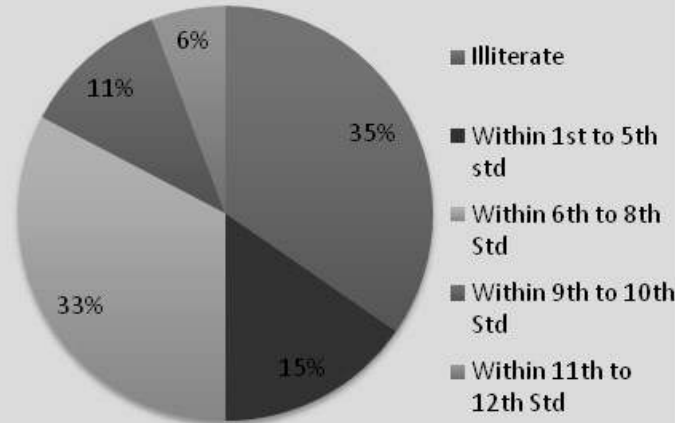
Interesting observation from the data that both Tikarpar and Lotiyana use banks to deliver or transfer money. This implies that they know how to use bank accounts and transfer money. The financial literacy is not backward in terms of banking and other related aspects. It is good to see such an empowerment of people. In Tikarpar 51% people have bank accounts and can transfer money through banks.

The above table explains for both the panchayats where they return every month.

Source of information of migrant workers at Destination End in Tikarpar

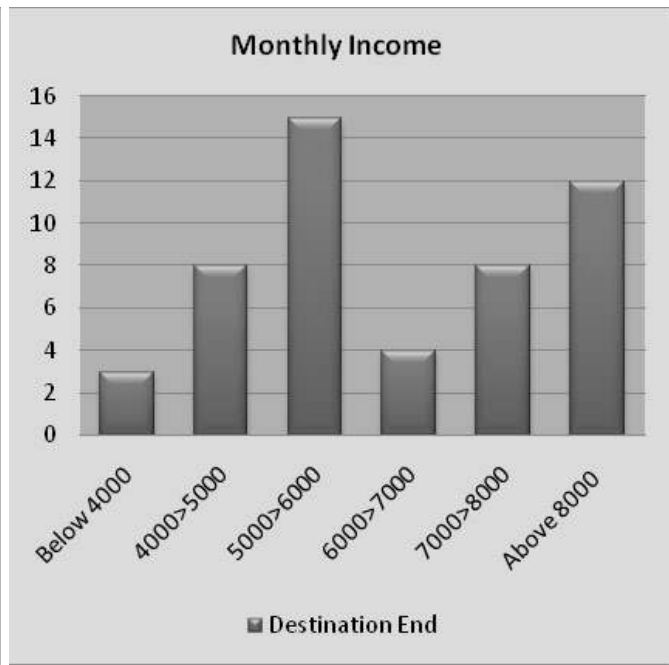
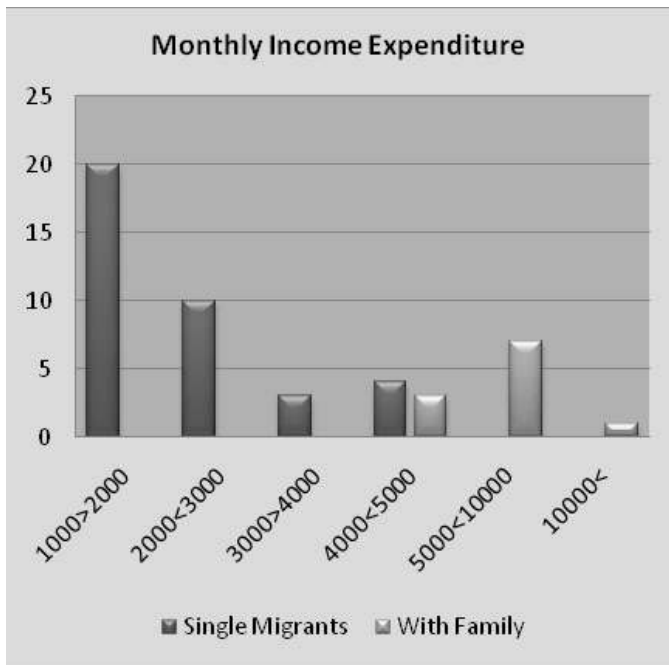


Education Qualification of a Family in Lotaniya

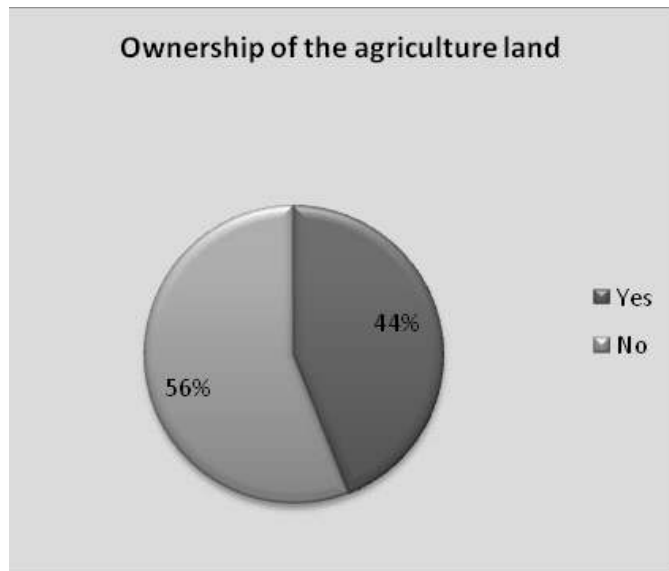
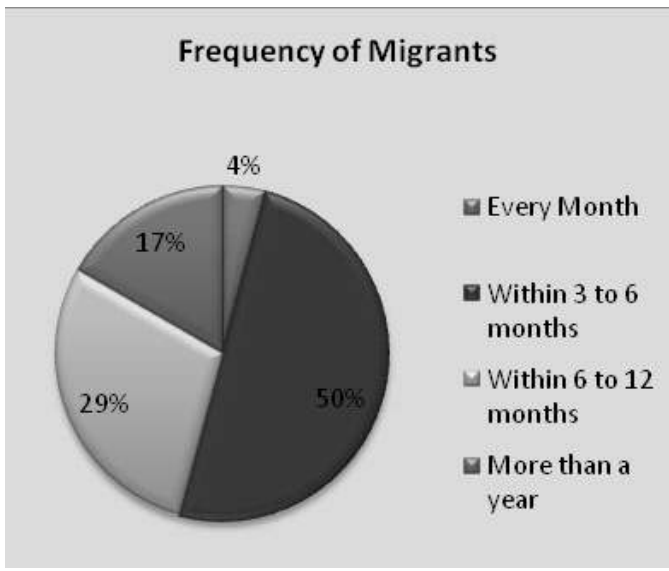


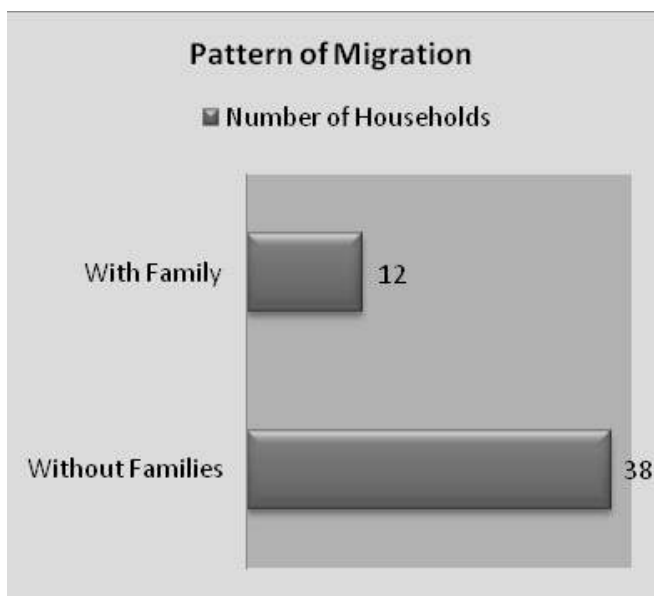
The quality of education as perceived by the migrants was poor. Most of them told that their children never go to school or some could not manage to send their children on regular basis for household chores. There were significant numbers of parents and guardian who never visited the school of the children. Educational Scenario in Tikarpar was relatively bad as compared to Lotania in all parameters (Attendance of child and teacher, Parents visit to school, over all care of the children in school) but surprisingly the people of Tikarpar were more satisfied with the education of their children and service of the school. This clearly indicates lack of knowledge and understanding about the education system. The question is that government school services at village level is unanimously known to be very poor but here their perception is just opposite. Majority of the children go to Government school. Percentage of Private school going school is nearly one fifth in both the panchayats.

Name of revenue village	Primary School	Middle School
Lotaniya	1	1
Tikarpar	1	



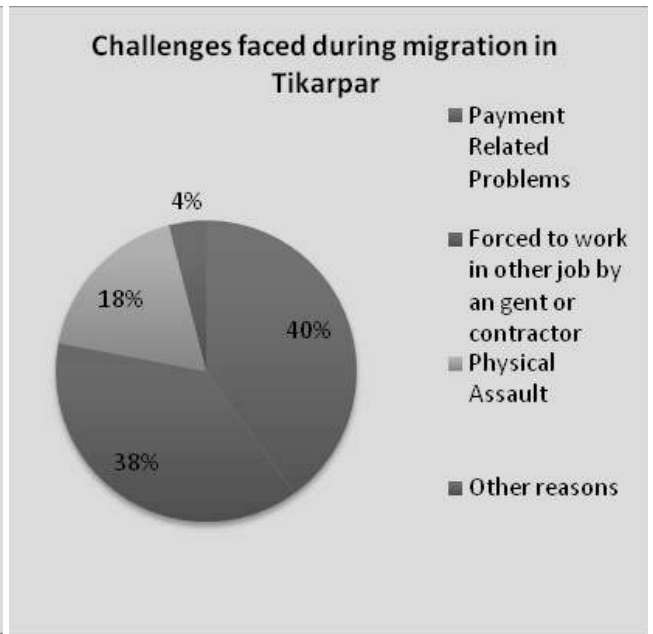
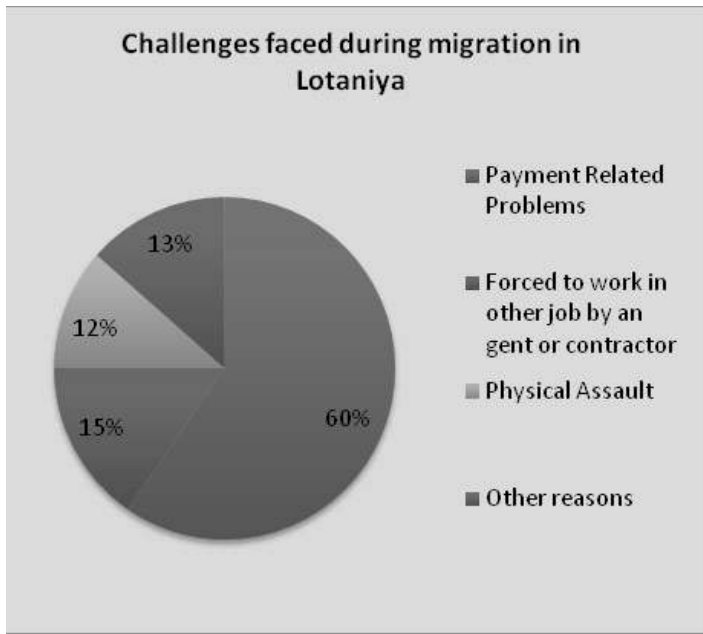
The monthly income in Lotaniya is average of Rs 5000 to 6000. There is no gradual increase or decline. People who work in the fields their income level is within the range of Rs 5000 to Rs 6000. But people who migrate earn slightly more than or above Rs. 8000. Monthly income expenditure is also quite low individually remains within the range of Rs. 1000 to 2000. But it is a stark contrast to see family expenditure. The family expenditure is within the range of Rs. 5000 to Rs.10,000. A handful of them expend above Rs. 10,000. There is a deficit, it is observed that they expend more than their income.



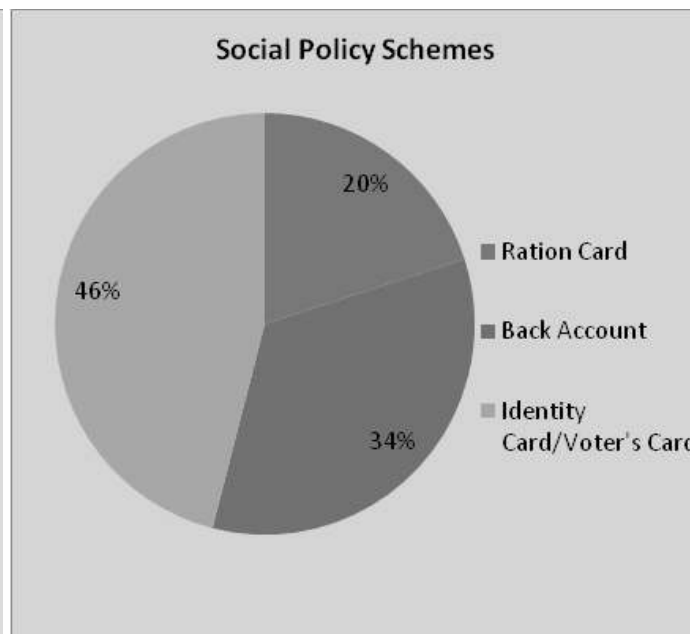
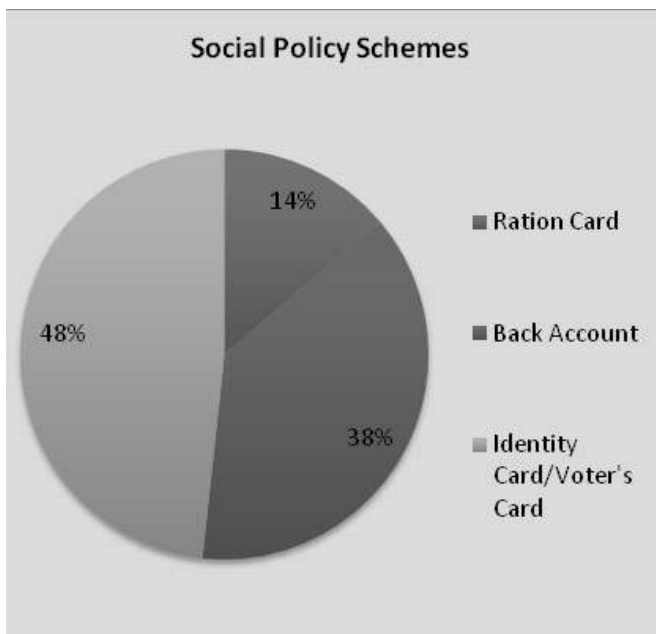


In the first table the data shows that the frequency of visiting home for migrant is mostly three to six months. Number of migrant with high frequency of visiting their original places is very less. From the analysis, the clusters of daily wage labourers are unskilled workers which constitute Mazdoor, loader, headloader, groundmen mostly. In the second table, it is almost observed that 56% are landless farmers. They work in other's land, However, there is a seasonal migrants too.

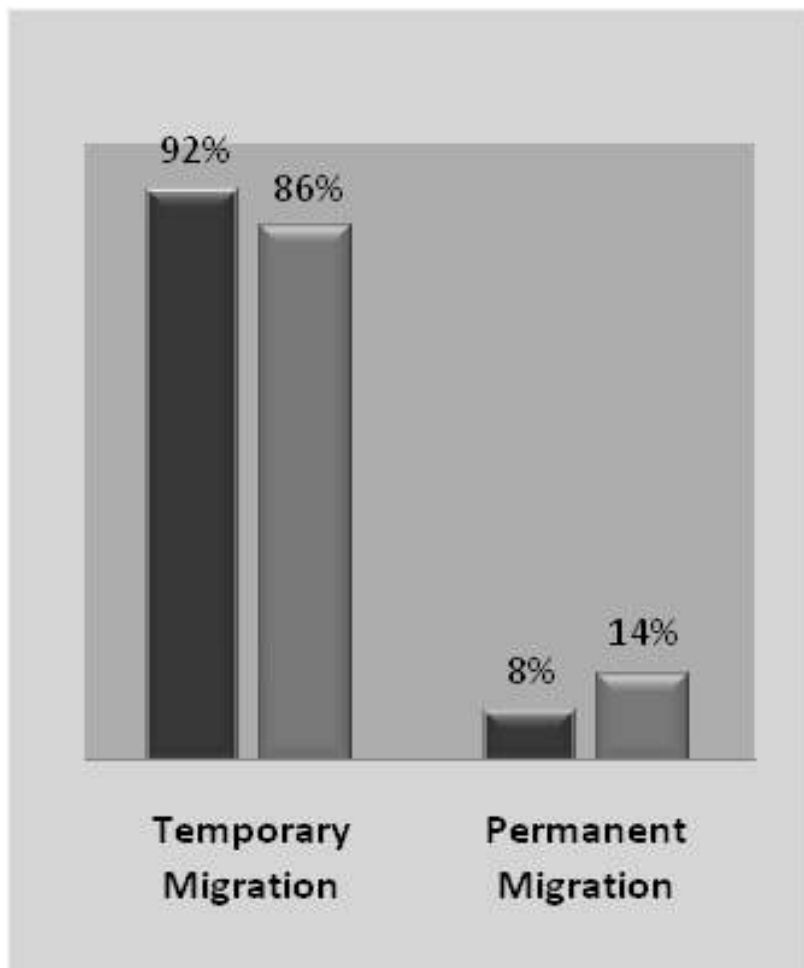
The pattern of migration has not transformed much. Migrants migrate without their families mostly. The monthly saving is extremely low and remains within 100 to 500. The unorganized sector also adds to the economic growth remain unrecognized and unskilled, but the traditional pattern of work is mostly agriculture. Through our surveys it was found that due to inflation and scope of better opportunity in urban areas rural workers prefer to migrate or given a choice, their preferences is getting involved in the unorganized section over agricultural section which is the tradition pattern of work in the history



Almost similar issues and challenges faced by the respondents in both the areas where 40 to 60 percent of them have issues with payments and income by their contractors or agents. A lot of them in Tikarpar were forced to work by their contractor or agents. Around 38% are forced to informal sector. Both Tikarpar and Lotaniya have similar issues in terms of physical assault of workers. The area lacks basic infrastructures ie road, drinking water facilities and drainage system. The allocation of funds to Gram panchayats has not been utilized usefully; government flagship programs like NREGA are being implemented as per 'whim and fancy' of government officials. Community participation in process of planning and decision making is very low, almost negligible. Though the area is near to the capital of the state, there is severe lack of information and unawareness among the rural mass. There is a gap between the panchayats and villagers. The villagers have lack of awareness about their basic entitlements and rights.



An interesting analysis is that the Public Distribution System has been effectively restricted to BPL households. Under the PDS, households are entitled to subsidized commodities in accordance with the type of ration card that they possess. These commodities consist mainly of rice, wheat and edible oil. PDS especially for a migrant household should be universal regardless of what ration card they possess. As the household is already deprived and vulnerable, so PDS should not be restricted to them. Both in Lotaniya and Tikarpara seen to have very little access to PDS, but an interesting analysis has derived that both blocks have maximum consumption and expenditure on food. There is a clear contradiction that even if they are entitled to PDS, migrant households are still consuming food from their own income. Many households do not have access to ration card, yet everyone holds an identity card or voter's card.



The number of migrants that are seasonal are more than the number of permanent migrants. Firstly, migrants working years start from 18 years to 55 years. However, the temporary migrant workers only migrate for a short duration of time and they come back home to work in the fields or contribute to agriculture. These temporary workers are footloose migrants too. They keep changing their location as per their work. Around 92% in Lotaniya and 86% of respondents from Tikarpar are temporary migrants. The remaining are permanent migrants and they have never taken any year break or so.

Permanent migration in the panchayats was very low mostly the people migrated temporarily. This can be an indication of many kinds of issues at the work destination like temporary nature of work, low wages, cost of living, poor living condition etc. All these factors may be responsible for not settling permanently with the family.

Conclusion



If we see the economic condition we can clearly assess their critical situation. Nearly half of the population for the two panchayats if taken together belongs to BPL (Below Poverty Line). Tikarpar in comparison to Lotania has more BPL families. If we analyze the monthly income of the migrant families we can see that for Tikarpar maximum percentage earn between 2000 -4000 and in Lotania maximum percentage lies in 4000 – 8000 range. Those earning more than 8000 in a month have significant percentage in Lotania in comparison with Tikarpar. Keeping in mind the fact that average family size in both the panchayats is 6 to 7 person per family, the earning looks to very low. 14% of the migrant families who earn less than 2000 per month are facing acute poverty crisis. The monthly saving of both the blocks has been very low. Within the range of 500 to 2000 at the maximum is saved.

Caste wise and religion wise division of income substantiate the fact of deprivation and poor condition of lower caste migrant families. The data shows that economic condition of Muslims in Lotania Panchayat is the best among all the classes. Similarly General category population has far better economic condition than those belonging to schedule caste. In panchayat wise comparison Tikarpar stays behind Lotania in terms of the economic status of the migrants.

Burden of family's sustenance and lack of opportunities forces the male members of the family to migrate to far off places in search of livelihood creating an environment of uncertainty, Vulnerability and dependence for those who are left behind.

Permanent migration in the panchayats was very low mostly the people migrated temporarily. This can be an indication of many kinds of issues at the work destination like temporary nature of work, low wages, cost of living, poor living condition etc . All these factors may be responsible for not settling permanently with the family.

Maximum migrants were of age group between 25 to 40 years followed by 40 to 55 years. Minors and those above 55 years constituted a very small percentage. One more striking observation from the data shows that nearly all of them were literate (around 10% were even graduate) number of illiterate migrants in both the panchayats was negligible. This gives a clear indication how their education was adversely effected by poverty and burden to earn and sustain their family. Nearly all got enrolled but could not carry out their higher education.

If we analyze the work that they do we can see that majority of them are unskilled worker followed by skilled manual worker (nearly half of half of the number of unskilled). Migrants in organized sectors holding a permanent job is very rare. These findings can be is pointing finger to the hardship that they are likely face because the plight of unorganized sectors and exploitation of the migrant labourers in India is not a hidden issue. The kind of risk and unfortunate situation that they face is truly a matter of concern.

Now we come to the fact that what they get in return after going through all this. The result shows that Majority of them earn between 3000-5000 followed by 5000-8000. Keeping in mind the cost of living in the cities and number of dependents back at home it sounds to be a tough situation for

them which poses a real threat to their sustainability and a normal healthy living. They are acquired so much by fighting for their basic needs that talking about quality of life seems to be irrelevant.

Migration enables migrants to maintain subsistence in spite of being under very adverse conditions. Its impact could be positive or negative: Positives are associated mainly with their economic status because in absence of any kind of source of income remittances serve as a primary channel of improvement. Negative impact includes, deplorable working conditions, inadequate provision of housing/basic amenities, exploitation and adverse effect on left behind families specially children.

The research into the effects of migration on children's education points to both positive and negative effects, one hand the earning through migration is utilized in children's education parental absence (mostly father) has negative effect on growth and development of the children. Whether the positives migration surpasses the negatives or whether negatives have more effect is a tough question to answer.

Annexure: Glimpses of Migrants' issues

Maheswar is a migrant and has to work over hours because whatever he earns is too little for his living. Either he has to increase his working hours by earning more so that he can send money to home or he has to work for different contractors. Sometimes, it becomes difficult for him to manage at the destination as well as to send money to his family. He needs to earn more than his living wage.

Pravesh felt that since he doesn't own the means of production, for his subsistence, his contractor has paid him less even after he has been working less. The contractor intentionally pays him less so that in the next month he gets remaining of the previous income salary. So, it seems he gets paid for his current work, but never gets paid for over-time.

Munna Lal complains that his due payments are still pending and his contractor tells him that the more he works for his contractor, the secured his job is. Now, Munna works always over-hours /time, but he does not get his daily wage. He is a daily wage labourer, but his contractor refuses to pay him daily.

Rajendra met with a serious accident while working as a construction worker. He did not get any help from the contractor.

He got internal injuries and was not able to recover so he came back home. He went to various places for treatment and spent nearly 4 lakhs for treatment.

Suresh worked in road construction and due to heavy exposure of dust particles he developed TB and came back home for treatment. This resulted in financial crisis. He got treatment from government hospital. But he still has cough problems today, although he is cured now. But his chronic cough gives him a chest pain

Bishwanath is from the Mushahar community, he along with his sons all work at a cement factories. They are oppressed and exploited severly by their contractor. The contractor makes them work over hours and never make their due payment. Even if they ask, then he refuses to pay them their share of income. On the other hand, they have a fear that if they get beaten up by him.

About Sahbhagi Shikshan Kendra

Sahbhagi Shikshan Kendra (SSK), a support organisation and a centre for participatory learning, founded in 1990 at Lucknow with the singular purpose of promoting social change by strengthening the civil society organisation that are engaged in empowering the economically and socially marginalised and setting up democratic governance with proper perspective on gender justice in the state of Uttar Pradesh.

The mission of SSK is to build and strengthen capacities of civil society organisation in order to promote the participation of marginalised communities and women in the process of social change.

SSK's thrust area of intervention is local self-governance both rural and urban with a perspective on gender justice and increased space for marginalised communities in the democratic functioning of institutions of local self-governance. It works directly as well as through its partner organisations in a joint collaborative manner where we learn intensely from each other.

SSK is well known for its over 55 publications on Training, Organisation Development, Panchayati Raj System, Self Help Groups, T.O.T., Micro Planning, NGO Management and various other issues and aspects related to rural development and urban local self-governance. Short duration training courses are organised on these themes for the functionaries of development organisations.

Over a period of 19 years of its existence SSK has come to be recognised as a centre of excellence in capacity building of CSOs working at the grassroots. Its spectrum of initiatives and participatory interventions reaches out to 20 Panchayat Resource Centres and 9 Urban resource centres spread out in 10 districts of Uttar Pradesh. SSK is forever active for the cause of networking and advocacy of concerns related to local self-governance and promotion of social entrepreneurship. SSK has established community level experimentation centres in four regions of UP. Experimentations on interfacing local government institutions with various themes such as social audit, migration, disaster management, girls child education, forest right etc. are being undertaken in those experimentation locations. The learnings from such sites are used for training and policy advocacy at the state level.



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