CHAPTER – I
INTRODUCTION

To study a banyan tree, you not only must know its main stem in its own soil, but must trace the growth of its greatness in the further soil and then you can know the true nature of its vitality. The civilization of India like the banyan tree has shed its beneficent shade away from its own birthplace....... India can live and grow by spreading abroad not the political India, but the ideal India.

- Rabindranath Tagore (Cited in Tinker, 1972: III)

The banyan tree has thrust down roots in soil which is stony, sandy and marshy has somehow drawn sustenance from diverse unpromising conditions. Yet the banyan tree itself has changed, its similarity to the original growth is still there, but it has changed in response to its different environment.

- Tinker (1977)

The word ‘migration’ derives from the Latin ‘migrare’, which means to change one’s residence, but by current definition it means rather to change one’s community. A person who moves from one home to another in the same neighborhood and who, therefore, retains the same social framework, is not deemed a migrant.

Literally, the term ‘migration’ means settlement or shifting of an individual or a group of individuals from one cultural area or physical space to another, more or less permanently. The term has been defined in the New Webster’s Dictionary (1966) as (i) the act or an instance of moving from one country, region or place to settle in another and (ii) the act or instance of moving from one area to another in search of work. These days, the meaning and scope of migration has become more complex and it is felt that mobility in
physical space cannot fulfill the definition of migration. Different scholars have understood the term migration in different ways.

**Paterson**\(^1\) (1958), defines migration as “movement motivated by the individual willingness to risk the unknown of a new home and breaking from a familiar social universe for the state of adventures, achievement of ideals, or to escape a social system from which he has became alienated”.

**Chauhan**\(^2\) (1966), defines migration as “change of residence from one geographical area to another for a certain specified period of time (one year or more).

**Lee**\(^3\) (1966), defines migration broadly as “a permanent or semi-permanent change of residence. No destination is placed upon the distance of the move or upon the voluntary and in voluntary nature of the act and no distinction is made between external and internal migration.

**Caplow**\(^4\) (1975), observes migration, strictly speaking, a change of residence and need not necessary involve any change of occupation, but it is closely associated with occupational shifts of one kind or another.

In the Indian census, the term migration is solely defined by the concepts of place of birth and place of enumeration (Premi: 1989). Accordingly a person born at a place other than the village or town of enumeration is considered as migration. Migration may take the form of out migration or in-migration. Out migration which is also known as emigration may be either internal or international.

**Internal migration** based on the place of birth and the place of census enumeration may roughly be classified into three migration streams:

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Intra-district migration: - Movement of people outside the place of enumeration but within the same district.

Inter-district migration: - Movement of the people outside the district of enumeration but within the same state/union territory, and

Inter-state migration: - Movement of the people to the states, union territories in India, but beyond that of enumeration. Further, based on the rural or urban nature of birth place and the place of enumeration, internal migration in India as classified above can also be classified into four migration streams – rural to rural, rural to urban, urban to rural and urban to urban

The individuals who migrate are not only the part of their immediate urban atmosphere, but they also reflect the social and culture condition of the communities of their origin. So, we can say that there are some kinds of interdependence between the communities of origin and the communities of destination. There are some individual as well as some professional factors which compel the various individuals to migrate from one place to another, these may be economic, domestic, educational etc. These factors do affect the life of any individual who migrates and also the societies or communities of that particular individual’s place of origin and the place of destination, if we want to know something about any social change taking place in any society, we have to take migration into consideration as an important agent of social change. So we can say that the migration is an important process for human being.

Rao, M.S.A. (1981): talks in term of some kind of inter dependence between the locals and the outsiders. He says that the migrants work for the economic and culture development of that particular area in which they

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migrate. In other words we can say that Rao talks in terms of adjustment between the locals and the migrants.

Myron Weiner⁷ (1978): has tried to highlight the problem of cultural assimilation of the migrants as a process of social change. So from all these views, we can conclude that migration involves two processes that are immigration and emigration. The persons who migrate are called immigrants at the place of destination and called emigrants at the place of their origin. Then there are two kinds of migration, one is of temporary kinds and the other is of permanent type.

According to I.L.O.⁸ (International Labour Office): has suggested in its studies that the statistics of temporary migration should cover that person who passes from one country or one place to another for more than a month and not more than a year and on the other hand, the statistics of permanent migration should comprise of those person who move from one place to another for more than a year.

Migration was recorded beginning from the first Census of India conducted in 1881. These data were recorded on the basis of place of birth. However, the first major modification was introduced in 1961 Census by bringing in two additional components viz.; place of birth i.e. village or town and duration of residence (if born elsewhere). Further in 1971, additional information on place of last residence and duration of stay at the place of enumeration were incorporated. Information on reasons for migration was incorporated in 1981 Census.

**Migrants Defined by Place of Birth**

If a person born in the village or town where he/she is being enumerated, the person is not a migrant. However, in case of person born outside the place of enumeration, the enumerators were advised to ascertain if

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there place of birth was a village or town at present. If village it was considered rural and if town it was urban, but, it is possible that at the time of migration the status of the place of birth might be different particularly in those cases of migration.

A person born in other state of India or in any foreign country was recorded accordingly. When a person born on the high seas, it was recorded ‘born at sea’ and no administrative or territorial status was assigned. However, in the case of person born in train, boat or bus or aircraft etc within the country, the administrative and territorial status was determined for them and recorded in relation to the place where the birth has actually occurred.

It is easy to determine the migrants/non migrants status of a person if place of birth is known, but if a person migrates from his or her place of birth and returns at the time of census enumeration, his or her place of birth and place of enumeration will be the same. As a result the person will not be classified as migrant. The census question on place of birth is, therefore, not able to capture the return migrants.

**Migrants Defined by Place of Last Residence**

Last residence at some prior place of last residence is most commonly used as measure to determine the migrant’s status of a person. In some countries, date is also introduced. For example, census of Mozambique collected data on where people were living ‘at the end of the war in 1992’ (Bell, 2003). Several instructions provided in determining place of last residence seem to be anomalous and need revision in order to make data on migrants more meaningful for the formulation and evaluation of various policy and programmes of the government.

In contrast to the census, the national sample survey organization, a wing of Ministry of Statistics and programme implementation, Government of India has been carrying out all India household surveys once in five year in order to know the employment and unemployment situation in the country.
This survey includes a question on migration. The last and the sixth such survey were conducted in July 1999-2000 provided information on internal migration in the country.

However, the differences in defining migrants between the census and National Sample Survey. The concept of Usual Place of Residence is adopted by N.S.S. to define migrants. A usual place of residence is defined as a place (village/town) where the person had stayed continuously for a period of six month or more.

According to National Sample Survey “a migrant is defined if he or she had stayed continuously for at least six months or more in a place (village/town) other than the village/town where he and she were enumerated. The village/town where the person had stayed continuously for at least six months or more prior to moving to the place of enumeration was referred to as the last usual place of residence of that migrated person” (National Sample Survey Organization, 2001). In the definition birth occurred in hospital will not be counted as migrants as baby is unlikely to stay six month and more in the hospital.

**Duration of Residence**

Indian census does not specify any duration of stay, which is necessary to qualify for reckoning the place of last residence. The census instruction says that the circumstances of each case would have to be taken before deciding a person’s last residence. For example, a Government officer who is transferred for a short period must be moving from his or her place of previous posting, which would become his or her place of last residence irrespective of his or her stay in the new job. However, temporary movement like women moving into hospital for delivery, a person moving into a hospital for treatment etc., at a place other than their usual residence will not be considered as the place of last residence. But in case of a child born in hospital will be treated as the place of last residence for the child, not for the mother (Census of India, 1991). As such,
the child will be defined as migrant based on place of last residence, whereas the mother is not.

**Types of Migration**

Mainly two types of migration:

1. **Internal Migration**, i.e. migration within one’s country.
2. **International Migration**, i.e. movement (migration) from one’s country to another.

It is possible to identify three types and four streams of internal migration as follows:

**A. Intra-District Migration**

1) Rural to Urban
2) Urban to Rural
3) Rural to Rural
4) Urban to Urban

**B. Inter-District Migration**

1) Rural to Urban
2) Urban to Rural
3) Rural to Rural
4) Urban to Urban

**C. Inter-State Migration**

1) Rural to Urban
2) Urban to Rural
3) Rural to Rural
4) Urban to Urban

Migration of population within the boundary of a district is defined as intra-district migration but when the movement is outside the district but within the state is known as inter-district migration, when the movement beyond the
state and union territory (UT) but with in the country is known as inter-state migration.

Migration has been an integral part and a very important factor in redistributing population over time and space. India has witnessed the waves of migrants coming to the country from Central and West Asia and also from Southeast Asia. In fact, the history of India is a history of waves of migrants coming and settling one after another in different parts of the country. Similarly, large numbers of people from India too have been migrating to places in search of better opportunities especially to the countries of the Middle-East, Western Europe, America, Australia and East and South East Asia.

**Indian Diaspora**

During colonial period (British period) millions of the indentured labourers were sent to different parts of the world to work as plantation workers. All such migrations were covered under the time-bound contract known as Girmit Act (Indian Emigration Act, 1983). However, the living conditions of these indentured labourers were not better than the slaves. The second wave of migrants ventured out into the neighbouring countries in recent times as professionals, artisans, traders and factory workers, in search of economic opportunities to Thailand, Malaysia, Singapore, Indonesia, Brunei and African countries, etc. and the trend still continues. There was a steady outflow of India’s semi-skilled and skilled labour in the wake of the oil boom in West Asia in the 1970s. There was also some outflow of entrepreneurs, professionals, businessmen to Western Countries. Third wave, of migrant was comprised professionals like doctors, engineers (1960s onwards), software engineers, management consultants, financial experts, media persons (1980s onwards), and others migrated to countries such as USA, Canada, UK, Australia, New Zealand and Germany, etc. These professional enjoy the distinction of being one of highly educated, the highest earning and prospering
groups. After liberalisation, in the 90s education and knowledge–based Indian emigration has made Indian Diaspora one of the most powerful Diasporas in the world. In all these countries, Indian diaspora has been playing an important role in the development of the respective countries.

**Spatial Variation in Migration**

Some states like Maharashtra, Delhi, Gujarat and Haryana attract migrants from other states such as Uttar Pradesh, Bihar, etc. Maharashtra occupied first place in the list with 2.3 million net in-migrants, followed by Delhi, Gujarat and Haryana. On the other hand, Uttar Pradesh (-2.6 million) and Bihar (-1.7 million) were the states, which had the largest number of net out-migrants from the state.

**Causes of Migration**

According to Lee’s (1966): push-pull theory divides factors causing migrations into two groups of factors: Push and pull factors are those factors which either forcefully push people into migration or attract them to an area.

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<tr>
<th>Push factors</th>
<th>Pull Factors</th>
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<td>Not enough jobs</td>
<td>Job opportunities</td>
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<td>Few opportunities</td>
<td>Better living condition</td>
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<td>Primitive condition</td>
<td>Political and religious freedom</td>
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<td>Desertification</td>
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<td>Famine or drought</td>
<td>Enjoyment</td>
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<td>Political fear or persecution</td>
<td>Education</td>
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<td>Poor medical care</td>
<td>Better chances of marrying</td>
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<td>Loss of wealth</td>
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<td>Natural disasters</td>
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Consequences of Migration

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. Consequences can be observed in economic, social, cultural, political and demographic terms.

Economic Consequences

A major benefit for the source region (place of origin) is the remittance sent by migrants. Remittances from the international migrants are one of the major sources of foreign exchange. In 2002, India received US$ 11 billion as remittances from international migrants. Punjab, Kerala and Tamil Nadu receive very significant amount from their international migrants. The amount of remittances sent by the internal migrants is very meager as compared to international migrants, but it plays an important role in the growth of economy of the source area. Remittances are mainly used for food, repayment of debts, treatment, marriages, children’s education, agricultural inputs, construction of houses, etc. For thousands of the poor villages of Bihar, Uttar Pradesh, Orissa, Andhra Pradesh, Himachal Pradesh, etc. remittance works as life blood for their economy. Migration from rural areas of Eastern Uttar Pradesh, Bihar, Madhya Pradesh and Orissa to the rural areas of Punjab, Haryana, and Western Uttar Pradesh accounted for the success of their green revolution strategy for agricultural development.

Besides this, unregulated migration to the metropolitan cities of India has caused overcrowding. Development of slums in industrially developed states such as Maharashtra, Gujarat, Karnataka, Tamil Nadu and Delhi is a negative consequence of unregulated migration within the country.
Demographic Consequences

Migration leads to the redistribution of the population within a 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 effect 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.

Social Consequences

Migrants act as an agent 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 of 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 it also has serious negative consequences 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.

Environmental Consequences

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 slums 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 sewage and management of solid wastes.

Others Consequences

Migration (even excluding the marriage migration) affects the status of women directly or indirectly. In the rural areas, male selective out migration leaving their wives behind puts extra physical as well mental pressure on the
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. 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 regions. Consequently, the existing underdevelopment in the source region gets reinforced.

Migration plays a vital role in the economic activities both at the place of origin as well as at the place of destination. Normally people migrate when they think that the place of destination is more useful to them as compared to the place of origin. Haryana is a fast growing state and being very near to Delhi, rapid industrialization and other economic activities are taking place. Green revolution is also creating an unprecedented demand for labour in agriculture. Migrants in Haryana are mainly engaged in Agriculture, Brick Kiln, Manufacturing Industries, Construction and in selling Fruits and Vegetables. These migrants are from other States. Though there are various studies available on Agriculture, Brick Kiln, Manufacturing and Construction migrant labour. Study on migrant labour in vegetable and fruit market has not been conducted at least in the context of Haryana. In Haryana, Migrant labour is also engaged in vegetable and fruit market and their number is increasing. So the local vegetable sellers have been replaced by migrant labourer. A large number of these kinds of labour are engaged in Rohtak vegetable and fruit market also. Rohtak city is a developing city and attract migrants from other states for better livelihood. So, we wanted to study the migrant’s status (Duration of Stay) and participation in economic activities in vegetable and fruits market in Rohtak city.
REVIEW OF LITERATURE

Though there are various studies available on migration but some of the important studies related to the present study are as follows:

Freeman (1947-75), in his study “Immigrant Labour and Racial Conflict in Industrial Societies” finds out that migrant workers are beneficial to the receiving society only as long as they are unorganized and insecure, as soon as they get organized; they work really as a threat to the host society. Because of these migrants, scarcity of job opportunities, resources etc. take place, which is really a severe cause of tension between the native and the outsiders. This particular study is a comparison of the policy of two countries, that is, France and Britain. The patterns of migratory movements are dissimilar in France and Britain.

In Britain, the Indian are concentrated in professional and scientific services and Pakistan is in the textile industry. While in France, most of the Foreigners are more likely to be doing unskilled labour. Therefore, Freeman observed from his study of British & French experience that the migrants did their best to adjust with the local but only as long as they were dispersed and unorganized. Therefore, we can say that the author has observed both cohesive as well as coercive kinds of relationship between the local and the outsiders.

Sjaastad (1962), in his research paper “The Costs and Returns of Human Migration”, also known as “Human Capital Theory”, treats the decision to migrate as an investment decision involving an individual's expected costs and non-monetary components of explaining the phenomenon of rural to urban migration. According to him, “the probability of migration is directly related to the cost of relocation. Though the human investment theory recognizes the effect of individual characteristics of migration, it fails to explain why rural to urban migration continues in spite of increasing unemployment in the urban areas”.
Sexena (1967), in his book “Rural-Urban Migration in India: Causes and Consequences”, noted that emigration involves three conditions of place, purpose and duration of stay. The place of destination should be an industrial and urban centre, the purpose is the earning of a livelihood and the duration of stay is the living period at the place of destination. These causes justify that the migrants are pushed to, and not pulled by the cities. So, the author has mainly stressed on the cause and consequences of migration, which may be very important for the relationships between the locals and outsiders in Gorakhpur city of eastern Uttar Pradesh.

Lewadowski (1970), in his study “Migration and Ethnicity in Urban India: Kerala Migrants in the City of Madras”, has used a great variety of source material such as oral history, case study, social survey, interview, questionnaire the new techniques of quantitative analysis for the purpose of her research in the field of Madras City in Tamil Nadu, where Kerala migrants reside. The author has taken one particular community, that is, Malayalam speaking people of Kerala. She noted that migrants are primarily from the white collar middle class segment of the society who leaves their native land in search of employment. The author’s main stress is on the individual migrant and the elements that define his identity as a member of an ethnic group and then the relation and interaction with other ethnic groups in that particular city. There are new forms of social interaction idea to violence in Assam, Bihar, Andhra Pradesh and Maharashtra. The native started fighting for their right which had been snatched away by the outsiders.

So, one of the main purposes of the author is to show how at different period, the receiving city presents a different environment. She observed that technological change, government policies, population growth etc., have an impact on the urban scene, by not only the migrants but the city is also undergoing some changes or the other hand. In all, we can say that the author observed that the relations between the locals and migrants, that is, Kerala
migrants and Tamils in Madras were hostile at times and also assimilating during some other period of time. In other words, time and environment play a very important role in defining the migratory movements and their consequences.

**Ginsberg (1971),** in his study “Rural –Urban Migration and Social Network (the Israel Case)”, found various causes of migration from rural area to urban. According to him new comers to cities are far from being isolated than other. The Israel case is different from other countries. He observed that the distance between rural and urban settlement is small. The rural population is quite similar in its background to the urban population and Ginsberg does not find the socio-economic gap between the rural and urban sector as in developing countries. He notices that relatives play an important role in migration process. He found 64.3% of the migrants have relation and 58.5% have friends in urban areas. He noted that two third of the ex-villagers have relative at new place of residence and choose their specific location for their settlement.

**Singh (1978),** in his work “Rural-Urban Migration of Women among the Urban Poor in India: Causes and Consequences” focuses on the causes and consequences of rural-urban migration for women among the urban poor in India. He found that most women migrate for marriage or as dependents. It was suggested that the motivation for their migration are far more complex. The fact is that rural woman from regions such as U.P., Bihar and Orissa are more likely not to migrate to cities than to migrate when their husbands leave the village. It was suggested that cultural value such as the concept of purdha affect the villager’s perceptions of the city differently than in the less purdha-ridden regions of central and south India. Another important factor, at least among the urban poor, appears to be the women’s traditional economic role in the family and the likelihood of her being able to adapt her skills to the urban situation. Among the slum dwellers there were similar patterns of work force
participation between the rural and urban setting, including especially high employment rates for middle aged women. This indicates that traditional values and motivation regarding women’s employment are carried over the urban situation and thus play a part in shaping the consequences of migration for women who accompany their husbands to the city. Education levels and work force participation rate of migrants reveal that the majority of female workers are illiterate and there are practically no jobs pursued by women at all between those which require no education. The consequences of the urban occupational structure were thus found to be particularly limiting for the rural women migrants to the slums. Since the vast majorities are illiterate and they can realistically perceive few economic advantages to educate their daughters or in becoming literate themselves. Therefore, adult male rates of literacy gained without formal schooling are consistently and significantly higher than female rates, and the daughters of migrants have much lower rates of school enrollment and levels of attainment than their sons. The continuing practices of marrying daughters by puberty or shortly after among poor rural migrants largely excludes the possibility of daughters attaining a level of education which would open up well-paid jobs to them in the modern sector. Rural migrants tend to leave the older generation behind in the village, and they live in predominantly nuclear families in the city. This mean that the domestic and child care responsibilities that fall on the shoulders of the women and their daughters are heavier than they would be in the village where elder women in the family and kin group would help with many of these responsibilities. Since the employment rate of women in slums is significantly higher than those of middle and upper class women in the city, and their work is more regular than the seasonal agricultural work they usually do in the village that means the domestic responsibilities of daughters are likely to be far more demanding in the city than in the village. This is another factor which limits a daughter’s chances for education. While women in the slums have significantly higher
employment rates than women in the urban population as a whole, they earn only about half of men in the slums. Per unit of time worked, and their chances for occupational or income mobility are highly limited. Slum clearance programmes such as the one executed in Delhi may reduce their employment prospects still further and affect women’s employment more than men’s social and cultural influences of women’s employment include the adaptability of traditional skills to the urban market. The concepts of ritual pollution are associated with both traditional caste occupation and their occupation in the city. The concept of purdah and the preference for women to work in teams or for other women (i.e. a bias against working independently, expect within the home and preference for work in or near their place of residence), limitations on the acceptable range of occupations women from a particular caste may pursue, and the recruitment mechanisms of the unorganized sector which depend heavily on social networks based on kinship, caste and region. The critical need for women to work is brought out by the low average per capita income and the low dependency-earner ratios among slum dwellers compared with the urban population as a whole. Economic factors appear to be a motivation for migration.

Kasturi (1981), in her study “Poverty, Migration, and Women’s Status” highlight the migrants’ conditions of life in the rural and urban environment and relationships between caste and urban adjustment, poverty and migration, migration and women’s status. He drew these findings from the two major Tamil caste groups. One group was composed of Pallans, untouchable landless labourers from Salem district and the other group comprised of Devanga weavers from Chinnalapati. He found that when the migrants first came, they settled in caste clusters in squatter settlements. In 1976, they (Migrants) resettled in colonies on the urban periphery far away from their workplaces. This has caused them great hardship. They live in jhuggis or kutcha house set in insanitary environments. Urban facilities have been provided in the
resettlement colonies but fall very short of the needs of slum dwellers. Further analysis she found that for the migrants there has been no occupational continuity. They entered the lower levels of the urban occupational structure with the aid of caste, village and kinship networks. This has resulted in their capturing certain segments of the labour market within particular occupations so that it is possible to relate them as a group with specific occupations. Their urban activity patterns are influenced primarily by their caste, traditions and perceptions. This phenomenon can be observed more strikingly in the caste of male employment rather than female employment patterns. He further analysed that occupational mobility after migration has been horizontal not vertical for the migrants women. The value of education has been realized and migrants send their sons to school. Girl’s chances of going to school are highly restricted since they are either trapped in housework and childcare or are out at work in domestic services to augment family income. While Pallan males have been trying hard to move into secure occupations, Devangas have made no headway at all. Women confined in the main to domestic service, have no other prospect in the labour market and cannot hope for mobility. Pallans have become upwardly mobile on the social and ritual levels as well. As a result of migration they have ceased to be “untouchable” whereas Devangas consider themselves to be downwardly mobile. In spite of moving out of their regional caste system, Devangas continue to cling to the values and criteria relating to status which ruled their lives at the place of destination.

The author further highlights to income and poverty of the migrants. Single women households’ head were in greater ease in the city as they are economically independent as a result of migration. Most of the women go to work if they are able-bodied. Their working hours leave them with little time to attend to housework and domestic responsibilities. Family life has deteriorated as a result of migration and women’s work has doubled. In housework, they receive little help from men. Girls bear the brunt of housework and childcare.
Children who do not go to school and are growing up without parent’s supervision. Male-female relationships within the family context have on the surface, continued to be the same as in the village. Decision-making is joint in most areas but in matters relating to major purchases involving large sums of money men have superior rights. If women are competent as many Devanga women are, they exercise wider powers within the domestic context. Their major problems are living conditions, occupations as domestic servants, poverty, overwork, lack of proper housing etc., but little mention was made of male dominance.

**Mehta (1984)**, in his article “Behavioral Aspects of Rural- Urban Migration” selected Ahmadabad as the urban area to examine the behavioral aspects of immigration. He found that nearly 21 percent of the non-migrants were in the age-group of 15-24, had higher educational levels and were from the agriculture labour group or were students. The reasons for their decision were categorized as restrictive or non-restrictive on the basis of their effect on the livelihood of migration. Out-migrants from the surveyed villages to Ahmadabad were predominantly from the upper caste group, but even the lower castes were well represented. Most migrants had been able to obtain employment in the city immediately on arrival. Nearly 60 percent of the migrants to Ahmadabad were able to get a permanent job. In terms of the employment sectors, textile industries were predominant, as nearly 40 percent of the migrants were employed in the textile mills. Over the years of their stay in the city, there was little job mobility amongst the migrants. Correspondingly, there has been only a marginal increase in their real income in the urban area.

**Premi (1984)**, in his study “Internal Migration in India 1961-81” has tried to see the pattern of internal migration during the 1960s and 1970s. He has analysed that urban growth into its components to discern the contribution of natural increase, net rural to urban migration and of the emergence of new towns and the extension of the municipal boundaries of existing cities and
towns. An analysis of the reasons for migration based on data collected in the 1981 census which were based on four migration streams, namely rural to rural, rural to urban, urban to urban and urban to rural and by intra-district, inter-district and interstate movement from last residence, found that male migrants from rural to urban areas and urban to urban employment were the most important basis of migration. About one-third of the male migrants move along with the principal bread-winner. Education accounted only for about 3 to 8 percent of migration, according to migration streams, it being the highest in the rural to urban migration stream, as indeed it should be about one-fifth of male migration to urban areas was for other reasons. But for rural areas, the proportion was above one-third. Among women, as one would expect, marriage was the most important reasons for migration. In fact, in the rural to rural migration streams four-fifths (81.7%) of female, migrated for marriage purpose alone. Although marriage remained the most important reason for migration among female migrants to urban area, association migration accounted for almost one-third. Employment and higher education together accounted for only about 7 per cent of female migrants to urban areas.

When reason for migration were analysed by duration of residence at the place of enumeration, one may safely assume that short duration migration i.e. less than one year and 0-4 year, reflects more truly the exact reason for migration. Among male, employment accounted for three tenths to one-third of total migration. Similarly, associational migration was about three tenths, being slightly less among current migration and a little higher among intercessional migrant. It is noteworthy that, among current migrants, education as a reason for migration accounted only for 5.5 percent of total migrants, but this proportion shot up to 98 percent for those who moved to the place of enumeration during the past five years but declined somewhat among intercessional migrants. The proportion of those who migrated from one place to another on account of marriage increased with time. In contrast, the
proportion of those who did not have any specified reasons among current migrations declined sharply with longer duration at the place of enumeration. Although employment as a reason for migration accounted for only 1.9 percent of female lifetime migrants, it accounted for 6.8 percent of current migrants. This proportion however declined with the passage of time. In contrast, the proportion of migrants due to marriage consistently increased with time.

**Ravenstein (1885)**, According to his “Law of Migration”, migrants move from area of low opportunity to areas of high opportunity. The choice of destination is regulated by distance with migrants tending to move to nearby places. He further observed that urban residents are less migratory than rural ones and that incidence of migration increases with growth in the means of transport and communication and is positively related to the expansion of trade and industry.

**Singh (1986)**, in his study “Patterns of Inter and Intra-State Migration” the main purpose of his study is to offer an overview of migration patterns in India with special reference to Bihar, West Bengal and Kerala. He fined out that the volume of inter-state migration constitutes to a still smaller proportion than intra-state migration. Nearly 96 percent of the people in this country are found to inhabit the province of their birth. Low level of literacy, lack of adequate transportation and communication, agricultural occupations, slow industrialization, linguistic and cultural diversity are some of the important reasons for the lower level of inter-state mobility. A lesser proportion than that of outflow has come primarily from the neighboring states. The relative economic deprivation, ensuing from a slower rate of growth in trade, commerce and industries in Bihar and Kerala, largely accounts for a heavy out-migration from these states to other parts of the country. In the case of Kerala, besides the lack of opportunities in the state, a higher level of literacy also partly explains a heavy out-migration from the state. Since migration to West Bengal was mainly due to economic reasons, in-migration was mostly urban
ward and highly masculine. Rural to rural migration, in terms of volume, is the most important stream of migration in all three states. Since the vast majority of people still reside in villages and the growth of the urban and industrial economic is not rapid, predominance of rural to rural migration is not unusual. Rural to urban migration contributes less than one-fourth of the total urban population of India. Naturally increase, resulting from rapid decline in mortality coinciding with slow decline in fertility, plays a more important role than other factors of urbanization. However, female migration in all three states uniformly indicates that females are more migratory than males. Marriage is probably the single most important factor to account for this uniformity.

Sangwan (1987), in his research “Rural-Urban Migration Study in Rohtak City of Haryana” noted that a major cause of migration was the opportunity of employment in urban areas. The other important causes were small land holding, children’s education followed by family tensions and economic benefits. It was also noticed that the people who came from joint families, the causes of migration were small land holding and their jobs. Whereas for people who come from nuclear families and less education, the causes were not the service but economic benefit, family tension and small business etc. On the other hand for educated people service was the main reason. Regarding the distance of the migration, people who came from less distance, for them, factors like services, small land holding, and education of the children and family tension were important.

Mehta (1988), in his paper “Migration as a Phenomena and Process of Population Change” found that migration decisions in that context may be viewed apart from that of individual nature to those also influenced by the family structure and function. Whether migration is in response to employment opportunities, better wages or higher income. It is a well known fact that the basic motivation for migration is economic. This is reflected in characteristics of the migrants, mostly young adults seeking entry into labour market and
educated persons who view better life chances, however poor they may be in the city than in the village. The relative poverty on employment and shanty living conditions which most of the migrants face in the city are however difficult to be explained in term of economic motivation. This necessitates examining the structural and cultural determinants of migration on the one hand and that of adaptations of migrants to new urban setting on the other hand, especially with regarded to residential patterns, social services such as health, population control and education and occupational adjustments. However with regard to internal migration, land as a seasonal resource has been considered as an important determinant of migration. Population pressure on land has been identified as an important “push” factor. Many migrants, especially those of low status, are those who are marginal farmers or landless labourers. It is also reported that wide gulf between the rich and the poor in land ownership, has been responsible for lower per capita and consequently it has affected migrations. As such, regions with higher economic growth rates are likely to have a large number of in-migrants from regions of low economic growth. However, the decreased availability of land can perhaps be offset by investing in technology and thereby reducing population pressure on land. This may result in halting migration.

He further observed that the technical change if it results in providing more employment opportunities than in displacing labour, would surely promote migration. It is also reported that with an increased rural participation rate, the rural-urban income ratio improves. This may result in curbing migration and consequently checking of the urbanization process. Gaur and Nopalis (1962) noted that rural poverty and increase in family size as the main factor of moving out from eastern U.P. villages to their urban destinations. Padki (1964) study at the village level of older migrants having returned to the village from Bombay and the younger ones aspiring to move out to the metropolis indicates that inadequate family occupation in the former case and
assured jobs in Bombay in the latter case were the main reasons followed by their preference to work in the metropolis. By and large, out migration studies have emphasized the role of “push” factors and in-migration studies, “pull” factors. But it depends upon the place where the study is done as perceptions of people, are strongly influenced by the place of residence. Social conflicts, religious outbursts and movements, violence, wars, pestilence, epidemic, caste conflicts, political and ideological differences, and climatic unsuitability are some of the main non-economic determinants of migration.

Bhatia (1989), his study “Remittances by Rural Out-Migrants: A Case Study of Six Villages in Patiala District”, is based on a rural household Survey carried out in six villages of Patiala district. He found that while 90 percent of head of the household who out-migrated sent remittances, more than two thirds of those classified as parents did so. The proportion of children and brother/sister categories in this regard is 71.21 percent and 57.89 percent respectively. Insofar as the marital status of out-migrants who sent remittances is concerned, this percent is higher among the married out-migrants (75.32 percent) than among the unmarred out-migrants (39.38 percent). The proportion of widow/widower/separated out-migrants who sent remittances is very small (16.67 percent). Migration take place both from within and outside the state. The propensity to send remittances is higher among the migrants who migrated outside the state (77.78 percent) than among those who migrated within the state (63.64 percent) this implies that distance as a variable has a favorable effect on remittances; this fact may be due to the comparatively high initial cost of migration associated with distant migration. A greater indebtedness to persons at the origin (parents, other relatives, etc.) who might have financed the initial cost of migration may be another reason for a positive association between distance and migration. Further, the proportion of sending remittances is larger in the case of the migrants who migrated to the urban areas (70.79 percent) than in case of those who migrated to the rural areas
(59.91 percent). As far as education is concerned, it seems to have a definite effect on the remittances and indicate that in case of those who are graduates and above, the proportion tends to decline. On further scrutiny of the data, it was found that 80 percent of the out-migrants who are at least graduates lived with their families at the place of destination. Thus they appear to have settled at the place of destination and consequently they are left with rather little money to remit to their native places. The position is somewhat different with respect to caste. There is greater inclination to send remittances among artisans (76 percent) than among high and low castes (65.28 percent and 66.67 percent respectively). Since most of the occupations opted by artisans in rural areas have disappeared over the time, the households belonging to this group mainly remain poor and in economic hierarchy they mostly fall in the low income categories. In order to meet the current consumption expenditure, such households are relatively in greater need of extra income. It may be seen from the data on yearly sending remittances which goes up with the stay of the out-migrants in the city. A small percentage of remittances from recent migrants show that in the initial years they have to incur expenditure of non-recurring nature which does not leave them with much saving for sending money. But gradually, as they feel settled and reach a certain level of income, they begin to remit. Of those who remit more than 50 percent remitted during the last quarter and 40 percent during the previous nine month for which information was collected. It takes about 2 to 3 years for the out-migrants to feel settled and start sending remittances.

A perusal of the data on the type of migrant household and the proportion of those who sent remittance (during 1982-83 years), brings to light that the proportion of remitters rises with the duration of stay. It may be seen from the data that more than four-fifths of the household receiving remittances spent them on “food and clothing” and nearly one-third on “consumer durables”. Ceremonies accounted for 29.49 percent of the households and
children’s education 24.35 percent. Only a small proportion of households (10.26 percent) used remittances for productive purpose, mostly for the purchase of agricultural land, farm equipment and inputs such as seeds, fertilizers, and pesticide. Six households also used remittances to meet medical expenses.

Goldscheider (1992), in his study “Migration, Population Structure and Redistribution Policies”, concluded that often underlying development are major population movements from agricultural to urban area and to place of new economic opportunities that expose migrant to new economic-political configuration accompanying these population shifts. Migration connects old and new areas, areas of economic growth and decline, migrants themselves become links between place of origin and destination in areas of cultural, social, political and economic field. At the same time, migration reflects the economic inequality among areas and unequal distribution of resources within a population. Over time and between generations, migration may lead to a more equal distribution of resources among persons and places. The challenge of the scientific analysis of migration is to study how processes of development and distribution are likely to help population movements, what determines changes in mobility and variation among groups over time, and how these translate into institutional support and community contexts and become expressed at individual and family levels.

Chakrapani and Kumar (1994), in their article “Migration Pattern and Occupational Change”, has studied Mahbubnagar district of Andhra Pradesh. Mahbubanagar district is divided into four revenue divisions, Nagarkurnool, Mahbubnagar, Narayanpet and Gadwal comprising 64 mandals. One mandal from each of these four divisions (Bijenepally from Nagarkurnool division, and Wanaparthy from Mahbubnagar division, Makthal from Narayanpat division and Wanaparthy from Gadwal division). A large number of families are believed to be migrating from these mandals. He found that except in
Kaiwakurthy mandal, the average increase in income for migrants is around 80 percent, whereas migrants of Kalwakurthy earn 109 percent more than what they were earning before migration. Compare the average monthly income of migrants; migrants from Kalwakurthy earn Rs. 518 per month which is about 25 percent more than the earnings of their counterparts in other mandals. By and large, it may be concluded that migration to urban sectors has resulted in a substantial increase of income for these migrants. On further analysis he observed that 69.4 percent of the total migrants have migrated due to lack of sufficient work. Except in Kalwakurthy mandal, around 70 percent of the migrants in Bijenepally and Wanaparthy and 60 percent in Makthal mandal have stated lack of work as the main reason for migration. In Bijenepally and Wanaparthy mandals, on average, agriculture work is available only for three to four months in a year, particularly during the rainy season. Hence, for the rest of the year, the majority of agricultural labourers are forced to migrate to cities. In the case of Kalwakurthy, however, this is not the main reason, because this mandal has better irrigational facilities compared to other three mandals. Further, compared to other mandals a high percentage of the migrants from this mandal are educated (45 percent) and earn higher incomes. This is evident from the response where 16.3 percent of Kalwakurthy migrants have stated that they have gone out to earn more income, whereas in other mandals the percentage of migrants who stated this reason is very low. About 7.8 percent of the total migrants stated that low wages are the main reason for their migration. Due to chronic drought, agriculture operations are at a low level in this district and as there is not much of demand for agricultural labour, the wage rate in these areas are very low much is below the official wage rate. Apart from these, some of the other reasons migrants have stated are, inadequate land (8.4 percent) and lack of irrigational facilities (1.1 percent). Migrants who have given these reasons belong to marginal and small farmer categories whose average land holding size is 1.5 acres and average family size
is six persons. With agriculture as the prime occupation and high family size, the income from land is not adequate to maintain their families. So migrations become inevitable for these people to supplement their family incomes. About 10 percent of the respondents have given multiple reasons like ‘no work’ and ‘low wages’, ‘inadequate land’ and ‘lack of irrigation facilities’ and so on.

On further analysis he found that comparison of occupations pursued at the place of origin and the place of destination indicate the shift in occupational structure and pattern. In general, rural-urban migration leads to occupational change and it is generally observed that shift in occupational structure will be from the primary sector to the secondary sector, which sometimes involves the acquisition of new skills for survival. Out of the total migrants, 47.1 percent have changed their occupations, while 52.9 percent have not changed their occupations at the place of destination. In other words, 52.9 percent continued to peruse the same occupation as in the place of origin and 47.1 percent at different occupation. Among those who have changed their occupation 96.2 percent have shifted to non-agricultural labour from other occupations, irrespective of their previous occupation, 89.3 percent of the migrants are now engaged in non-agricultural activities especially in construction works at their place of migration, the percentage of people engaged in other activities is found to be negligible. The urban economy with its secondary and tertiary sector naturally provides employment in the non-agricultural sector only, a high percentage of migrants work as non-agricultural labour.

Mitra (1994), in his book “Urbanisation Slums Informal Sector Employment and Poverty: An Exploratory Study”, noted that the scheduled castes being mainly located in the lower income brackets, have little access to formal education and skill acquisition. As majority of the skilled jobs remain beyond their reach, mostly engage themselves in community and personal services, where formal training is least required. Further, according to the tradition of caste based occupation, the community and personal services have
been historically assigned to the scheduled caste when the higher caste are not supposed to participate in these activities. Therefore, competition being relatively less for the jobs in personal services in the sense that these jobs are reserved for the scheduled caste as per the Indian social system. Among the higher castes such tradition is under erosion especially in the urban environment. The lower castes have little scope for changing their occupation and undergoing an upward socio-economic mobility. It specifies that across cities the larger the share of scheduled caste population, the larger is the share of service sector in total workforce. Since a large percentage of rural migrants are of unskilled variety, as mentioned earlier, the positive coefficient of rural to urban migration rate is indicative of increasing employment in low productivity trade, transport and other services in response to larger inflows of migrants labour. An examination of the reasons for migration suggests that among the rural male migrants, economic factors such as employment account for around 50 percent of the total. Among the females it has been less than 10 percent. Among the female migrants, reason such as ‘marriage’ and family movement, do not mean that they have not been employed anywhere subsequently after migrating to the urban areas. In fact, the family might have moved out of the rural areas mainly to escape poverty. In that case the purpose of migration is not different from job motive. This suggests a subsequent impact on the urban labour market. On the whole, for some of the migrants, the original motive for migration has been non-economic, but subsequently the job motive may have emerged. Further analysis reveals residual absorption of labour in the urban informal sector as characterized by low productivity activities, generates low level of income hereby limiting the consumption expenditure of the workers. On the other hand, unemployment reflects an absolute deprivation of the individuals from being productively engaged which could have enabled them to earn an income for meeting their consumption requirements. Therefore, both informal sector employment as well as unemployment rate is likely to have
negative impact on average consumption expenditure per capita. Among the demographic variables affecting the average consumption expenditure per capita is the household size. The larger the household size, the higher would be the number of dependents. However it may be true that in the poor households, children, housewives and old people also work along with the adult males belonging to the working age brackets. But assuming that gainful employment is not adequately available to the child labour or the old persons, per capita income in the large household can be taken to be lower than that of a small household although in absolute terms the former would exceed the latter. Similarly, the total consumption expenditure also varies positively with household size. In some of the alternatives specifications, we have included dependency ratio defined as the percentage of dependents in total population. This reduces the average consumption expenditure per capita.

**Chakrapani and Mitra (1995),** in their research “Rural to Urban Migration: Access to Employment, Incidence of Poverty and Determinants of Mobility”, noted that employment pattern of the migrants in the urban areas is indicative of sluggish labour absorption in productive activities. A sizeable percentage of migrants, particularly those who have come from the rural areas, still seem to be below the poverty line. The situation is much worse if we look at the figures on the incidence of poverty for females. Keeping in view the fact that it is generally the middle income earners who out-migrate, the high incidence of poverty among the rural to urban migrants points at the limited scope for gainful employment in the urban areas. It is usually argued that there is a cost associated with migration in the form of optimal waiting time after which the migrants have access to gainful employment in urban areas. But this seems to be negated as the incidence of poverty has a tendency to increase with the duration of migration. On the whole, the lack of lucrative job opportunities has not resulted in a rapid flow of population from rural to urban areas, reducing the place of urbanization. Although urban poverty is often interpreted
as a reflection of rural poverty, the proportion of migrants poor to total urban poor is not sufficiently high to lend support to this view. The regression results again confirm that rural poverty tends to deter urban in-migration. However, a rise in the unemployment rate among rural males induces migration to urban areas in search of jobs. This is due to the fact that given the level of industrialization, rise in the urbanization per se is more a reflection of overcrowding in the job market, congestion and deteriorating living conditions than a ‘vehicle of modernization and social change’. The importance of non-household manufacturing employment for those who migrate from rural to urban areas is reflected in the result that rise in employment in this sector in rural areas reduces out-migration, whereas, with a rise in its share in urban workforce, urban in-migration increases. However, it may be noted that the absolute magnitude of the elasticity of migration with respect to urban non-household manufacturing is much large than its rural counterpart. This highlights the importance of the urban industry in stepping up urban growth and making urbanization viable and sustainable.

Roy and Datta (1995), in his article “Nepal Migration to West Bengal”, highlight the economic activities of the Nepali migrants in West Bengal. The Nepali migration was, by and large, due to economic reasons. As observed earlier, about 70-75 per cent of such migrants had settled in suitability and job opportunities in the tea gardens in the region. The Nepalese had shown much preference to work in primary sector like that in the tea gardens. While secondary sector, consisting mainly of cottage industry and a small size mechanized consumer’s industry with very limited workers absorbing capacity, has not yet sufficiently developed to cover the expending need of the population consumer’s goods. But the situation is reversed for Nepali migrant workers in West Bengal. Not only primary sector, particularly the tea industry, but also tertiary sector played a prominent role in absorbing Nepali migrant labour. Primary and tertiary sector, more or less, take equal share in employing
them. Whereas secondary sector in Nepal has absorption capacity of 1 percent to 2 percent labour force, the same sector in West Bengal absorbs 13 per cent Nepali migrant labour as per 1961 and 1971 census. He further analysed motivation for push and pulls factors, and found that economic opportunities in terms of job availabilities in primary, secondary and tertiary sectors of West Bengal worked as pull factor for the Nepalese. Such a pull factor has been strengthened by push factor also, which arises due to low level of economic development in Nepal, and has possibly caused Nepali migration to India.

Nepal is predominantly an agricultural economy. The agricultural sector employs about 90 per cent of the country’s labour force and contributes to nearly 68 per cent of the gross domestic product. In recent past, the performance of agricultural sector has been poor for several reasons:

(A) The traced slopes of the hill, where crops were used to be grown earlier, are now inhabited by a bulk of Nepalese.

(B) Shortage of agricultural credit and lack of improved fertilizers create handicap for agricultural development.

Between 1960 and 1970 food grains increased by only 1 percent, being about half the rate of increase of population. This has resulted in reduction of per capita availability of food. Besides, low income associated with agricultural underemployment and high population growth led to reduce per capita income.

The industrial sector is also not well developed. Besides lack of infrastructural facilities, raw materials and modern technology, its development is constrained by limited internal market.

During 1952 to 1971, population increased by almost 3.3 million, about 1.2 million in the first nine years and 2.1 million in the next ten years. The annual growth rate of population was 1.7 per cent during 1952-54 to 1961, which increased to 2.1 per cent during 1961-71. The high density of population and its growth in Nepal imply continual pressure of population on land. These very basic features of underdevelopment of Nepal’s economy pushed the
Nepalese out of their origin and attracted to the states of India, which were more adjacent to Nepal and offered much more economic opportunities compared to Nepal. Higher fertility, lower literacy and expectation of life at birth, higher density and greater share of state domestic product in the primary sector in Nepal compared to West Bengal pinpoint that unfavorable socio-demographic condition exists in Nepal.

**Pandey (1998)**, in his study “Migrant Labour, Employment and Gender Dimensions”, has focused on five different types of migrant groups in Maharashtra in order to examine the nature and types of migration of labour belonging to poor households where the family as a whole migrated in search of employment. It was found that in this temporary type of migration, the migrants worked in the unorganized sector without any legal protection or job security, with long hours, low wages and no facilities at all the migrant women not only worked under unsanitary and unsafe conditions, but suffered all the disadvantages of blatant discrimination. They worked as bonded labourers year after year with the same employer. The study of three slums in Mumbai revealed that women who came from the villages of Maharashtra and other states to Mumbai either with their parents or husbands or joined them later, were compelled to work because of family circumstances and to supplement the low income of the household. They had to take up whatever jobs were available to them. They were equally hard pressed with difficulties and inconveniences in their daily lives. Combining several roles meant a lot of physical and mental hardship for the working women. The seasonal migrants were offered jobs in their villages through the contractors. The work was taken up in pairs, mostly by the husband and wife and sometimes if children also worked, the family was considered as the unit of payment. Family contract work received more payment because it was rendered by the children.

**Haan (2003)**, in his article “Calcutta’s Labour Migrants: Encounters with Modernity”, is based on fieldwork in Calcutta in the early 1990s. The
main point is this article has been to illustrate migrant workers’ various encounters with modernity. He found that a number of overlapping identities, of which regional background is one of the most important ones, along with religion and caste. Some signs that these have became less important—neither the latent religious tensions nor the much more positive experiences that structure migrants’ experiences in the city in many ways, the circumstances of modernity create the very conditions for articulation of these identities. Particular regional identities have come to be expressed, only in the situation of the apparent urban melting pot; in some cases the city even provided people the opportunity to take up what are labeled as traditional caste occupations. Identities change over time. Sometimes elements may even converge (as in the case of the spread of dowry) but for both the observer as well as for the people, observed identities continue to exist, not as opposed to the (modern) existence of industrial life but as core elements of that existence.

Kolenda (2003), in his study “Caste, Marriage and Inequality: Essays on North and South India”, analysed identities of migrants in Tamil Brahman (Iyer) Agraharam village in Kanyakumari district of southern Tamilnadu. He talk about mainly two successful identity one was a man, aged 52, had a successful career as a labour union official, but now looks forward to living in retirement in Dharmarajapuram. He fully intends to organize the village for progress and betterment. He is implementing his plans for this, by buying three houses there and by arranging a marriage for his nephew with a daughter of the most prominent ancestral family in the village. His efforts at leadership are likely to be furthered by the fact that both he and his wife had ancestral families. In the case of the labour union leaders, the seemingly natural leadership ability of the Brahmans is brought into play and their repudiation by the non-Brahman citizenry is overcome by their services to men of all caste who belong to their unions. Such men seem to have relatively little interest in traditional smartha Brahman religion. Another successful identity was
developed by the first male migrants from Dharmarajapuram to Calcutta. He came in 1932 when there was no South Indian Brahman community to join. He pictures his situation as one of “sink or swim”. He could not be finicky about food pollution, because he had to teach Bengali (which he did rapidly), because no one spoke Tamil. He has educated his children successfully, including a son who is a doctor, and holds a responsible custodial job in his company. His meaningful identity, however, that has given completion to his life, is as a clubman, one belonging to a large number of different community organization, some Tamil Brahman, some quite cosmopolitan, like the Rotary and Lions. He now says he is deluged with requests to be on boards of philanthropic organizations. He further observed that people in the village always have some members of the family in some cities, so that another person going to city goes to the particular city where these previous persons have gone. So it is clear that first generation migrants play a key role in attracting more people from their place of origin.

Osella and Osella (2003), in their study “Migration and the Commoditisation of Ritual”, observed that migrants in neo-liberal optimism have been fondly imagined as being, inevitably, innovators who bring the fruits of ‘progress’ home while shaking a stick at dusty traditions, a suitable corrective to this picture has been presented recently by those who stress the return migrant’s rush towards orthodoxy and standardized reformed practices. New low-caste money tries to buy into old high caste traditions. Yet closer attention to ethnography warns us not to become set yet again in our ideas about what types of shifts in consciousness or orientations towards practices might necessarily be entailed in the experiences of dislocation and exposure to the new which are putatively involved in migration. Migrants are not always hell-bent on a rush to buy into orthodoxy, but can also act as variable innovators, introducing new aesthetic forms and a novel sense of religiosity; they may innovate unwittingly, through lack of expertise and knowledge and a
subsequent reliance on ritual specialists; or may be buying into an ‘orthodoxy’ which itself is a recent-modern-fabrication; migrants’ innovations may even be part of older practices which stress fluidity and eclecticism. Understandings of the relationships between migration modernity and practice therefore need to be nuanced via local ethnography, where, for example, the experience of Muslim migrants discovering a wider world of Islam and decidedly modern; which potentially liberates them from localized hierarchies of lineage and land, may be a very different case from that of Hindu migrants returning to and trying to find a better place within just such localized formations.

**Parry (2003),** in his article “Nehru’s Dream and the Village ‘Waiting Room’: Long-Distance Labour Migrants to a Central Indian Steel Town”, focuses on long-distance rural migrants to the steel town of Bhilai. He highlights to migrants networks and found that many migrant households maintain close ties not only with their villages of origin but also with kin and co-villagers who have migrated elsewhere and who are a source of information and help with alternatives when the prospects look bleak in Bhilai. Sometimes these networks cross national frontiers: some Bhilai Families have operated in a ‘globalised’ labour market for several generations, and have as many close kin in Bangkok or Bahrain as back home in Bhojpur or Trichur. Such families seem to develop ‘a culture of migration’ in which even when home in the village, the long-term migrant watches the urban job market as anxiously as his peasant brother watches the weather and the price of grain. Further he found that even forty years on, regional identities continue to be marked in terms like diet, dress and the worship of deities and the language of home. It is in the ‘home’ rather than the ‘world’ that the distinctions are most manifest, and the maintenance of them is significantly gendered. Even after years in Bhilai, the Hindi spoken by many south Indian women remains rudimentary. In the masculine space of the plant, regional ethnicity is the focus of legitimised joking, but outside the topic is touchier stereotyping has a harder edge.
Malayalis are clever, cunning and clannish, and always get on Telugus are feckless and often inebriated. Where there are Bengalis there is netagiri (political boss-ism), and where ‘Biharris’, dadagiri (gangsterism). This last identity is particularly strongly freighted and Bhilai’s social problems are routinely laid at their door. It is however, the opposition between Chhattisgarhis and outsiders that that has real political valence. ‘The sons –of-the-soil’ complain bitterly that it was they who gave up their land for the plant and who should now be preferred for employment. And the outsiders say that it was their blood and sweat which built the plant in the first place while the locals’ trembled in fear and squandered their patrimony. But though the sense of ethnic identity and difference is clearly a consequence of migration.

Watkins (2003), in his article “Save There, Eat Here’: Migrants, Households and Community Identity among Pakhtuns in Northern Pakistan”, found that most households in Kohery were in a very similar economic situation. Many had been poor to start with, few had substantial landholdings in the village where cultivatable land was limited, and virtually all the land was marginal. By the 1970s, any spare land in the immediate area had been purchased. There were few other, viable business opportunities in Kohery or the nearest town of Timirgara. There were a number of general stores, a few tailors and a large number of pick-ups for the transport of people and goods operating in the village. In general most of these small businesses were supported by remittance money. Other businesses in Timirgara, such as construction supplies and travel agencies, operated mainly because of the availability of remittance money. Overall there was a striking homogeneity in the appearance of people and houses in Kohery. This was in part due to the similar economic circumstances of the household, and partly due to the relatively limited opportunities for conspicuous consumption by households. Most houses were described using the term khrooskoo, which roughly translates as ‘we eat and drink’. They were almost completely dependent on
labour migration and remittance money and relatively little emphasis were placed on the difference between households in the village, while the similarities of their dependent status were highlighted. The krooskoo household had a range of both negative and positive connotations. The idea of the krooskoo household encapsulated and highlighted the dangers that the people of Kohery faced: all households were dependent on a single source of income and had no other resources to fall back upon and unable to effectively support themselves from local resources, they were forced to expose themselves to risk by taking part in international labour migration and having to depend on labour migration meant that men along with their families, had to suffer prolonged separations over many years. On the positive side in the first two years all of the money would go into supporting the household and building a new house. After house construction, the other major investment which households saved for was marriages. The amount spent on marriage goods and the wedding itself were often considerable and the scale of the celebrations required the assistance of all of the household’s kin. The amounts spent reflected the importance that establishing and maintaining close kin links had for households.

On a day to day basis, both men and women participated in the maintenance of agnatic and affine relationship with constant visits and gift giving. Men returning from the Gulf on leave brought with them castes full of gifts and spent their first few days at home visiting various kin to pass on these gifts and messages from those whom they had left behind. Other regular visits took place on occasion such as the illness of a household member, the birth of a new child and religious holidays. This regular visiting and its reciprocation reinforced complex webs of inter-household dependency. As was frequently pointed out in the village, no single household could participate in migration or survive in the long-term without the aid of this network. Those groups of kin with whom families interacted regularly were called Khpulwan, which roughly
translates as ‘our own’, and were essential for everyday life, providing support, loans and friendship. In the case of migration, the support of kin was particularly important. The initial costs of visas and travel were high and most households had to rely on loans and sport from their kin at the outset. In many cases in Kohery, individuals already established in the gulf obtained the work visa and expected repayment only after the new migrant had established himself. Those travelling to and from home carried with them saved money, letters and messages, and many gifts. At home as well kin provided vital support for potentially vulnerable families, giving protection, extending loans and credit, and assisting in the cultivation of land.

Weiner (2004), in his study “Migration”, found that more than 95 per cent of all Indians live in the states in which they were born and most have never lived outside their own districts. In 1981, only 24 million Indians (3.5 per cent of the population) resided outside the states of their birth, plus another 7.7 million who originated from neighboring Pakistan, Bangladesh, Nepal, and other countries. Even when a community attracts migrants from another state for employment, the result need not be greater cultural heterogeneity. Migrants, for example, who move between the Hindi-speaking states generally, speak the same language and share similar customs and cultural outlook. India is, by and large, a land of native peoples. Statistically speaking, most of India’s men are born, go to school, work marry and die in the same community and their wives come from other villages within the districts or nearby districts. The cultural diversity that obviously does exist in most of the Indian states is, with some important exceptions, only marginally the result of contemporary migrations. Religious minorities and tribes are dispersed throughout the country. State boundaries do not coincide with linguistic boundaries and there are numerous linguistic groups that do not have a state of their own. Historic migrations (sometimes hundreds of years ago) have created enclaves of communities that maintain their distinctive identities and through inter-state migration is
statistically small for the country as a whole, a few states (or their cities) do have many migrants from other states or from outside India—namely Maharashtra, Assam, Punjab, West Bengal, Tripura, and Delhi. Telugu, Bengali, Kannada, Marwari and Punjabi speaking communities can readily be found outside their ‘Home’ state.

The movement of people from one cultural linguistic region to another does not necessarily lead to conflict, but such migrations tend to shape a sense of ethnic identity among the migrants and within the local population. Groups that once identified themselves, if at all, on the basis of religion or caste, may become aware of their linguistic identity because of the presence of others speaking another language. Tribes become aware of their distinctiveness when they interact with non-tribes or with other tribes. The iterance of migrations another region may lead the autochthonous population to create for itself an identity based on an exclusive claim to its own territory. In short, migration may be an important element in the social construction of an identity. Material interests play a role in this process. Tribal’s faced with an influx of immigrants may fear the loss of identity, but they also fear the loss of land and the destruction of their forest reserves, the local middle class may fear that educated immigrants are successfully competing for employment, students may be concerned that they are losing admission into the university to applicants from other reasons. The migration may be sufficiently large so that members of the local community fear they are in danger of losing political control of their local government. The movement of entrepreneurs from one region to another sometimes results in intense competition with local entrepreneurs. The rate of inter-state migration in India is likely to remain low unless the present market-oriented reforms result in a significant growth in disparities in wages and employment opportunities across regions. The prospects of higher lifetime earnings and better career prospects are particularly likely to induce greater mobility among those with high levels of education. He also observed that
India’s caste system makes it unlike that those who migrate from one linguistic region to another will be assimilated into the local community. The ethnic division of labour inherent in most migrations across ethno-linguistic lines is perpetuated in India by the practice of communities marrying within their own castes, since caste are bound by linguistic region. One result is that throughout India there are enclaves of communities that migrated into another region generations ago, who preserve their identity and their language. Migrants may acquire the local language, usually as their second or third language, but marriage to a member of another linguistic community (and hence to another caste) continues to remain uncommon.

Further analyses shows that migration also creates social conflict. Even when both migrants and the communities to which they move benefit economically, the consequences are often social and political conflict. Migrants may take jobs that other do not want, bring in new technologies and skills that local people do not have, create new services, reclaim waste lands or make land more productive, but they may also take jobs from others, make demands upon local transportation, medical facilities and education, speak other languages, engage in social, religious and cultural practices the local people find offensive, and encroach on common lands and on private property. Analysts of migration tend to characterize the hostility of local people to migrants as xenophobic, racist and communal or the result of political elites appealing to the baser qualities of their constituents. The presumption of such an analysis is that harmonious relations between migrants and natives are normal and conflict exceptional. South Asia’s experiences with migration demonstrate that an analysis of migration requires not only an understanding of their economic determinants and consequences, but of the larger social forces that generate coercion and conflict in the sending and receiving communities.

Shukla, Tripathi and Mishra (2006), their article “Out Migration from Rural Villages in Eastern Uttar Pradesh: A Micro-Level Study”, found that it is
evident that there is no relation between the occupation before the migration and the occupation adopted after migration because it was found that about 45 per cent of the total migrants had agriculture as main occupation while most of the respondents about 49 per cent had adopted service/job as the main occupation after the migration. It was found that those who were doing business in the villages before the migration also did the same occupation in the cities/towns after the migration, not only this, the percentage of respondents who adopted business as the occupation found increased by more than double (about 14 per cent). Thus it can be said that business as an occupation is worthier than any other occupation. It was found that there is correlation between education and migration, as the rate of migration has been found more among the migrants who had more education i.e. graduation and above (about 32 per cent) while percentage of migrants were more among the migrants with less education i.e. Metric/intermediate. Illiterate migrants have less scope for job after migration as the percentage and rate both were found least among them. Therefore, it is clearly evident that educational ability is equally helpful in villages and urban areas. So among educated persons the rate of migration is more than among less educated or uneducated. It is very clear that property is acting as main push factor for out migration from the villages (36.2 per cent). Attracting of getting job at migrating place has emerged as the second largest push factor in the study. Getting job has always been top priority of the migrant. As far as the nature of migration is concerned, most of the migrants are moving to other destination for permanent settlement which most of them were graduates, while only about 13 per cent were illiterates. The trend of migration reveals that expect illiterates, among most of the educated classes, the tendency of permanent settlement is quite high than temporary settlement. 

Kamle, Parsad and Doifode (2007), in their article “Migration Pattern in Selected States of India, 1991-2001”, highlighted to spatial variation in reasons for migration between states by place of last residence. They found that
In case of Bihar, Madhya Pradesh and Uttar Pradesh the percentage of most of the migrants have stated marriage as the prime reason for migration. In 1991 in Bihar 75 per cent of women stated marriage as a reason for migration which slightly reduced in 2001 census. As well as India having its matrilineal society the proportion of female in the migrants is more. The percentage of migrants migrated for the reason of marriage is less, i.e. about 16 per cent. During 1991 census around 3.87 per cent migrants stated education as reason for migration to Maharashtra which was replaced by Karnataka. This may be due to opening of new educational institutes in Karnataka. The condition of Bihar is exactly different, only about 5 per cent migrants stated employment as a reason for migration which slightly increases about 9 per cent in 2001. But as compare to expect Uttar Pradesh and Madhya Pradesh 5 per cent migrated for the reason of employment. So in India inter-state migration is very common. Though it is not affecting the total number of population of country it can change the structure of the population. Also the reason of migration is affecting on the volume of migration.

Tripathy (2007), in his study “Dynamic of Population Issues”, observed that people moves from one place to another for better living in terms of earning, housing and other facilities. One can also move due to security of life to moves from one place to another. Whether permanently or temporary, person has to make a decision where permanently or temporary to go, and for that he / she requires information and knowledge about the place of destination. To decide where to move the decisions mainly depend upon information about the people to move and migrants own knowledge. Also in many cases the migrant’s decision is motivated by getting invitation from family member, relative and friends from the place to move out. If we look at the history of human mobility the main cause of migration is economic. Although, the economic factors are often thought to be pre dominant in migration. Decision related to non-
economic factors (like psychological and political) can also be of central importance and they often provide the primary motivation for moving.

On the basis of the above study we can concluded that migration is a process where every migrants has to pass through various stages of the process of the migration. In the initial stage migrants has to find out the place of destination where ample opportunities are available for the migrants, so that these opportunities can attract the migrants to leave his place of origin.

In the second stage, after migration the migrants try to settle in a new environment and works with a low profile and mainly dependence on those people who were already settled at that place. With the passage of time the migrants also gain confidence and increase his areas of interaction or economic achievements, which help in the third stage. In the third stage migrants tries to assimilates in the local population and begin to project himself as a local person and tries to influence the persons at his native place i.e. place of origin, by the time this category of the migrants begin to enjoy better economic status at the place of destination.

Ahlawat (2008), in his edited book “Economic Reforms and Social Transformation” explains that in the wake of the green revolution in Punjab and widespread adoption of wheat-paddy rotation, the state has been largely dependent on migratory labour for various agricultural operations. Majority of the labours come from Bihar, Uttar Pradesh, West Bengal, Madhya Pradesh and Nepal also. The increasing flow of migrants’ agricultural labourers in Punjab has far-reaching consequences of the social fabric. The migrant labours helped to overcome the labour shortage in the state, and also were able to improve their own socio-economic status and agricultural skills. But at the same time, they have been generating new types of socio-economic and cultural pressures. They have adversely affected the work culture of local youth; working on low wages has ultimately led to absenteeism and laziness among them.
Unemployment and under employment has dragged them towards various delinquencies and alienations.

Nicot (2008), in his work “Occupational Mobility of Migrants”, has studied occupational mobility of migrants and found that overall, migrant workers shift from status of employee to more frequently than native workers. Between 1990 and 1999, some 4.6% of migrant workers have moved to self employment, with only 3.6% of non migrants choosing this option. This preference for self employment may result from the difficulties faced by migrants as employees. In terms of the gender distribution, mainly men became self employed compared with only 2.4% of women. The level of self employment among migrant workers differ noticeable according to their country of origin some 12% of workers coming from Turkey and Asia have became self employed between 1990 and 1999, while only 7% of migrants from Tunisia did. Migrants most frequently set up businesses in sector such as construction (31%) and hotel and restaurants (13%). In many cases, migrants have worked in the construction industry as employees before starting their own business. This is the case for 28% of migrant workers compared with 18% of non migrant workers. Furthermore, setting up a business in the construction sector requires neither a very high level of education among workers, nor a significant amount of capital.

Bhagat (2009), in his article “Internal Migration in India: Are the Underclass More Mobile”, has tried to analyse the broad reason of migration from 1981 census. He found that the ‘business’ as a factor for migration was added in 1991 census and the reason ‘natural calamities’ was dropped from the list in 2001. An additional reason of ‘moved after birth ‘was added in 2001 census after it was felt that a large number of mothers moved to either their natal residence or to a place with better medical facility for delivery. Whereas the women are not treated as migrants at these temporary place or residence,
the children born are treated as migrants when they accompany their parents to their place of normal residence.

He further observed that in case of migrants by last residence with duration of last residence as 0-9 years, it was seen that the reasons for migration in case of males and females vary significantly. Work or employment was the most important reason for migration among males 37.3 percent, whereas marriage was the most important reason for female migration (64.8 per cent). About 7 per cent migrants (6.5 million) where reported ‘moved after birth’ as the reason for their migration. A comparison with earlier censuses reveals increasing importance of employment or work as reason of migration in case of both male and female. Number of male migrants with duration of 0-9 years reporting employment or work as a reason of migration, increased by 49 per cent compared to 24 per cent increase among female migration. This show that the increase in female migration for employment is just half that of the male migration.

He has also tried to examine whether there is any correlation exists between the various indicator of poverty and development with that of in and out migration rates at the state level or not. His analysis is confined to 32 states and union territories. The states of Punjab and Maharashtra are the most developed states in terms of per capita income followed by Haryana, Gujarat, Tamil Nadu and Karnataka. On the other hand, states of Bihar, Orissa, Uttar Pradesh, Assam, Madhya Pradesh and Rajasthan show per capita income below the national level. In this low-income states and low economic growth persisted in the 1990s, as a result of inter-state disparity, income levels has widened also except Punjab and Haryana. The low-income states derive larger share of their state’s income from agriculture. Data correlation matrix between measures of in and out migration rate with that of the per capita income, literacy rates, percentage of non-agricultural workforce, share of non-agricultural sector in gross state domestic product, proportion of population
below poverty line (estimated by planning commission based on calories intake of 2400 in rural and 2200 in urban areas), and infant mortality rate. The per capita income is very strongly correlated with migration rate and also moderately with out-migration rate. This means that with higher level of income, the states not only show higher in migration but also higher out migration rates. For example, it is generally believed that Bihar and Utter Pradesh are two most out-migrating states with 30 per thousand as per 2001 census similar to the level of out migration from Haryana which has been an in-migrating state. Similarly, high in migrating states /UT like Delhi, Chandigarh, Mizoram, Goa and Punjab also show high out-migration rates. Also, the share of non-agricultural sector in gross state domestic product as well as in workforce is also having positive relationship with both in and out migration rates. It may be seen that literacy rates, rural and urban poverty and IMR are not significantly related with either in or our migration rates but a significant negative association exists between rural poverty and in-migration rate. It must be admitted that the relationship between rural poverty and migration is complex (Skeldon, 2002), but insignificant relationship between rural poverty ratios with out-migration indicates that push factors are not effective. There are several reasons why push factors are not effective in accelerating out migration from rural areas. The low level of education and skill of rural population is one of the most important reasons combined with high cost of living in cities, lack of squatting place where poor can encroach, hostile city government including judiciary towards the poor migrants who seek roof over their heads in slums. Earlier studies also point out that it is not the poor who move out from the rural areas but those with some education and capital.

Mukherjee (2009), in his article “Migration Workers in Informal Sector”, highlights to the socio-economic status of the migrants labour in urban areas. He found that people who are part of the movement from rural to urban-
be it short term or long term—are a disadvantage lot, deeply entrenched in human development deficits and lack of rights needed for a decent living. In this recurrent struggle, they need to interact with complex labour market institutions such as broker, who may do the roles of both the harbinger of benefit as well as the epitome of exploitation. However, nature of misery, linked to work, varies from type of migrant worker. While migrants who have spent long duration in the city, albeit there poverty in terms of consumption, health and so on and uncertainty in getting employment, are less foot loose, perhaps, endowed with more stability in life, seasonal migrants who came to construction sites for work suffer from deprivation originating from both transience and human development deficit, though they enjoy regularity in earning. Substantive issue is to mitigate deprivation from lack of rights and human development deficits, by enacting proactive measure such as good working conditions and social security to these workers. He further observed that most migrants have no other source of employment apart from their occupation in the construction sector. Their source of livelihood comes mainly from the construction industry. They mentioned that they have to starve if they do not work in the construction sector as labourers. However, many of them believe that if they get continuous work in the city their living conditions will improve. The purpose that regular source of income serves is that it helps in saving. Migrants aspire to invest this saving for some employment source at their native place at later stage of their life. Most of them cite that they want to work in the construction sector for a period of 5 to 6 years and then they want to return to their village to do something by themselves. However, currently if they have to go back to the village then they will be forced to starve as they have no work in the agriculture field. Nevertheless, a few of them suggested that they can think of earning in the city for a very prolonged period, provided they have proper secure place to stay. They disclose that secure shelter is significant in realizing their wellbeing.
Yudhvir and Sangwan (2011), in their research paper “Rural –Urban Migration in Haryana: A Study of Push and Pull Factors”, found that in rural area it became very difficult to receive their wages from the employer after the work and some time it takes two to three month to receive wages from the employer. Short distance people do not migrate because in present time villager had transport facilities so they can enjoy urban facilities without migrating to urban centres. They further analyzed that, those migrants, who came from less distance have more interaction with their native’s village as compare to long distance.

Kundu and Saraswati (2012), in their article “Migration and Exclusionary Urbanisation in India”, have tried to analyzed employment structure of adult men before and after migration. They observed that categorization of the attributes of male migrants in the 15-59 age groups before and after migration provide important insights into the process and factors responsible for their mobility. The share of regular workers among the migrants before their migration is about 19%, as high as that of self-employed or casual workers at both the time points. One would infer that there is a substantial section of migrants who have employment and who are shifting to other places in search of better employment. Employment status after migration by different streams for adult males and share of regular workers among migrants at the place of destination is as high as 40% at both time points. The percentage of persons not in the labour force declines from about 34% before migration to 15% after migration. This is partly because many of those not seeking employment before migration found jobs after shifting because of better livelihood prospects at the destination. Similarly, the percentage of unemployed went down from about 10 to 2, as a result of migration. The percentage of unemployed among rural to urban migrants which was much higher than in other streams before migration, works out to be less than 2 after migration. Many of the unemployed as also non-workers join the work force as
self-employed at the place of destination. So the adult males are able to improve their conditions through migration.

Singh (2012), in his article “Preference for Migrant Agricultural Labour in Punjab”, found that local agricultural labourers, mostly rural dalits, have already diversified to different non-agricultural occupations such as vegetable vending, rickshaw pulling, brick moulding and other forms of casual labour. The only savior is migrant labour who is no more ready to work as distressed labour for paltry wages. Instead of waiting in vain for migrant labour the farmers of Punjab have to be ready to further enhance wages, also perhaps the quantum of employment, to ensure their steady supply. However, despite such acute labour deficit the Jat Sikh farmers would not hesitate to impose immediate social boycott if the local agricultural labour demands higher wages. Such a social boycott implies that the dalit agricultural labourers cannot even step out in the fields for defecation. At the same time no farmer is ready to soil his hands with actual agricultural work, as most of them, in a sharp departure to the pre-green revolution days. Therefore, despite the various difficulties, the preference for migrant labour is going to stay for some time.

Kulharia (2013), in his article “No Land’s Men”, found that some areas like Punjab, Haryana and western U.P. were benefited due to Green Revolution and became prosperous. Initial policies towards balanced development like setting up of big and propulsive industries in backward region did not help because these industries usually had forward and backward linkages outside that region. Moreover the natural advantage of resource rich regions of erstwhile Bihar (including Jharkhand) and M.P. (including Chhattisgarh) were minimized due to introduction of telescopic freight rates. After liberalization, the inequalities among regions got accentuated. Industries naturally shifted and got concentrated in the regions which had a head start in industrialization or were prosperous and had better infrastructure facilities. This can be seen from
the F.D.I. inflows. Haryana attracts largest F.D.I. Also these states were able to provide better policy environment and incentives to attract investment. Therefore, inequality in employment opportunities and higher rates in well off regions also creates demand for cheaper labour from migrants.

Jodhka (2014), in his study “What’s Happening to the Village?: Revisiting Rural Life and Agrarian Change in Haryana,” found that the success of Green Revolution i.e. use of high yielding varieties of seed, chemical fertilizers, pesticides and new machines raised productivity of land by several folds and nearly solved India’s national problem of food scarcity in a rather short time. From the simple concerns of elementary economics, such as who benefited from the new technology and who did not, to the complex questions of social and cultural change in the Indian countryside, all were examined empirically and debate with passion. The famous mode of production debate among economists and anthropologists of Marxist persuasion of the nature of emerging social relations of production in Indian agriculture was a direct outcome of this growing new interest of social science scholars in the changing rural scenario in the wake of the Green Revolution. Relationship with attached labourers had also become completely formalized. Most of the needs of the farmers were fulfilled by casual and contractual labour, mostly on a fixed cash rate. A good amount of peak season work was done by migrants.

Chakrapani and Kumar (1994), Kolenda (2003), Mitra (1994), Mukherjee (2009), Nicot (2008), Pandey (1998), Watkins (2003) etc. have focused on migrant’s status. Parry (2003) deal with networking of migrants. The above studies are mainly concerned with the migrants in big cities. Therefore, keeping in view the gap in existing literature, we thought of studying the migrants in vegetable and fruits market and how their duration of stay helps in participation in economic activities. Therefore, the present study deals with ‘Migrant’s Status and Participation in Economic Activities: a Sociological Study of Vegetable Market in Rohtak (Haryana)’.

OBJECTIVES OF THE STUDY

The major objectives of the present study are as follows:

1. To understand the flow of migrants and their contribution in the economy of Haryana.
2. To understand the process of migrants entry in vegetable market.
3. To understand the factors responsible for the migration at the place of origin.
4. To study the factors facilitating the mobility of migrants at the place of destination.
5. To know the network relationship between local people at the place of destination, first generation migrants, subsequent migrants and local people at the place of origin.
6. To study the process of accommodation, competition and replacement of the locals by migrants in the vegetable market.
7. To know the level of assimilation with the local population over a period of time.
HYPOTHESES OF THE STUDY

The major hypothesis of the present study are as follows:

1. Migration accrues from areas of low opportunities to high opportunities.
2. Longer stay at one place helps in economic betterment of the migrants.
3. The intensity of relationship with native place decrease with duration of stay at the place of destination.
4. Networking plays a key role between local people and migrants at both place i.e. the place of origin and the place of destination.
5. First generation migrants played a key role in attracting more people from their place of origin.
6. The complete assimilation is not possible with the local people.