Section E  
Chapter 10  
Impact of in and out migration on Punjab’s  
Socio-economic life

It has widely been recognised that migration affects the area of out-migration, the area of in-migration and the migrants themselves. (Beaujeu-Garnier, 1966, p. 232) rightly remarks that each migrant, by nature, seeks to recreate something of the original milieu in the midst of the new environment and consequently, enriches the civilisation. Thus, the consequences of migration are no less significant than the causes of migration. Migration is not only a shift of people from one place of abode to another but also is most fundamental to the understanding of everchanging space content and space relationships in any area (Gosal, 1961, p. 106).

The area from which the people move out and the area to which the people move in, both undergo a quantitative as well as qualitative change in their demographic structure (Chandna, 2006, p. 253). Since population movements are the expression of reallocation of human resources with a view to achieving better balance between human resources and physical resources, the population-resource relationship of the two areas involved in the process of migration gets modified significantly. With the movement of people from one area to another all the demographic attributes like numbers, density, growth, fertility, mortality, age, sex, literacy etc. experience a quantitative change in their numerical expressions. Not only the demographic attributes, but also the socio-economic attributes experience quantitative and qualitative change.

Impact of in-migration on the socio-economic life of Punjab

The impact of in-migration on the socio-economic life of Punjab is manifold. Although all the attributes studied below describing the impact of migration on the socio-economic life of Punjab are interrelated but for the purpose of generalisation they have been grouped into the following four broad headings.
Impact on Social structure

Migration of an individual has a three pronged effect, the area from which the migration takes place, the area to which the migration takes place and the migrants never remain the same. Society is made up of individuals and it is the one which is the most effected. The following dimensions of society are affected by in-migration in Punjab.

- Religious composition
- Racial mixing and Caste composition
- Marital status
- Language
- Slums
- Prostitution and Occurrence of AIDS/HIV
- Cultural/Traditional values
- Nature and rate of Crimes
- Health, Habits, Education & Behaviour of people

Religious composition

When people belonging to different religious groups, move and start living with people professing different religious faiths, it may either mean a healthy spread of all religions in areas or may cause people of one religious faith to flee for fear of suppression by the other (Chandna, 2006, p.253).

Even today in many parts of the country particularly South Indian and North Eastern states Punjab is considered as the land of sikhs, meaning that in general Indian Punjab is identified with the Sikhs, whereas it was only after its reorganisation in 1966 that Sikhism became a majority religion in the state. In colonial Punjab, according to the 1911
Census, Sikhs were a minority and constituted only around 12% of the total population. The Muslims with a population of around 51% formed the majority and the Hindus were around 36% (Jodhka, 2001). After the reorganisation of the state in 1966 the proportion of Sikhs has been rising constantly from 60 per cent in 1971 to 63 per cent till the 1991 census but in 2001 the proportion of Sikhs declined to 60 per cent (Table 10.1). It was the result of both out-migration of Sikhs from Punjab to the foreign shores and other states of the country and also the result of in-migration of Hindu migrants from the other states of the country (Singh, 2004).

### Table 10.1

**Punjab: Proportion of Sikhs in the total Population, 1971-2001**

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Population</th>
<th>Sikhs</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971</td>
<td>13551960</td>
<td>8159972</td>
<td>60</td>
</tr>
<tr>
<td>1981</td>
<td>16788915</td>
<td>10199141</td>
<td>61</td>
</tr>
<tr>
<td>1991</td>
<td>20281969</td>
<td>12767697</td>
<td>63</td>
</tr>
<tr>
<td>2001</td>
<td>24358999</td>
<td>14592387</td>
<td>60</td>
</tr>
</tbody>
</table>

**Source:** Computed From:-

(i) Census of India (1971): Table C-VII, Distribution of Population by Religion and scheduled Castes, Series-17, Part II-C(i) and Part V-A, Directorate of Census Operations, Punjab.


(iii) Census of India (1991): Table C-9, Religion Table, data available on CD.

(iv) Census of India (2001): Table C-I, Tables on religion Punjab, data available on CD.

In case of Punjab, the majority of in-migrants belonged to Hindu religion which is the second largest religious group in the state. Due to large scale in-migration of Hindus for about four decades the Sikh scholars had apprehensions that their majority status may be threatened if large scale exodus of Punjabi people continued.

Those migrants whose stay in the state was longer or who were permanent labourers for long period in the state have started to use Singh after their names and had started to wear karas (iron bangles) in their right arms which is a religious symbol for the Sikhs. Some of them had grown long beards and hair and some had accepted Sikhism as their religion (Sidhu, Rangi and Singh, 1997, p.36). This was true in case of rural in-migrants as in rural areas Sikhs were in majority and they were the land owning class and with regular contact with them the migrants had adopted a life style which was more like the Sikhs.
Racial mixing and Caste composition

The in-migrants from Uttar Pradesh and Bihar belong to Mediterranean and Western Brachycephals racial strands and the local population of Punjab belongs to Nordic racial strand. The Oriental Mediterranean’s were found mainly in western Uttar Pradesh and the Alpinoids of Western Brachycephals were found in eastern Uttar Pradesh and Bihar (B.S. Guha, 1944 cited by Tiwari, 2007 p. 782). Thus the in-migration is leading to mixing of various races in Punjab.

Of all the states of the Indian union, Punjab has the highest proportion of Scheduled Castes. The SC population in Punjab has also been growing at a rate much higher than the rest of the population. In 1971 the proportion was 24.7 per cent. It went up to 26.9 per cent in 1981 and further to 28.3 per cent in 1991. However, in the following decade it grew at slower rate and was 28.85 per cent in 2001 (Jodhka & Kumar, 2007, p. 20).

The migrants from the other parts of the country have been coming from the lower rung of the society. Almost 92.85 per cent belonged to the relatively lower castes (backward castes) in 1982 and about 12.86 per cent of the total in-migrants belonged to scheduled castes (Sharma, 1982, p.105). In a study conducted by the Punjab Agricultural University it was found that there were about 68 per cent of scheduled caste and 18 per cent of backward classes people in the sample of migrant labourers during 1995-96 (Sidhu, Rangi and Singh, 1997, p.7). Another study revealed that Punjab is gaining Scheduled Caste population through the process of migration (Singh, 1991, p.231). Thus the proportion of scheduled caste population registered a substantial increase within a period of 13–14 years. A study regarding socio-economic conditions of brick kiln migrant workers in Punjab also highlighted that large number of migrant brick kiln workers belonged to SC/ST category (Kainth and Katyal, 2007).

The reasons for increased proportion of scheduled caste people in the total number of migrants during recent times are: wide spread unemployment, low wages and social and economic bondages, rape of
women and social discrimination especially against the Harijans in Uttar Pradesh and Bihar.

Table 10.2

<table>
<thead>
<tr>
<th>Year</th>
<th>SC</th>
<th>Migrants</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971</td>
<td>3348217</td>
<td>636230</td>
</tr>
<tr>
<td>1981</td>
<td>4511703</td>
<td>887492</td>
</tr>
<tr>
<td>1991</td>
<td>5742528</td>
<td>1120282</td>
</tr>
<tr>
<td>2001</td>
<td>7028723</td>
<td>1749122</td>
</tr>
</tbody>
</table>

Source:
(i) Census of India (1971): Table C-VIII, Distribution of Population by Religion and Scheduled Castes, Part II-C (i), Series 17-Punjab, Directorate of Census Operations, Punjab.
(ii) Census of India (1971): Table D2, Migration Tables of Punjab, Series-17, Part II-D, Directorate of Census Operations, Punjab.
(vi) Census of India (1991): Table D 2, Migration Tables of Punjab, data available on CD.
(viii) Census of India (2001): Table D 2, Migration Tables of Punjab, data available on CD.

The data regarding the number of in-migrants and scheduled caste population of Punjab has been statistically analysed from 1971 to 2001 using regression analysis. The analysis revealed that there existed a significant relationship at 95 per cent significance between the in-migrants and scheduled caste population of the state. It means that in-migration to Punjab over the time has been increasing the proportion of scheduled caste population in the state. Thus in-migration is playing a positive role in increasing the number of scheduled caste people in the total population of Punjab. Table 10.3 and Chart 10.1 are also depicting a significant relationship between in-migration and the increasing number of scheduled caste population. Chart 10.1 is depicting the distribution of in-migrants to Punjab and the Scheduled Caste population of Punjab, it can be seen that all the observed values are lying in close proximity to the linear curve, meaning thereby that it is depicting a high significance, it means that the two sets of data are influencing each other. Thus it can be stated that in-migration is increasing the proportion of scheduled caste population in the state.
Table 10.3
Punjab: Results of Regression analysis between Scheduled Caste and Migrant Population, 1971-2001

<table>
<thead>
<tr>
<th>R²</th>
<th>Adjusted R²</th>
<th>F</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>.944</td>
<td>.917</td>
<td>33.951</td>
<td>5.827</td>
<td>0.28</td>
</tr>
</tbody>
</table>

Chart 10.1

Another important impact of migration was on the liberation and rise of scheduled caste population in the social structure of Punjab. The migrant labourers replaced the local scheduled caste workers in Punjab. Earlier the local scheduled caste labourers worked in the fields as agricultural labourers. But whenever they demanded higher wages or remuneration they were easily replaced by the migrant labourers thus rendering the local scheduled caste people jobless. Then the local scheduled caste people realized the importance of education and they
started to send their children to schools to get educated and with lot of concessions and scholarships available to the scheduled caste students, they started to excel in studies and then with availability of reservations in government jobs the acquisition of a government job was not too difficult. This made the scheduled caste people self reliant and their dependence on the farmers of Punjab for their livelihood declined and now the majority of scheduled caste people in Punjab are educated and only a few are working in the fields as agricultural labourers. Many scheduled caste people from Punjab are nowadays working in senior positions not only in administration, judiciary, army or politics but also in research and development departments of private companies and in ministry of defence.

Thus, phenomenal rise of scheduled caste people in Punjab may be attributed, at least partly, to the in-migration of migrant labourers.

**Marital status**

Most of the in-migrants who migrate for the first time are single, it means that they may be married at their original places but while migrating they do not bring their families along with them. This is a trend which is witnessed in all the societies of the world. According to a study conducted in 1982 on the migrant labour in the rural areas of Punjab it came out that 80 per cent of the migrants under study were married and only 20 per cent were unmarried. The main reason for the large number of married people amongst the migrants was the custom of child marriage prevailing in their native villages. Although 80 per cent of the total migrants were married but only one migrant labourer (among the 70 respondents) had brought his family along with him, the rest had left their families behind to look after animals, fields and domestic affairs (Sharma, 1982, p.105).

Even in 2001 according to the data contained in Table 10.4 the proportion of married migrants was 70 per cent of the total migrants, unmarried were 29 per cent and the remaining were widowed, separated and divorced and it was proved from the study of in-migrants during chapter 3 that the migrants do not bring their families along with them.
Therefore a large proportion of migrants even married did not have their families with them and they live with other migrants known to them.

Thus they are changing the sex ratio as well as the marital status of the state, where they are decreasing the proportion of never married people and increasing the proportion of married people in the total population (Table 10.4).

<table>
<thead>
<tr>
<th>Table 10.4</th>
<th>Punjab: Marital Status of the Total and Migrant Population, 2001</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Persons</td>
</tr>
<tr>
<td>Total Population</td>
<td>24358999</td>
</tr>
<tr>
<td>Never married</td>
<td>48.73</td>
</tr>
<tr>
<td>Currently married</td>
<td>47.21</td>
</tr>
<tr>
<td>Widowed</td>
<td>3.85</td>
</tr>
<tr>
<td>Divorced and separated</td>
<td>0.20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Migrants</th>
<th>Total migrants</th>
<th>2550548</th>
<th>858175</th>
<th>1692373</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never married</td>
<td>28.55</td>
<td>53.26</td>
<td>16.03</td>
<td></td>
</tr>
<tr>
<td>Currently married</td>
<td>69.67</td>
<td>45.43</td>
<td>81.97</td>
<td></td>
</tr>
<tr>
<td>Widowed</td>
<td>1.57</td>
<td>1.03</td>
<td>1.84</td>
<td></td>
</tr>
<tr>
<td>Divorced and separated</td>
<td>0.21</td>
<td>0.28</td>
<td>0.17</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>General Population</th>
<th>Total</th>
<th>21808451</th>
<th>12126870</th>
<th>9681581</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never married</td>
<td>51.09</td>
<td>53.06</td>
<td>48.64</td>
<td></td>
</tr>
<tr>
<td>Currently married</td>
<td>44.58</td>
<td>44.53</td>
<td>44.64</td>
<td></td>
</tr>
<tr>
<td>Widowed</td>
<td>4.12</td>
<td>2.21</td>
<td>6.52</td>
<td></td>
</tr>
<tr>
<td>Divorced and separated</td>
<td>0.20</td>
<td>0.20</td>
<td>0.20</td>
<td></td>
</tr>
</tbody>
</table>

Note: General Population = Total Population - Migrants
Source: Computed From:-
(ii) Census of India (2001): Migration Table D 10, Punjab, data available on CD.

Language

Whenever the migrants arrive in groups, they bring with them their language. Language becomes a serious problem when people of different dialects/languages migrate in large numbers and live together for long. Since the large number of in-migrants to Punjab have been coming from the Hindi speaking areas therefore the proportion of Punjabi speakers was bound to decline.

But the data presented in Table 10.5 reveals a different story. According to the data there is not a significant decline in the proportion of Punjabi speaking people in the state, even if there is a decline that is
below one per cent. The proportion of Hindi speaking population as envisaged has not increased much. The proportion of Hindi speaking male population has increased; it is all because of male selective in-migration from the Hindi speaking states of the country.

Table 10.5

<table>
<thead>
<tr>
<th></th>
<th>1991</th>
<th>2001</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Persons</td>
<td>Males</td>
</tr>
<tr>
<td>Total</td>
<td>20250593</td>
<td>10760042</td>
</tr>
<tr>
<td>Punjabi</td>
<td>92.37</td>
<td>91.75</td>
</tr>
<tr>
<td>Hindi</td>
<td>7.30</td>
<td>7.88</td>
</tr>
<tr>
<td>Others</td>
<td>0.33</td>
<td>0.37</td>
</tr>
</tbody>
</table>

Source: Computed From:-
(i) Census of India (1991): Table C-7 Part A (i), Language Table, data available on CD.
(ii) Census of India (2001): Table C-16 Part A, Language Table Punjab, data available on CD.

Thus the migrants have changed a little bit of language structure of the recipient state. But they have not been able to make a substantial dent in the proportion of Punjabi speaking population, the reason being that Punjabi is an easily understandable language therefore, the migrants from Hindi speaking states could easily understand it and could even speak some words of Punjabi.

**Slums**

Slums are a sort of informal settlements that houses migrants to big cities. Slums are found mainly in cities/towns and these are the result of the failure of the administration/government to provide adequate number of houses as per demand. Therefore people are forced to live in tiny, little, impoverished, unplanned, congested and unhygienic settlements known as slums. Slums come up mostly on a vacant space which is near to the work place of the migrants. Slum dwellers are mostly migrants (Srivastava and Sasikumar, 2003, p.7).

In Punjab also in 2001 slums were reported from 27 Class I and II category of urban centres. Slum population accounted for 14 per cent of the total urban population of the state. It was noticed and statistically proved that wherever there was inflow of migrants in the cities of Punjab it lead to the coming up of slums in those cities. Chart 10.2 below
produced by linear regression curve analysis at 99 per cent significance reveals that with the increase in the number of migrants the size of slum population also increases. Chart 10.2 reveals that with the increase in the number of migrants also increases the size of slum population. The statistical analysis was carried out for six cities of Punjab for which the migration data was comparable with that of slum population. These cities were Hoshiarpur, Ludhiana, Khanna, Abohar, Bathinda and Malerkotla. Out of the six cities studied four cities namely Ludhiana, Bathinda, Khanna and Malerkotla were displaying direct relationship between the number of migrants and size of slum population whereas, Abohar and Hoshiarpur cities were not following this pattern. However Abohar had slum population which was more than that of Bathinda. But the less number of migrants in this city was the reason for deviation from the ideal condition. In case of Hoshiarpur although the number of in-migrants was higher but the number of slum dwellers was very small. Thus there is a possibility that the migrants might have formed slums there but the proportion of in-migrants staying in the slums was very small about 40 per cent of the total in-migrants were staying in slums. Now this is just a sheer hypothecation as the actual number of in-migrants living in the slums might be very low as not only the poor migrants but also many of the poor people of the state also stay in slums. However in case of Ludhiana, Bathinda, Khanna and Malerkotla the reasons for slumming are different. Ludhiana being the only million city of the state and also having large number of industrial units provides a large number of job opportunities which are grabbed by the migrants and since the migrants belong to the relatively weaker section of the society and they cannot afford to live in rented houses therefore they form slums and live there. Some slums which are dominated by the migrants are Haibowal, Jamalpur, Phulowal and Giaspura in Ludhiana city. Since Khanna is located a few kilometers away from Ludhiana therefore it acts as a transit point for daily commuting of the migrants to Ludhiana. Malerkotla have different reasons for slumming, since it is a Muslim dominated city and the number of in-migrants is also very small, therefore the slums here are not the result of in-migration but due to the socio-economic condition of the local people of the city.
Thus the chart above reveals that there is a direct relationship between migrants and slums. Since the in-migrants in Punjab are now headed towards the urban areas of the state inspite of the rural areas therefore one of the causes of increased size of slums in the urban areas is in-migration.

**Prostitution and Occurrence of AIDS/HIV**

In many cases the migrant females who accompany their husbands or paramours to the urban areas on being deceived or in the case of death of their husband and if they are unable to get some respectable job take to prostitution to earn money and to look after their family (Shah, 2008). In many cases the husbands force their wives to prostitution in order to earn quick money. These types of cases are found in many slums of
Punjab which have become safe havens for such type of immoral practices.

Since majority of migrants coming to Punjab, even though they are married are single and they live in slums, in abject poverty, separated from their families and partners with minimum means of entertainment, they visit prostitutes to fulfill their physical needs. Therefore they are at higher risk of contracting HIV because of their status and their ignorance about the diseases and little knowledge about the consequences of unsafe sex.

HIV and migration do not have a linear, cause and effect relationship, but are laterally linked. HIV is a manifestation of the inequalities and deprivation faced by migrants. Hostile and lonely environments, separation from families, lack of access to information and services and social support systems can lead to social and sexual practices that make them more susceptible to HIV exposure. However, it may be noted that migration in itself is not a vulnerability factor for HIV, but it is the unsafe process of migration that creates conditions of vulnerability.

**Cultural and Traditional values**

Since migrants arrive from different cultural and traditional regions they try to preserve their culture, traditions and language in the areas of destination. They not only try to preserve but also try to spread the same. Here lies the problem when the migrants try to spread their culture, traditions and language; they try to create an environment akin to that in their native place. They celebrate the festivals and rituals in their own style which is new to the recipient state. For example ‘Chhatt Puja’ which is performed some days after Diwali. Chhatt is dedicated to the worship of the Sun God and therefore, is also known as Surya Shashti. Chhatt is celebrated as thanks to the Sun for providing the necessities of life on earth, and also for fulfilling particular wishes. It is celebrated in Bihar and Jharkhand and where ever people from those regions have migrated to. Migration creates heterogeneity and multiculturalism in society which sometimes leads to ethnic problems. Big cities where there is large scale in-migration are good example of multiculturalism and heterogeneity.
Thus the mixing up of different cultures dilutes the sanctity of each culture. Even if they do not mix up but a pocket of different cultural/traditional region is created within a homogenous region, which is the result of migration.

**Nature and rate of Crimes**

Due to the in-migration of people from Uttar Pradesh and Bihar to Punjab, there has been a rise in the crime rate of particular type of cases. Many a times people having past criminal records migrate to Punjab in fear of persecution either from the Police or local goons (Bahubalis as they are known there). These people commit crime here and then again return to their native place. For example many migrants who had been convicted of heinous crimes in Punjab have been arrested from their native villages located in Uttar Pradesh and Bihar where they take refuge after committing such crimes. Similarly many gangs operative in Punjab had their kingpins from these two states. Like many auto lifter gangs who operated in Punjab stole the cars or luxury vehicles from the state and sold them with fake registration numbers in their own state or in Nepal. Similarly the ‘kale kachche wale’ gang comprised of migrant labourers which created a panic during 1985-90 (Gill, 2007).

There has been rise in the number of murders or attacks on migrants by the migrants for petty amounts of money. The number of rapes, illicit relationships and molestation cases has registered an upward trend in the slums where a large number of migrants stay. Then cases of snatching, thuggies, lifting of things from shops and houses have also registered an increase due to the large scale in-migration.

The migrants themselves are to be blamed for an upward trend in the criminalisation of the society. When the migrants return home they take away all the money and material goods earned or bought by them. This money is then spent on building pucca house or lavish marriage parties, purchasing material goods or giving substantial amounts of dowry. It leads to the migration of other people who live in the same locality. This is known as demonstration effect, but when they arrive in the state, the hard reality sinks in where they had to work tediously for
longer hours and their dreams of quick money are shattered, then they resort to petty crimes which ultimately lead to the criminalisation of the recipient society.

The rise in crime rate by migrants is characteristic of those migrants who had arrived recently in Punjab and who have not assimilated or accustomed to the culture and traditions of the state. Once the migrants stay here for longer duration then they do not indulge in such activities. It is this attribute of migration which changes the migrants.

**Health, Education, Habits & Behaviour of people**

Both health and education systems of Punjab are overburdened by the migrants. In a majority of the schools and hospitals one comes across large number of migrants. Thus these institutions have become service providers largely to the migrants alone. The Punjabi people whosoever has a regular and assured supply of income, do not like to send their wards to the government schools or dispensary or hospital. There is an irony in the situation that majority of Punjabi people would love to have a job in the state education or health department but they would not send their wards to any of these institutions and they pay taxes for maintenance of these facilities but they do not avail of any the services.

Since most of the adolescents of rural areas from Uttar Pradesh and Bihar switch over to Punjab in search of job and these migrants are satisfied with the remuneration which they receive for their toil. This leads to job satisfaction which further helps them attain an organized and stronger physique than their counterparts back home (Tulsyan, 1999, p. 5).

With the coming of migrants the habits and behaviour of the Punjabi people have also changed. Earlier young people of Punjab used to work in the agricultural fields but with the coming of migrant labour the youth of Punjab have become lethargic and they have become addicted to large number of intoxicating things like liquor, ‘dodde’, ‘bhuki’, ‘afeem’ and ‘charas’. The use of tobacco and tobacco products has also increased in Punjab. Since in Punjab Sikhs are in majority and use of tobacco is
prohibited in Sikhism but with the coming up of ‘bhaiyas’ the use of tobacco has increased in Punjab. As such smoking of bidis and cigarettes has not increased but tobacco is taken as khaini, zarda and gutka. The use of gutka has increased to such a level that it is available in a majority of provisional and confectionary stores in rural Punjab. This is a direct fallout of in-migration in Punjab.

The migrants generally prefer to eat rice. But in Punjab, wheat is the staple food. With the passage of time, however, these migrants have started liking wheat. The migrants wore dhoti and kurta before coming to Punjab, but under the influence of new culture and society in Punjab, they preferred pyjama and kameej. Besides, they preferred lungi in comparison to dhoti (Sidhu, Rangi and Singh, 1997, p.36).

Due to large scale in-migration the film industry of Punjab received a set back and the production of Punjabi movies have almost stopped. Many studios like Dara studio in Mohali were converted to marriage palaces. The in-migrants were not interested in watching Punjabi movies and the Punjabi youth gave preference to Bollywood and Hollywood movies upon Punjabi movies, which have adversely affected Punjabi cinema.

The cinema hall owners of Punjab in order to keep their cash registers ringing had to showcase bhojpuri movies. The elite in Punjab have shunned cinema halls. Since most of the migrants could not relate to the glamour of Hindi movies and the distributors refused to pay huge sums to buy big star Hindi movies. Therefore the only option left for the cinema hall owners was to showcase bhojpuri movies and with the introduction of bhojpuri movies the cinema halls which were running into losses once again rose like phoenix and now the situation is that in many cities/towns of Punjab there are many cinema halls which are showing bhojpuri movies. On an average, eight to ten Bhojpuri movies are released in the Punjab region each month. These movies are earning revenues of anything between Rs. 3-4 Lakh a week (Khanna, 2007).

The migrants have not only changed the cinema industry of Punjab but they are also bargaining with the cable operators to showcase their
regional channels or channels of their choice. The reason why most of us cannot watch info-tainment channels like Discovery, Animal Planet, National Geographic, Travel and Living, NDTV Good Times etc. on cable are the migrants. Since the migrants have smaller television sets, which have only 20 to 30 channels and majority of the cable connections are in slums therefore the cable operators have to accede to their demands or they would shift to some other cable operator (Sethi, 2007).

The migrants, on the other hand, also face serious adaptation problems, e.g., the rural migrants moving to the new industrial towns suffer from lack of pure air and open space; also from the presence of noxious fumes, dust, etc. They also have to adapt to the new dietary habits and timings of food. There are evidences to prove that the incidence of respiratory diseases among the people who migrate from rural areas to industrial towns is very high (Chandna, 2006, p.253).

Impact on Demographic structure

A large number of population characteristics of migrants have been discussed in the previous sections under relevant chapters. In this heading those attributes would be discussed which have been affected by the in-migration. The attributes which would be discussed are given below.

- Age structure
- Family size
- Network migration
- Gender and migration

Age structure

With the in-migration of large number of migrants in the working age group of 19 to 30 years the age structure as well as dependency ratio of the state has changed a lot. The dependency ratio as depicted by the census data is not the true representation of the state of Punjab. It also includes the migrants in it. Although the migrants are living and earning in
Punjab but they are not supporting the children and elderly of the state but they are supporting the same of their own states. Therefore the migration whether from a state to a particular state does not help in assessing age structure of any society. The in-migration is affecting the age structure of Punjab by increasing the number of people in 19-30 age groups and also affecting that of their home state by decreasing the number of people in 19-30 age groups and showing a large proportion of children and old people in its population which leads to the subsequent aging of population. Since young adults are the most likely to migrate. Over long terms, the reproductive capacity of a community may wane through migration (Skeldon, 1997, p.3).

Size of family

Since the migrants who arrive at the first place do not bring their family with them, so they need houses or places to stay where they can live in groups. Therefore in the initial phases of migration, the size of family or family structure of the recipient state is not affected. But in the later years when the migrants get some assured source of income then they bring their wife and children with them. Thus the size of nuclear families is increased in the recipient state. This is what is happening in Punjab also. Due to in-migration of large number of families of the migrants the number of nuclear families in the state is rising.

Not only the number of nuclear families is on the rise in Punjab but also the average size of family is also increasing. The migrants on an average have more than five to six children, whereas the majority of people of Punjab have on an average two to three children. Thus the migrants are also changing the size of family of the state.

Network migration

Whenever the migrants arrive in any place they come across the job opportunities which can be exploited by their people back home. So they act as mediator and provide the information about the opportunities available in the place of destination. Therefore a stream of migration is generated which in the initial phases include the family members and relatives of the migrants, then the neighbours, then the villagers, the
Chart 10.3
Migrant’s Role in Decision making Process

**Decision to Migrate**
- Migrant
  - Family Members
  - Relatives
  - Friends/Neighbours
    - Obstacles Overcome successfully
      - Mohalla Level
      - Village/Town Level
      - Block Level
      - Tehsil Level
      - District Level

- Supply of Information regarding Job/work Opportunities & sharing of own experiences
people from surrounding villages, then of the block, tehsil and district (Chart 10.1). The migrants themselves act as catalysts for future migrations.

Significant streams of migration can be noticed in various slums of the cities, where residents of one slum would be hailing from one particular district. For example in case of Chandigarh, the migrants who are staying in the village Burail have come from Unnao district of Uttar Pradesh. The similar streams of migration culminating in various cities or villages of Punjab need to be explored further.

During the initial years of migration most of the migrants arrived at the railway stations in groups accompanied by their group leader usually called ‘Lambardar’. A lambardar was a person amongst the migrants who had come earlier to Punjab and he acted as a middleman between the farmers and the migrants and all transactions took place through him. Some of the migrants having already established a kind of rapport with the farmers are generally asked by the farmers to come back for work with the required number of persons. But later on the farmers negotiated themselves with the migrant labourers and the role of intermediaries was greatly reduced (Karan, 2003). The new labourers come to the villages along with the other labourers who already happened to be in those villages.

At present the proportion of migrants going to the rural areas of Punjab for working as agricultural labourers has declined and they are moving to the urban areas for working at construction sites, brick-kilns, rickshaw pulling, truck cleaning, factory work, wood-cutters, domestic servants, hotel boys, palledars, helpers in dairy and poultry farming. The wages in towns/cities are generally higher.

The process of in-migration over the time has led to the structurisation of migrants. The common pattern is that people from one particular area will control access to one particular occupation. Like the majority of barber shops in Punjab are manned by the migrants from Saharanpur district of Uttar Pradesh. The agricultural labourers came from
the northern parts of Bihar and eastern region of Uttar Pradesh. Similarly construction workers, brick-kiln workers, rickshaw pullers etc. came from different regions of India, largely from Uttar Pradesh and Bihar. This means that people from the same area can be provided with employment when they arrive in the state – often, when jobs become available, word is sent back to the village or town to make sure that someone will come to fill it. These social networks are often institutionalised into associations that can assist the migrants in the state, making sure that they have accommodation as well as familiar environment in which to socialize. This spatial distribution of in-migrants from the source regions on the basis of occupation needs to be explored further in future research.

**Gender and migration**

Relatively speaking the number of females migrating from one administrative unit to another is large not only in Punjab but also in India. But a large number of females have been migrating due to their compulsory movement from their parents' house to their husband's house. In many developed countries the number of female migrants is much higher than that of males it is because of the large number of job opportunities available in the urban areas which are tailor made for females. Whereas in case of India, the number of male migrants in comparison to female migrants is very small but if the marriage migrants are deducted from the total number of migrants then males are left behind who migrate in search of better economic opportunities available in other areas.

When the males out-migrate, the females who are left behind have to shoulder the responsibilities of not only the household or children but also to look about matters which the males took care of, like in case of Uttarakhand and Himachal Pradesh the females who are left behind have to take care of the fields, collect the firewood and also to look after their children and old parents.

When the females out-migrate, accompanying their husbands, they have to work in the new place in order to augment the meager family income. Therefore the females are at the receiving end even if they
migrate or do not migrate. In present context migration is not advantageous for the female migrants.

**Impact on Political system**

The migrants influence the political system of the recipient state in many ways. The following attributes will help to understand how the migrants affect the political systems.

- Local territories
- Political groupings/pressure groups

**Local territories**

Once the number of migrants increases in the place of destination, the migrants try to carve out their own territories or build new areas within the areas of in-migration. An excellent example of this is Southall in London. Southall is a suburb in the London Borough of Ealing, West London, but it is primarily a South Asian residential district. In 1950, the first group of South Asians arrived in Southall, reputedly recruited to work in a local factory owned by a former British Indian Army officer. This South Asian population grew, due to the closeness of expanding employment opportunities such as Heathrow Airport. The most significant cultural group to settle in Southall are Indian Punjabis. Today it is just like any other town of Punjab and one cannot differentiate whether one is in United Kingdom or any other urban centre of Punjab. Thus the migrants try to create their own territories within the area of migration where they can live without any fear of discrimination.

Similar types of areas have been developed in Chandigarh and Ludhiana city also by the migrants from Uttar Pradesh and Bihar. These are the various colonies surrounding the city where the migrants are living in large numbers, some of these colonies are Colony number 5, Colony number 4, Janta colony, Rajiv Colony, Bhasker colony, Bapu dham etc. located in Chandigarh and Haibowal, Jamalpur, Phulowal and Giaspura in Ludhiana city.
Political groupings/pressure groups

The migrants when they come to Punjab they usually work in groups like a team, the reason being that they have come from the same region. The best example of their working in groups or teams can be cited of the rickshaw pullers who operate from bus stands or railway stations. They would demand and charge exorbitantly from the passengers and if a person has to hire a cheap rickshaw then he had to travel outside the bus stand or railway station and if one bargains or enter in a verbal duel then all the rickshaw pullers come to support their brethren, such is the unity among them and if any one defaults and you ask about that particular person, most probably all the rickshaw pullers would deny the existence of any such type of person.

The migrants now have even formed their own unions and associations by which they have evolved a uniform pattern of labour charges and also they could bargain with the prospective employers and with political parties backing these unions or associations, in the coming few years the concept of cheap migrant labour would become redundant in Punjab.

When the migrants have created their own territories within the state of in-migration then they start lobbying and bargaining with the local political parties for various benefits like regularisation of their colonies, issuing of ration cards, electricity and water connections and in return the political parties get assured votes and patronage from these slums/colonies. During municipal council or corporation elections if any of the constituencies have slums/colonies then only that person can win who have the support of the people of these colonies or the one who belongs to that colony. Nowadays majority of political parties are fielding migrants from these colonies who have substantial support. In many municipal councils and corporations of Punjab a number of councilors or corporaters are migrants. Ludhiana already has three migrants as municipal councillors and if the present pattern of in-migration and political patronage to migrants continues, then it would not be a surprise if in coming days a migrant becomes an MLA from Ludhiana.
Impact on economic structure

The economy of the state is also affected a lot due to in-migration. The following attributes will divulge in detail the impact of migrants on the economy of the state.

- Replacement of indigenous labour
- Evolution of contract farming
- Increased dependency on migrant labourers
- Employment opportunities
- Poverty
- Outflow of money/remittances

Replacement of indigenous labour

With the coming of migrant labourers in Punjab the worst affected has been the local or indigenous labour. With their arrival the struggle of local labourers for higher wage rates fizzled out as the migrants were ready to work for longer durations and on lesser remuneration. This rendered the local labourers jobless and it depressed their wage rates (Srivastava and Sasikumar, 2003, p. i). To a greater extent the migrants had replaced the local female labourers in the so far traditionally held operations of transplantation of paddy and weeding.

Evolution of contract farming

Contract farming is a new development in the field of Punjab’s agriculture. It has evolved due to declining interest of land owning class in agriculture and this trend is largely followed by medium and small farmers whose size of land is not too big. Contract farming means that the land is given to the cultivator on a fixed rate for one season. Nowadays these contracts are being taken up by the migrants, who provide all the inputs and after the produce is sold out they pay the promised amount and what ever is left is theirs. This is a new trend which is catching up in Punjab, where the landowners and the cultivators both are being benefited. The
migrants have been taking these contracts and they are producing vegetables to be sold in local towns or villages. They are also cultivating sugarcane for making jaggery and brown sugar (gud and shakker).

**Increased Dependency on migrant labourers**

Due to the availability of cheap migrant labourers the youth of Punjab has become lethargic and stopped working in the agricultural fields. This has made Punjab's agriculture solely dependent on migrant agricultural labourers and with the numbers of local agricultural labourers decreasing in every census, very soon Punjab's agriculture would be in doldrums. A similar situation emerged during the kharif season this year i.e. 2008 when small number of migrant agricultural labourers arrived and the transplantation of paddy which is entirely dependent upon migrant agricultural labourers, was affected a lot. Since less number of migrants arrived therefore they charged exorbitantly. The local labour was not available as they had moved to other activities. The landlords had to bow to the demands of migrants and they paid Rs. 8000/- per qilla per day instead of Rs. 500/- per qilla per day which they used to give in previous years. As a result of this, the Panjab Agriculture University, Ludhiana has imported paddy transplantation machines from Japan to avoid repetition of such type of incidents where the migrants held not only the farmers but the state’s economy also on ransom.

Most of the industry in Ludhiana city is being run by the skilled and unskilled labourers. Moreover almost each and every household in Ludhiana has one or more domestic servants who are migrants and in case of migrant shortage then the whole industry of Ludhiana city would collapse. With the advent of migrant housemaids the females have also become highly dependent on them and they have stopped doing manual works like brooming, dusting etc. In case of non-availability of migrant housemaids, the entire support system of family will be affected.

**Employment Opportunities**

The pattern of employment for migrants has been changing with time. Earlier they used to accompany the lamberdars and all economic
decisions were taken by the lamberdar. Then the migrants directly started to negotiate with the farmers and the lamberdar was taken out of the scene. Then at the third stage the migrants started to take land for cultivation on contract. This was the change witnessed in the rural areas of state. However in urban areas the migrants who arrived during the initial years of green revolution and decided to settle here brought their families and educated their children here and now they are competing with the local population for job opportunities in government as well as private sector. In case of the recent migrants to urban areas many educated migrants have been absorbed in the fast expanding field of tertiary sector. Many skilled labourers have formed groups and they have started taking construction projects like building houses and offices and commercial areas on contract. The migrants who are left out do not sit in house they have identified some spots known as labour chowks in all the urban areas of the state and they go there and sell their services as unskilled labourers.

Thus the migrants whether in rural or urban areas of the state have generated employment for them with changing times.

Poverty

It is a proven concept that migrants bring poverty along with them. Since the migrants come from relatively poorer states and even if they earn some money but their standard of living is much below than that of local population. The reason for the lower standards of living of migrants is that they had come to earn and they live in worst conditions to save money. Same is true for the emigrants of Punjab to other countries. In case of in-migrants from other states they have an edge over the Punjabi people who have emigrated abroad. Since large number of Punjabi migrants had gone by illegal means they live their in constant fear of being caught and deported until they are regularised or they get green card. But in case of migrants to Punjab they are fortunate that they do not have to live under this fear. But even then they live in shabby places like slums, they are shabbily dressed and due to their complexion, short stature and mediocre body build they appear poor.
The people who migrate to Punjab are not the poorest in their place of residence, because migration not only involves just the cost of the passage, but also to support the migrant at the destination until friends or regular or part-time employment can meet those expenses. Thus, the poorest are likely to be among those left behind. Migration might thus be seen to exacerbate rather than to alleviate poverty in the rural sector by depriving the villages of their most energetic and best prepared members (Skeldon, 1997, p.3).

In Punjab, poverty was dominant in urban areas and the cause was the migration of rural poor to the cities (Gupta, 1998).

Although the migrants from any village or town may come from the wealthier and better educated groups in that village or town, they are likely to be poorer and less educated than the vast majority of urban residents. Since all the migrants get absorbed in the informal sector and accept poorly paid jobs and this sector provides at least the basics of a livelihood in the urban sector. Therefore it is commonly stated that the migration not only brings human beings but also brings their culture, tradition and poverty.

**Outflow of money/ Migrant remittances**

Remittances tend more to be associated with international migration, but cash and goods in kind are every bit as important in the context of internal migration for the families of the migrants (Skeldon, 1997, p.3). Although the migrants might be living in the worst of places under severe conditions but they send back remittances which may appear meager to us, but back home it is the remittances which make their families both ends meet. Majority of the remittances are spent on day-to-day consumption needs, ceremonial purposes, and purchase of farm inputs and education of children. Every migrant on an average send remittances ranging from three thousand to twelve thousand per annum. This amount of money is being generated through the resources of Punjab but it is being utilised in some other state. Therefore the migrants act as a funnel to transfer the resources of Punjab to their own homeland. On an average the remittances account for nearly one third of the total
household income of the migrant households—the proportion is much higher among landless and small landlords (Karan, 2003).

**Impact of out-migration on the socio-economic life of Punjab**

Out-migration from Punjab is of very high quality as it involves the movement of the highly educated and skilled people, who have learned all the skills here but they are serving the interests of other states or countries. Green revolution led to the mechanization of the state’s agriculture thus freeing many hands which were engaged in agriculture. Since the options of employment in the rural areas of the state were limited therefore initially they migrated to the urban areas of the state from where they acquired skills and education and then they further migrated to the urban areas of other states and countries especially Middle eastern countries, European countries, U.S.A. and Canada where they could get better remuneration of their skills.

With the out-migration of people from Punjab the religious composition of the state underwent a change as large number of out-migrants belonged to Sikh religion therefore the proportion of Sikhs in Punjab declined marginally in 2001 census. The proportion of male and female out-migrants in 1991 as well as 2001 was almost equal (Section C, Chapter 6). Therefore out-migration involved the movement of the family. Thus, the marital structure of the state was not disturbed.

The most important impact of out-migration was witnessed on the age structure of Punjab. Due to out-migration of the youth from Punjab the old people were left behind who did not want to leave their birth place at the last stage of their life. This phenomenon is most visible in the Doaba region of Punjab from where maximum out-migration to foreign countries has taken place. In many villages of doaba region there are no young people or children in the whole village. Only elderly people and their servants who are mainly migrants are visible. This happened due to network migration which took away most of the youth to other countries. In some villages there are NRI sarpanches who for six months stay in India and for another six months they are living in either America or Canada.
To send remittances back home by the migrants is a universal phenomenon. All the migrants who have family members staying back at their native place do send remittances. According to a survey during 1999-2000 migrant remittances constituted 15 per cent of the total domestic production of Punjab. However this figure cannot be verified because migrants use both white and black channels to send remittances and it is well known fact that more money travels through black channels. About 52 per cent of the sample population in Punjab received remittances (NFHS, 1993, p. 47).

The preceding discussion of the consequences of migration corroborates that once a migration current develops; neither the migrants themselves nor the areas of in-migration and out-migration remain the same. Also with each wave of migrants there is not only a quantitative change in the demographic character of the two areas but also there is a qualitative change in the personality of the two areas. Above all, the civilization gets enriched due to the contribution of the migrants who integrate the two areas and therein lays the greatest benefit of migration.