Chapter 8
CHAPTER 8

SUMMARY AND CONCLUSIONS

8.1. Introduction:

Compared to other Indian cities, Delhi, the national capital of India has the maximum number of private cars and fast moving automobiles, but still the number of cycle rickshaws and other non motorised vehicles in the city is also on the rise. Though cycle rickshaws still enjoy high demand in low and middle income colonies, but the rise in rickshaws is taking place in a globalised scenario where the policy makers and civic agencies are against them and new roads are being constructed keeping the convenience of automobiles in mind. There is a fair chance that the condition will remain the same in near future as well and therefore, there is a need for a systematic study on the rickshaw trade. The thesis entitled as ‘Migrant Rickshaw Pullers in Delhi: A Study of Socio-Economic and Demographic Correlates’ throws light on various aspects of the lives of poor rickshaw pullers operating in Delhi. Research on rickshaw pullers cannot be conducted in isolation, because their problems and challenges are closely related with the problems of urbanisation, excessive rural to urban migration and scarcity of jobs in urban formal sector as well as in the agricultural sector. The study has been conducted with an aim to identify and analyse the main causes and consequences of rickshaw pullers’ migration in Delhi. The study also raises the question why these poor migrants opt for rickshaw pulling which requires hard labour but yields meagre income in return of their hard work? Furthermore, the study has highlighted the characteristics of the migrants who undertake this profession. Though these migrants form heterogeneous groups but more or less everyone in this profession face same problems and challenges. Unfortunately they are not fully aware of their rights, and hence cannot combat against exploitation and injustice.

Cycle rickshaw pullers are one of the most disadvantaged segments of the workers working in land transport sector in Delhi. Tricycles, bicycles and other non-motorised transports draw limited attention of the policy makers and urban planners. Therefore, scarcity of reliable secondary data has created considerable problem and the entire study is almost based on primary data collected from the field survey.
conducted during October 2009 to January 2010. During this period Delhi offers a pleasant autumn climate and it is considered as the festive season. Mainly Hindu festivals like Dassera and Diwali increase demands for rickshaws in the city. Moreover, this period is considered as the lean period of agriculture in larger parts of North India where North East Monsoon brings dry winter and irrigation facility is not favourable for the cultivation of Ravi crops. Thus agricultural labourers from Bihar and Uttar Pradesh come to Delhi during this time for additional income. With the help of structured questionnaires interviews of rickshaw pullers have been undertaken from various rickshaw stands. Five MCD zones have been selected geographically and 90 respondents have been interviewed from each zone. Though the study is focused on rickshaw pullers in particular, but other people directly related with this trade (i.e. rickshaw owners, contractors or thekedars, NGOs working with them, union leaders etc.) have been questioned separately.

Within the umbrella concept of ‘socio-economic and demographic correlates’ following issues have been investigated at length and breadth:

- Characteristics of migrants who are opting for this profession
- Regional pattern of migration of rickshaw pullers
- Reasons of choosing this occupation
- Socio-economic conditions of these rickshaw pullers, their living environment, health seeking behaviour, habits and so on
- Major challenges faced by rickshaw pullers in Delhi
- Differences between utopian government policies and the real condition of the workers working in the rickshaw trade

Each chapter has separate conclusion that provides a brief summary of findings, but in this last chapter all major findings have been consolidated followed by some suggestions emanating from the study.

8.2. Summary of Chapters:

The first chapter starts with an introduction related to the present day scenario of rural to urban migration in Indian cities and major challenges faced by rural migrants in new urban environment. Review of the existing literature has helped in identifying gaps in contemporary research. On the basis of the gaps in the literature, six objectives have been identified. It has been found that, in India very few data
based studies have been conducted on rickshaw pullers and none of them tried to correlate socio-demographic characteristics of rickshaw pullers with the problems and issues they face in their daily lives. Therefore, the entire study is based on six main objectives that includes reasons for rickshaw pullers’ migration in Delhi, causes of choosing this job, nature of interaction with their families in native villages, amount of remittances sent, living environment, social bonding with other fellow rickshaw pullers, thekedars, officials, police and so on. Their health seeking behaviour and challenges faced in Delhi have also been enquired. Again, seven research questions have been postulated in the first chapter. The first chapter also incorporates the data base, methodologies, conceptual framework and chapterisation scheme.

The second chapter entitled “Background Characteristics of Rickshaw Pullers” is based on the secondary data obtained mainly from NSSO 61st Round and other documents. In this chapter, origin, development and spread of rickshaws as a modern form of land transport has been discussed in detail. Though the rickshaw has initially been introduced in Japanese cities but had gradually spread to other Asian cities of Singapore, Hong Kong, Philippines, India and so on. Its popularity is directly related with the colonial legacy of these Asian cities where coolies or migrant workers were used for pulling rickshaws. Though, after the Second World War, hand pulled rickshaw was replaced by the cycle rickshaws, but the profile of rickshaw pullers did not change remarkably. Still today, everywhere a ‘rickshaw puller’ means a young man who has recently migrated to a big city from an impoverished agrarian family of a distant village and has found rickshaw pulling as his only way of earning livelihood. Hard work, no rest day and meagre income compel him to live a miserable life in the new urban environment where he hardly knows anyone. Therefore, from artists to filmmakers, poet to authors, everyone symbolises ‘rickshaw puller’ as the epitome of human suffering and socialists describe rickshaw pulling or a man pulling another man as the ‘modern form of slavery’. Recently environmentally concerned western countries are trying to promote it as an eco friendly transport that does not add pollution. In India, rickshaw pullers are found in almost all big cities and they are generally migrants from the rural areas. Usually people belonging to the socially and economically deprived segments of the society are found to be engaged in this profession. They generally have very low level of education or no education at all and therefore they are not fully aware of their problems.
The third chapter is entitled as "Socio-Demographic Characteristics of Rickshaw Pullers in Delhi" based on primary data and presents an analysis of the social and demographic characteristics of the respondents. Generally, young male migrants from Bihar and Uttar Pradesh choose this profession. Most of them are either Hindus or Muslims, other communities are hardly found in this menial job. Larger proportions of them are either Scheduled Castes (SC) or Other Backward Castes (OBC). Rickshaw pullers who hail from Bihar are predominantly OBC and SC. On the other hand, majority of the respondents from Uttar Pradesh are SC. The mean age of rickshaw pullers is 31 years; mainly young people aged between 20 to 35 years undertake this profession and after attaining forty or forty five years most of the workers quit this job. Educational level of rickshaw pullers is generally very low, illiteracy is high among the Scheduled Castes and Other Backward Caste respondents. General caste respondents with school level education do not prefer to continue this job for longer time and only SCs and OBCs continue it for a longer duration. Most of the young respondents live alone in Delhi and cannot afford to bring their family members to this expensive city. Though with the increase in age some of them manage to bring spouses and children in Delhi, but miss out the very essence of joint families and company of other relatives which they once enjoyed in their villages. Family size has a positive relationship with caste factor and religion. Respondents belong to SC; OBC and Muslim communities have larger family size than that of the General Caste Hindu respondents.

In the fourth chapter entitled "Regional Pattern of Migrant Rickshaw Pullers and Their Interlink-ages and Networking" migration related aspects of rickshaw pullers have been discussed in detail. Respondents are mainly coming from Bihar, Uttar Pradesh, West Bengal, Nepal and other north Indian states. They are mainly from rural areas and most of them migrate directly to Delhi from their respective villages. Those who are not direct migrants have earlier worked in other towns either as rickshaw pullers or as factory workers. 'Migration' has been calculated from two types of data, i.e. 'place of birth' and 'place of last residence'. Another interesting fact is that migration is occurring mainly from few districts of these above mentioned states, as for example Maldah of West Bengal accounts for the highest percentage of rickshaw pullers, followed by Samastipur, Banka, Araria, Purnea, Madhubani, of Bihar, Bareilly and Badaun of Uttar Pradesh and Palpa of
Nepal. In a new place, migrants generally have a tendency of living close to their own community. Similarly, rickshaw pullers also show a strong adherence towards their own region, caste and communities. Migrants from a particular district are found to be dominant in a specific pocket of the city. In Shahdara MCD zone rickshaw pullers from Araria district of Bihar form the majority, similarly in Civil Line Zone respondents from Banka district dominate and in West Zone respondents from Samastipur district of Bihar form the majority. Respondents from Central Zone are mainly from Maldah and Murshidabad of West Bengal. City Zone on the other hand does not record the dominance of any regional group. Rickshaw pullers are mainly coming from the districts characterised by rural agrarian economy and low rate of urbanisation. A significant portion of respondents from Bihar, Uttar Pradesh and Nepal have reported that they were earlier working in Punjab, Haryana, Gujarat and other western states, where they were engaged in some other jobs like agriculture, domestic help, construction works and in factories. Low wages, irregularity of jobs, exploitation by the factory owners and displacement from factories or mills compel them to quit their previous occupation and come to Delhi. Most of the newcomers visit their native places after joining this occupation, but they do not visit frequently due to the low income and savings. Most of the recently joined people in this occupation visit more than the people who have joined earlier. Most of the respondents prefer to visit their native places to fulfil dual purpose in a single visit such as supervising land and meeting family members during ceremonies or festivals. Intra-city mobility of rickshaw pullers is another remarkable feature. Most of the respondents have reported that they have earlier resided in North Delhi or North East Delhi where rickshaw pulling has high demand. Their shifting of residence is closely associated with MCD’s ban on rickshaw pulling from various parts of the city.

Reasons for migration and reasons behind choosing rickshaw pulling as an occupation have been also addressed in this chapter. Respondents are mainly from impoverished agrarian households; they either have no agricultural land or possess small and marginal land holdings which yield insufficient income. Most of them work as agricultural labourers, but do not find job throughout the year. Therefore, they come to Delhi during the lean period of agriculture and again go back to their respective villages during the time of sowing and harvesting. Low wage in agricultural sector, construction work and casual jobs compel them to come to the
city. Delhi as the 'city of aspiration' provides better economic opportunities and wider scope for earning livelihoods, but in reality, urban formal sector demands sophisticated skill and capital which the poor migrants do not have. It was found through the regression analysis that respondents, who are landless migrate more frequently than those who possess agricultural land. Another important finding is that younger males (less than 25 years) migrate more frequently than age group 25-34, 35-44 and 45+. These results have been found statistically significant. It shows that most of the rickshaw pullers joined this occupation in the younger age group. On the other hand, rickshaw pulling is such an occupation which needs only physical fitness and a friend or relative who can introduce the new comer to the rickshaw thekadar or owner. Therefore, easy entry into this occupation attracts unskilled labourers. Many respondents stated that rickshaw provides them a steady flow of income and they can send a handsome amount of money to their home. Thus their economic prosperity encourages other fellow villagers for taking up this profession.

Income and expenditure related aspects have been discussed in the fifth chapter entitled “Economic Profile and Work Status of The Rickshaw Pullers”. Monthly and daily income of the respondents have been calculated separately. Factors like age, duration of work, daily and weekly time spent in rickshaw pulling and ownership of rickshaw directly influence their income. Most of the respondents earn Rs.150 to 199 per day and their monthly income usually varies between Rs.3000 to 4500, very few can earn above Rs.6000 per month. As they have no fixed fare and passengers often bargain a lot, therefore, their income is directly depend on many factors like their age, physical fitness, weather, demand of rickshaws, location of residential colonies and many others. Demand for their services generally increases in adverse weather condition and during night time when they can demand higher charges. Unfortunately, all these factors are not quantitatively measurable. It has been found that young respondents (aged between 20 to 35 years) earn better than adolescents and aged respondents. Their income drastically reduces after forties; therefore, most of them abandon this occupation after forty-five. Those who are pulling rickshaws for more than ten or fifteen years earn relatively less than the fresh migrants or young entries, because, the new migrants spend more time in rickshaw pulling. Usually, they work for eight to ten hours, those who are aged or below twenty spend less than five hours in a day for rickshaw pulling. They do not enjoy holidays
and most of them work seven days in a week. Very few can afford to have one or two rest days. One important finding is that about 54 percent of the rickshaw pullers in Delhi do not possess agricultural land in their native place. Very few of them have more than 3 acre of agricultural land in their villages. Another major finding of this chapter is that most of their income goes for rickshaw rents or hiring charges of rickshaw. The MCD has already formulated an ambitious law that ‘rickshaw puller must be the owner of his vehicle’ but in reality it remains ineffective. A new rickshaw costs between Rs.6000 to 8,000, though a second hand one costs slightly lesser, but poor migrants hardly can afford to have their own vehicles. Though there is a provision of getting financial support or asset-based loan from nationalised banks, but the limit of the loan is far below the amount they actually need and moreover, banks possess reluctant attitudes towards these poor fellows. More than eighty five per cent respondents use hired or rented rickshaws, though most of them are willing to buy their own tricycles. About 25 percent of their monthly income has to be paid as rickshaw rent to the owner of the rickshaw. Therefore, most of their income earned through their hard work goes to owner of the rickshaw or to the Thkedars. Those who have managed to have their own vehicles have bought it from their own savings or have taken loans from friends or relatives. Rickshaw thkedars through illegal work keep more than hundred rickshaws and there is no fixed rent for these rickshaws. It depends on the condition of the vehicle. Apart from the rickshaw rent, the burden of remittances also prevents the rickshaw pullers from buying their own rickshaws. A significant proportion of the respondents send back more than two thousand rupees per month to their families. Remittances can be considered as their savings, but in Delhi they can save very little for their personal expenditure. Therefore, they neglect their health and hygiene. Meagre income and burden of remittances compel them to take loans from various informal sources during illness, emergency, daughters’ marriage and other personal purposes. Most of the rickshaw pullers are not aware about the process of formulation of rickshaw licenses and ban of rickshaws in certain major roads of Delhi. Very few of them are aware of any rickshaw union and welfare society specially those are that working for their rights.

Factors like living environment, health seeking behaviour and morbidity of rickshaw pullers have been discussed in the sixth chapter of the thesis entitled as "Living Environment, Morbidity and Health Seeking Behaviour of Rickshaw
Pullers". Most of the respondents live in rented rooms and they have to share it with other fellow rickshaw pullers. Those who are new migrants or come seasonally cannot afford to take rooms in Delhi and therefore, they spend their nights in rickshaw sheds, footpaths, under subways or flyovers, even in railway stations and bus stands. Non migrant rickshaw pullers have better accommodation facility, though most of them live in rented rooms in various slums and low income residential colonies. Those who have own houses; they mainly reside in juggi-jhopri colonies. Houseless respondents are mostly found in the City zone. Rickshaw pullers mainly live in shabby rooms in unauthorised slums, most of them do not have their own room, and they need to share it with other people. In maximum cases three persons or more than three persons share one room. Their residences do not have separate kitchen and bathroom facilities; they use common toilets or public latrines and cook food in public places or buy meals from cheap hotels or road side dhabas. Loneliness, meagre income, dull working life with no holiday and entertainment compel them to drink liquor and alcohol. Drinking of liquor and smoking of bidis are common form of addictions found among rickshaw pullers. Most of them smoke 8 to 15 bidis per day. Tobacco chewing, gutka chewing and consumption of gaza are other forms of addiction. Most of the respondents drink once in a week but a significant proportion of them drinks regularly, particularly the young people. It has been found through the logistic regression result that probability of smoking bidis is higher among the illiterates than the person who is educated upto matric or higher education. Similarly it is also about two times higher among those rickshaw pullers who earn more than Rs 5000 per month. This shows that smoking increases along with an increase in income. Hard work and unhygienic living condition make them vulnerable towards various diseases like jaundice, body ache, cough and cold, dysentery and many other fatal diseases. They have high chances of having HIV/AIDS and Tuberculosis, though they are not fully aware of these diseases. Unmarried respondents and those who do not live with their spouses frequently visit the commercial sex workers and very few of them use condoms or any kind of protection. Rickshaw pullers cannot afford to get proper medical facilities; most of them go directly to the pharmacists and buy medicines according to their advice. They also seek treatment from quacks and unauthorised medicos. Therefore, after a certain age most of them complain about bad health.
Public attitude, critical appraisal of policies and programmes related to rickshaw pullers have been elaborated in the seventh chapter entitled “Public Attitudes towards Rickshaw Pullers: Policies, Programmes and Social Security”. This chapter provides a link or coordination between all the preceding chapters. Though rickshaw pulling is regarded as a menial job and very few people pay respect to rickshaw pullers, but they provide cheap and quicker transport to commoners. Police harassment, spending money for bribing officers and bargaining for fare with passengers are part and parcel of their daily lives. There are some rickshaw unions and non governmental or non profit organisations that fight for their problems operating in Delhi, but very few rickshaw pullers know about their existence. Most of the union leaders were earlier in this profession and now they are fighting for the problems faced by other fellow rickshaw pullers, but still their activities are limited and face constraints due to the lack of volunteers. Policy makers and civic authorities hardly pay any attention to the real condition of these poor fellows and try to impose many unrealistic laws and regulations on them. Lack of awareness and leadership prevent these workers to form a strong and centralised union which will collectively fight exclusively for their rights. ‘Deprivation index’ shows that migrant rickshaw pullers are more deprived than their non migrant counterparts. One thing should be kept in mind that all the rickshaw pullers are socially and economically deprived and they are living in abject poverty. Arrangement of loan facility, training programme, Life insurance, bank facility, education for their children, temporary migration card, PDS facility, building of adequate night shelters, public latrines, low income housing or mess facility, mobile clinics and introduction of modern e-rickshaws will definitely improve their condition.

MCD has prepared a scheme to issue rickshaw licenses under the “Delhi Municipal Cycle Rickshaw Policy 1982”. This plan was prepared in accordance with the 1960 MCD cycle rickshaw rule and included all the corrections made till 1976 along with the directions of the Supreme Court decision of 5th August, 1980. This plan was made for all the areas that come under MCD except those where rickshaws are legally prohibited. According to the plan, 15 percent licenses were to be reserved for scheduled castes and 7.5 percent for scheduled tribes. The most interesting aspect of this is issuing eligibility proof for people desiring loans. According to the scheme, MCD would provide every loan seeker an identity proof on the basis of which he
could apply for a loan in any nationalised bank like Bank of Baroda and Punjab National Bank. The Loan amount is Rs 900 and can be enhanced in special cases. But this plan is visible only on paper. Rickshaw pullers are either unaware of it or do not want to avail this due to certain reasons.

8.3. **Main Findings:** These seven chapters together try to answer seven research questions formulated at the beginning of the thesis.

- First of all, the decision to migrate to Delhi among the rickshaw pullers exhibits that some factors like landlessness, small and marginal land holdings, unemployment and irregularity of jobs in agricultural sector and low wage in small urban centres act as push factors for out migration.
- Secondly, respondents are coming from some particular regions of Bihar, Uttar Pradesh, West Bengal and Nepal. Those districts are having rural agrarian economy and low rate of urbanisation. Migration is taking place from these three states mainly. Mostly rickshaw pullers prefer to live along with people from same religion, caste, and their native place in particular residential colonies.
- Thirdly, remittances sent by the respondents rescue many impoverished agrarian households from abject poverty and in villages they can buy some agricultural land from their savings. Economic betterment of rickshaw pullers further encourages other villagers to take up this profession. Their frequent home visits especially during the seasons of harvesting and sowing create a strong urban to rural economic bondage.
- Fourthly, various causes of choosing this occupation have been discussed in detail, mainly, unemployment, non availability of alternate jobs, easy entry into this occupation and steady flow of income that lure poor migrants to choose rickshaw pulling. Though initially they enjoy this profession and remain satisfied with their income but with the increase in age their physical stamina decreases and various health problems arise due to lack of nutrition and lack of proper place of accommodation.
- There is not much variation in health seeking behaviour of rickshaw pullers because very few of them are aware about health and hygiene and hardly can afford to get proper treatment. Cheap medicines, quacks, charitable hospitals
are their life-savers. They are not fully aware of various infectious diseases and therefore, hardly go for preventive measures.

- A rickshaw puller’s life in Delhi is full of challenges and difficulties. Police atrocities, exploitation of thekedars, official harassment for fines and bribes are the main challenges. It has been confessed by the rickshaw pullers that local hooligans squeeze money from them by forceful means. Apart from these issues, rickshaw pullers in general face all the problems that a poor migrant in Delhi is bound to face during his initial days. Accommodation crisis, inadequate and unhygienic living condition, lack of cheap and easily accessible medical facility and psychological problems are the other challenges in their lives. Their occupation completely excludes them from the bigger society and sometime undermines their self esteem.

- The answer of the last research question is suggestive in nature which seeks ways of improving these poor men’s condition. Obviously, social security schemes like easy access to formal credit, asset based loans, insurance etc will improve their economic condition, but one thing should be kept in mind that, success of all these measures depend on proper implementation of these welfare schemes. MCD has already taken up its bold step against the exploitation of thekedars and has proclaimed that ‘pullers should be the owners of his vehicle’, but they have not considered the fact that most of the rickshaw pullers neither have enough money for purchasing rickshaws nor have residence proof for availing valid licences. Another appreciable measurement of the government is introduction of e-rickshaws which will increase rickshaw pullers’ income and will do less damage to their health. Unfortunately, this scheme has not yet been implemented properly.

8.4. Suggestions and Policy Imperatives:

Based on an analysis of the facts discovered during the study one question should arise in the researcher’s mind. The highest policy makers often reiterate that for the economy to effectively function, less of government control needs to be exercised. Therefore, why should not the same be applicable to cycle rickshaws and other non motorised vehicles in this category? Until and unless proper attention is paid to the specific needs of this class, a bulk of the urban poor will remain neglected. Therefore,
rickshaws should be considered as an integral part of the public transport system of Delhi and it should be promoted as an object of tourist attraction as well as an eco friendly mode of transport. The government should play a more positive role in financing the purchase of rickshaws and the pullers should be provided better housing facility or use of rooms at a low rent.

First of all, the design of the conventional cycle rickshaw needs improvement. Pulling of heavy weight vehicle creates muscle pain, body aches and other problems to the pullers. Though the government has introduced Soleckshaw and e-rickshaws in Delhi, but the project is not successful yet. Secondly, Delhi needs an integrated transport-plan in which all available forms of transport should be arranged hierarchically and rickshaws will be at the base of hierarchy which will be used for the coverage of the last mile. In this way, cycle rickshaw will get a proper place in the city and no policy can exclude this vehicle from its place.

Secondly, the socio-economic conditions of the rickshaw pullers need an improvement and their self esteem should be enhanced. Before introducing any policy one thing should be kept in mind that, in Delhi poor migrants come here from different parts of India in search of economic betterment and find this occupation as an easy option of earning livelihood. Some of them are seasonal migrants who undertake this occupation during the lean season of agriculture. Rickshaw pulling needs only physical fitness and there are no other monetary or skill requirements for this job, so a fresh migrant likes to hire rickshaw from a thekadar and starts earning money as soon as possible. Therefore, rickshaw pullers do not take training or attend workshops that will introduce them with the city’s traffic policy as well as licensing policy. So, the civic authority should arrange for proper training and workshops for these rickshaw pullers along with adult education centres. This step will reduce accidents as well as prevent every day’s harassments for rule breaking and licensing. Separate procedures should be kept for fresh migrants and seasonal migrants who ply rickshaws for short duration, licenses should be issued to them for that period. Many rickshaw pullers wish to buy their own rickshaws but due to lack of access to loans and financial resources, cannot fulfil their dreams. Easy access to institutional credits with zero or no interest rate and rickshaw- maintenance assistance should be provided to them.
The third important reform should be the extension of social security and insurance coverage to the rickshaw pullers. Though the government has taken effective steps to secure the workers working in the unorganised sector but there should be some specific policies for the rickshaw pullers. They are more exposed to road accidents, health problems and infectious diseases like tuberculosis, HIV/AIDS and so on. So, health cards should be issued to them for getting free treatment from the government clinics especially during accidents. Through training and workshops they should be taught how to combat against HIV/AIDS, tuberculosis and other fatal infectious diseases. Education and awareness will keep them away from smoking, drinking and dealing of uncontrolled personal life.

The fourth point is that rickshaw pullers face some problems related to their living environment and lifestyle which cannot be dealt in isolation, because these are the common problems faced by any poor migrant in the city. Therefore, provision of low income housing, easy access to night shelters and subsidised fooding may improve the condition. Last but not the least is the need for the formation of a cooperative for the rickshaw pullers. The entire rickshaw trade should be organised in such a way that will prevent exploitation of rickshaw pullers by rickshaw thekedars, police, passengers, MCD officers or anybody. Formation of strong rickshaw unions under the leadership of able persons will sort out the problem. But, for the implementation of all these reforms public-private cooperation is needed in this sector and common people should have the duty to treat these rickshaw pullers with dignity and respect. Without overall cooperation and understanding no improvement would be possible.

Suggestions for Social Security Schemes for the Rickshaws Pullers in Delhi:
Rickshaw pullers are the largest disadvantaged group of the land transport sector in Delhi. To solve their problem certain social security measures should be adopted. These are as follows:

- **Loan Facility**: This research brings to the fore that most of the rickshaw pullers in Delhi are indebted. At the time of interview it was observed that most of the rickshaw pullers require loans for various purpose such as housing, illness, purchasing rickshaws, marriage of their children, to start new occupations and so on. To solve the constraints of the rickshaw pullers “Micro Credit” facility is the best option to provide loans to the rickshaw
pullers through Self Help Groups (SHG). Micro Credit facility is provided in the form of provisions of very small loans. The basic purpose of the micro credit is to help and enable the poor to initiate their own ventures.

Rickshaw pullers should be encouraged to form SHGs, so that they can get all the benefits that accrue through this mechanism and are assured of monetary benefits. Majority of the rickshaw pullers in Delhi are the migrants coming from specific areas. There is a close affinity among them and group formation process could exploit such proximities to build viable SHGs. It is recommended that in the beginning, some external agency –preferably any NGO may be deputed to organise, educate and motivate the rickshaw pullers to form SHGs.

- **Registration of the Rickshaw**: Compulsory registration of rickshaw pullers should be conducted by the MCD or local bodies. Scarcity of reliable secondary data and systematic studies hide their problems from the policy makers and one can hardly arrive at the actual number of rickshaw pullers in Delhi. Registration should also be done in case of persons who are temporary migrants by giving them identity proof. Migrant rickshaw pullers do not have voting rights in the area where they are working. Therefore, they cannot create a powerful pressure group.

- **Health Benefits**: Health and medical care are another two important aspects which need immediate attention of the policy makers. Poor rickshaw pullers can hardly afford to have proper treatment during illness. Government hospitals and dispensaries are limited in the city and always remain crowded. Therefore, they cannot waste their time in hospitals and moreover, often the doctors are not compassionate towards them. Thus they have no other option but to depend on quacks, Bengali dabakhana and some of them go directly to the pharmacists to get medicines. Charitable hospitals run by Arya Samaj, Gurudwara Prabandhak Committee also provide free treatment to them, but these hospitals are limited in number. Their general awareness is low towards HIV/AIDS, TB and sexually transmitted diseases etc. Therefore, integrated health schemes should be launched for these urban poor that can provide rickshaw pullers free medicines and general awareness towards various infectious diseases. Health insurance schemes are also necessary for this
marginalised section. Services of the already existing charitable hospitals should be extended to rickshaw pullers where they can be registered to get free treatments.

- **Housing Facility:** Most of the migrant rickshaw pullers in Delhi spend their nights on the footpath, slums, temple ground, Public Parks with the lack of urban basic amenities. Urban Local Bodies should launch various programmes and schemes which can ensure potable drinking water, proper sanitation, subsidised housing with proper facilities, night shelters and other basic amenities. Rickshaw pullers provide cheap and easy accessible transport facility to the urban society which play an important role in the urban transport services.

- **Life Insurance:** There is no life insurance scheme available for the rickshaw pullers. Their occupation is very risky and accident prone. As they are the main bread earners of their families, insurance is essential for them. Free and quality education to rickshaw pullers as well as their children will solve their problems as well as make them more aware about their problems.

- **Scholarship for Children/ Children’s Education:** Most of the rickshaw pullers though illiterate express a strong desire that their children be properly educated. But their low income does not allow spending substantial amount of money on the education of their children. So they have expressed their desire for scholarships for their childrens’ education as one of their priority needs.

- **PDS and Savings:** Fair price shops are basically meant for people falling below the poverty line. Rickshaw pullers from a large population often earning less than the subsistence level. Most of the poor cannot avail the facility of the ration card due to various reasons. The present study revealed that most of the migrant rickshaw pullers (about 80 percent) do not have the ration card, for getting subsidised ration. Most of them also do not have voters’ identity card in Delhi to open bank account, where they can deposit their saved money. There is no scheme under the Delhi Government to provide temporary ration card for the migrant poor people. To avoid these problems Government should provide the temporary ration card and identity proof to the rickshaw pullers to get PDS benefit and also to open bank accounts.
Knowledge and Awareness about HIV/AIDS: Although the government and NGOs have taken some special initiatives to increase the awareness of people about HIV/AIDS, still most of the people are in dark about this fatal syndrome. In the survey it was found that most of the rickshaw pullers were not aware of HIV/AIDS. Most of them did not hear about HIV/AIDS and modes of transmission. Most of the rickshaw pullers in Delhi are illiterate or only educated up to the primary level. They have migrated from the rural counterparts of the various states. Most of them migrated alone and have left behind their families. Most of them did not visit their home since long. Some of them visited the CSWs to remove their frustration and did not use condoms. They have higher chances of acquiring HIV/AIDS due to lack of knowledge and awareness. So Government and the civil society such as NGOs should facilitate the awareness programmes through workshops/hoardings and sex education.

Recreation Facility: Most of the rickshaw pullers do not posses movable property such as TV, which is one of the sources of entertainment during their leisure time. Most of them are migrants and live in the rickshaw garage, footpath or night shelters. T.V sets should be established in the community halls or dormitory of the rickshaw pullers by the Government and co-operatives societies where they can get entertainment as well as acquire information.