

CAUSES OF TRIBAL LABOUR MIGRATION TO URBAN AREAS: A STUDY ON ODISHA

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ABSTRACT

Migration is the movement of people from one place to another. In the modern time tribal migration for wage is widely spreading. The roots of tribal migration are mammoth. Of which burden of overpopulation at sources, degradation of forest, agriculture and other CPRs largely pushes innocent tribes to urban set-up for searching of livelihood and occupation. Tribes are the aboriginal and most primitive people of the society generally inhabit in the forest area. Traditionally it has been seen that tribes are the forest lovers and solely dependent on nature for collecting their livelihood. With the passage of time the ancestral livelihood and occupation of tribes have been destroyed in the dome of modernization, industrialization, urbanization and changing development policies of government. The damage of ancestral occupation and livelihood causes force migration of tribes from their origin to urban set-up. Apart from the policy effects and population pressures the changing social structure i.e., family disturbance, violence, crime, theft, political disturbances in the locality are other major factors to influence migration of tribes to other places. In this backdrop this paper attempts to identify the roots tribal labourer migration to urban set-up for livelihood and economic betterment. To substantiate the objective of the study data were collected from the tribal labourers of Odisha migrating to five municipal corporation of the state analyzed by using different statistical methods to get the results.

Keywords: Migration, Tribal labourers, livelihood

1. Introduction

Migration is the movement of people from one place to another, which is of different types i.e., interstate, intrastate and international national. In India 28.5 per cent of the total population are internal (Interstate & Intrastate) migrant (Parida, 2018). In Odisha cases 34.8 per cent of total migrants are interstate migrant. The purpose of migration is many. Of which migration for livelihood, occupation and economic betterment is one of the major drives, which is basically caused by poor economic condition, lack of job opportunity at source, meagre basic facilities and amenities, personal debt and many other socio-economic issues.

Tribes are the aboriginal and most primitive people of the society mostly resides in the forest area. Traditionally it has been seen that tribal people solely depends on nature to collect their livelihood and in returns they assures the protection of forest and natural resources. With the passage of time the traditional sources of livelihood of tribes have change with the effect of huge population pressure, change in government policies, influence of modernization, urbanization and industrialization. Despite of population and modernization effects there are several personal issues like disturbance in family, landlessness, violence, theft, crime, political rifts, etc. are other major factors which forces tribes to migrate urban areas for living a peaceful life. The damage of livelihood and occupational opportunities and loss of social cohesion and social peace in the sources pushes the innocent tribes to move out for searching of alternative livelihood and economy. In this context the broader objective of this study is to assess the root cause of migration of tribe to urban areas for livelihood. The rest of the paper is structured as follows. Section 2 reviews the related literature. Section 3 highlight the objective of the study followed by data and methodology in section 4. Section 5 analyzes the data to explore the root cause of migration. Finally, section 6 concludes with policy suggestion.

2. Review of Literature

Definition of "Tribes"

The term tribes came into use since 16th century for the people who lived a primitive way of life. Prior to this pre-colonial depiction, the tribes were referred to as "janjatis". "Dasyu", "Nishada" in the ancient literature/religious scriptures (Xaxa, 2005 & Mukherjee, 2019).

Anthropologically tribes are defined as people with distinct language, culture, governance, and territory. But socially, the tribes are always juxtaposed against the general or civilized population. The religion and caste

seemed to be convenient for the British ethnographers rather than other aspects for placing the people in clean racks. The tribes were classified as animists till 1931 for the purpose of census in India. The primary difference between the castes and tribes is the castes are classified as per their occupation where as “A tribe is a prospective caste” (Mukherjee, 2019).

Tribes in India and Odisha

Traditionally, the tribes are known as the forest dwellers, the aboriginals and the most primitive community of the society. They existed since the inception of civilized society. With time there has been several changes take place in understanding the concept of tribes in terms of their socio-cultural life and livelihood.

At present 45 percent of the tribal population of the country lives in concentrated pockets i.e., 809 blocks in 90 districts with having more than 50 percent of its population as STs. The other 55 percent of the ST population live outside these areas (GoI, 2018).

Although India's census data is available since mid-1800s, but the details of tribal population is not available as census was conducted based on religion-till 1931. So, the tribal people were enumerated as “animists”. For the first time in 1941 the tribal population was defined on the basis of their origin. Later, the President of independent India promulgated a list of Scheduled tribes in 1950 under the Article 342 of the Constitution of India. The constitution empowered the president to prepare the schedule of tribes without providing any specific directions on whom to be listed. The first census of independent India was in 1951 wherein the number of Scheduled Tribes was identified as 212. But composition of the tribal population had to be revised in 1956 by including the enlarged list as suggested by the backward classes commission. Thus, the official number of Scheduled Tribes were revised from 212 to 427 and the tribal population comprised 6.23 per cent when calculated as per the revised order of 1956.

At present there are more than 500 scheduled tribes lives in India. The tribal population constitute 8.2 per cent of the total population of India (Census, 2011). The population growth rate among tribal populations was never less than that of the total population, except in some dramatic decades which saw famine and epidemics (Jaiswal, 2019 & Maharatna, 2011). As per the pre-independence censuses, the proportion of tribal population is comparatively constant than the Hindu population. The tribal population of India has been found to be doubled in 1951 compared to 1941 census. Since then, the tribes have grown to constitute eight per cent of the total population in 2001 (Census, 2001). This continuous growth in tribal population can partly be due to the influence of third stage of demographic

transition of population growth. However, there is distinct decline in the share of tribal population in eastern states of Bihar and Odisha (Jaiswal, 2019).

Odisha is home to 62 different Scheduled Tribe communities, including 13 Particularly Vulnerable Tribal Groups, who constitute 22.8 per cent of the total population of the state and 9.17 per cent of the total tribal population of the nation (Government of Odisha). Out of this 49 per cent are male and 51 per cent are female. The sex ratio among the tribes has shown a significant 26 points increase from 1,003 in 2001 to 1,029 in 2011 (Census factsheet). The population growth among the scheduled tribes in absolute numbers is 14,45,675 which translates into a decadal growth of 17.7 per cent. Even today 94 per cent of the tribes reside in typical tribal area or rural areas. Geographical they are spread in four geo-physical zones i.e., Northern Plateau (25.5 per cent), Eastern Ghats region (29.2 per cent), Central Table Land (24.1 per cent) and Coastal Tract (21.2 per cent). The tribal communities are concentrated in the interior hilly areas of the south and north- western districts of the state. The interior living of tribes vastly affects their literacy. Which is reflected with the literacy rate of male 63.70 per cent, and female 41.20 per cent with total literacy 54.25 per cent respectively.

Concept of Labour

Labour is merely defined as a four factors production in the manufacturing process. But in reality “Labour is the source of all wealth; the political economists assert. And it really is the source – next to Nature, which supplies it with the material that it converts into wealth. But it is even infinitely more than this. It is the prime basic condition for all human existence, and this to such an extent that, in a sense, we have to say that labour created man himself” (Engels, 1876).

Indian labour can mainly be classified as organized and unorganized labour. The category of organized labour includes those labour where more than ten labourer working under an organization. The unorganized sector is further classified in four categories i.e. (a) occupation (b) nature of employment (c) specially distressed categories and (d) service categories. Government of India also defines unorganized workers as those who are working in the unorganized household and enterprises, except the regular workers those who are gaining the benefits of social security (NCEUS, 2007).

Causes of Tribal Labour Migration

The tribal can be termed a Forest Dependent Population (FDP) (Bisai, 2014). Traditionally the life of the tribal population was closely associated with their habitat, including the flora and fauna. With due course of time their solelivelihood sources (Land, Forest, Water Bodies, CPRs) have been destroyed with changing development policies of government, rapid industrialization, urbanization and excess pressure of population explosion (Mishra, 2009 & McMahon, 2014). The unavailability of alternative economic opportunity and livelihood sources many tribes are forced to migrate urban set-up for searching of alternative livelihood. Apart from the livelihood issues the other problems like domenstic violence, political rift, theft, crime, etc. are the other major cause of their migration to live a peaceful life at the destination.

3. Objective

To study the root causes of tribal labour migration to urban set-up.

4. Data and Methods

This study is purely dependent on primary data collected from all five municipal corporations of Odisha (Appendix 1). The data were collected from the migrant tribal labourer residing in urban set-up. The unit of data collection was tribal migrant households having at least one person engaged as labourer in informal sectors under any of the five-municipal corporation of Odisha. For selection of sample households snow-ball sampling methods were followed to collect dat from the migrant tribal labourer households staying any of the five municipal slums in Odisha. A total 500 migrant tribal labourer households were surveyed covering their cause of migration, nature of work done at destination, facilities and amenities available at the work place and residence of the destination and the legal issues and social challenges faced at both work place and place of stay. The collected data were analyzed by using SPSS-20. Simple descriptive statistics and other relevant statistical methods have used to substantiate the objectives.

5. Analysis and Interpretation

The economic condition of the sample household’s shows that more than 58.0 per cent families are BPL (table 1). Lack of resource availability at the sources and insufficient income generating activities are the major cause of greater number of poor families. Among other families 2.4 per cent are Antodaya card holders, who is considered as critically poor and unable to fulfill the minimum basic necessities like food and shelter. Of the total 39 households claims to be BPL, but don’t avail the services entitled under government of programmes. The basic causes of being BPL and not entitled under the programme could be lack of awareness, poor education and local political rift of the families with the local leaders. All the respondent households having Antodaya card are from Khordha and Samabalpur corporations. On the other hand, 64 per cent of respondents from Ganjam have said that they are BPL category but do not avail the benefits provided by the government of India.

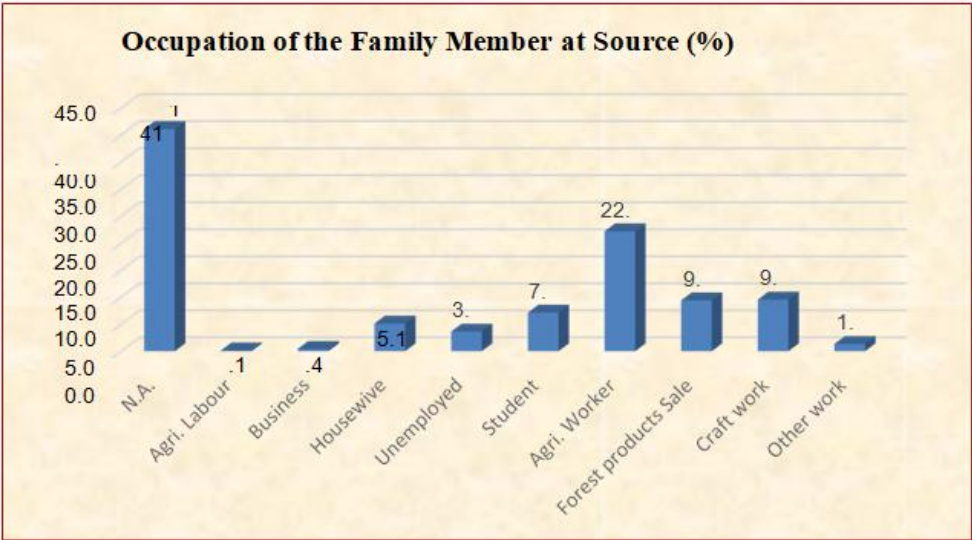
Table 1: Households Economic Condition

S. No	Family Eco. Condition	Frequenc y	District					Total
			Cuttac k	Ganja m	Khordh a	Sambalp ur	Sunder garh	
1	Antodaya	Number	0	0	10	2	0	12
2		%	0.0	0.0	10.0	2.0	0.0	2.4
3	BPL	Number	60	36	46	54	96	292
4		%	60.0	36.0	46.0	52.9	98.0	58.4
5	BPL but service don't avail	Number	40	64	44	46	2	196
6		%	40.0	64.0	44.0	45.1	2.0	39.2
Total		Number	100	100	100	102	98	500
		%	100	100	100	100	100	100

Source: Prepared by the author

Primary occupation of the respondent households shows that more than 41 per cent family members are not engaged in any kind of occupation (figure 1). Since the family members are either too young or too old to do any kind of job, so none of the occupation is applicable for them. 22 per cent family members are agricultural workers, who use to work in their agricultural field as the primary occupation.

Figure.1: Occupation of the Family Member at Source (%)



Source: Prepared by the author

Table 2: Monthly Family Income of Sample Households Before Migration

S. No.	Annual Income	Frequency	Percent
1	Rs.0-2500/-	621	83.5
2	Rs.2501-5000/-	114	15.3
3	Rs.5001-7500/-	7	0.9
4	Rs.7501-10000/-	2	0.3
Total		744	100.0

Source: Prepared by the author

The annual income of the sample household shows that more than 83 per cent family’s monthly income is less than Rs. 2500/- (table 2). As there is very less alternative income opportunity for the people in the source other than agriculture, so the income level is very less among majority households. 15 per cent families says that their monthly income is between Rs.2501 to Rs.5000/-, followed by 1 per cent family’s income between Rs. 5001/- to Rs.7500/-. It seems that other than agriculture these families have an additional source of income i.e., casual labour, collection and selling of NTFPs or craft work for selling. Only 0.3 per cent household’s monthly income is more Rs.7000/-, which is possibly due to business or any other money generating activities done by the families. Surprisingly none of the sample households earns more than Rs.10000/-. It is probably for poor education and awareness among tribes and lack of high-income generating occupation available in the locality.

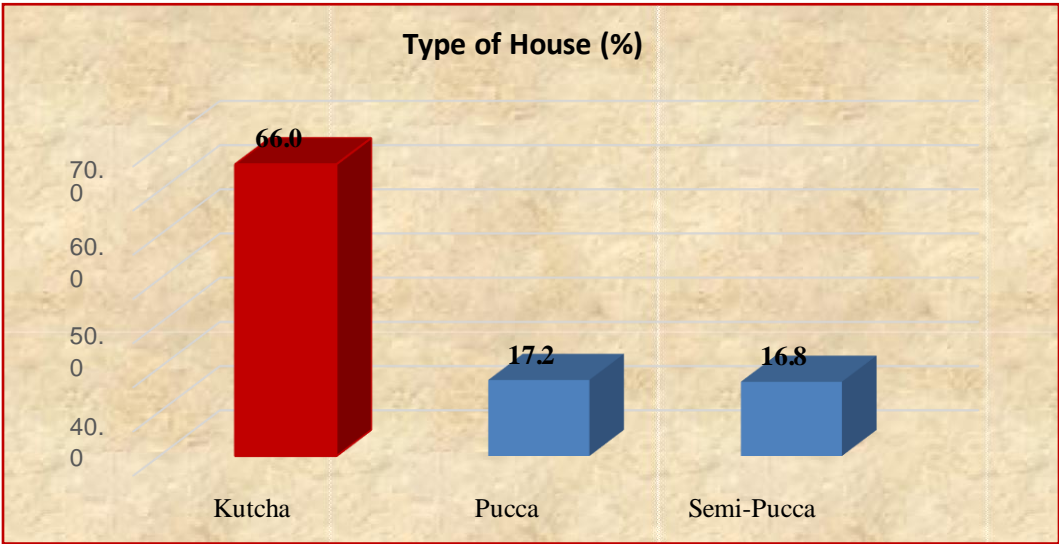
Table 3 shows the income of the sample migrants’ household at the native village before migration. More than 98 percent said that they earned Rs. 5000/- or less. 1.2 percent of the respondents earn between Rs. 5000/- to Rs. 10,000/-.

Table 3: Descriptive Statistic of Income of migrant Tribal Households

Income	N	Range	Minimum	Maximum	Mean	S.D.
Income of Migrant Household at source before migration	744	10000	0.00	10000	1027.28	1506.48

Source: Prepared by the author

Figure 2: **Type of House (%)**
Source: Prepared by the author



The figure 2 shows the types of houses of the respondents’ households. Around two-third of the respondents live in Kutcha houses. Although the central and state government have designed a number of housing schemes to ensure shelter for poor, still people could not take advantage of it. Which could be again due to poor education and awareness. Many times, it is seen that people fear to meet block level office for difficulty of dealing with them. Again, the documentation issues are other major challenges, which deprives many families from getting a housing scheme. Apart from the above issues the other challenges like political rivalry, corruption, biasness in programme distribution, etc. are responsible for making many families deprived from the basic necessities like housing scheme. As a result, only 17.2 percent families live in pucca houses and 16.8 percent of the respondents live in semi-pucca houses, which is mostly provided by housing programmes.

Table 4: **Availability of Basic Household Facilities**

S. No.	Basic Facilities	Yes	No
1	Electricity	98.8	1.2
2	Availability of Latrine	26.2	73.8
3	Safe Drinking Water	23.8	76.2
4	Cooking Gas Connection	38	60.8
5	Health Care	18.7	81.3
6	Proper Education for Children	70.6	29.4
7	Alternative Income Generating Sources	16.2	83.8

Source: Prepared by the author

The availability of basic facilities in the household are discussed in the table. Most of the families have electricity connection in the survey area. However, the availability of latrine is significantly poor (23.8 per cent). Although government India is biting the drum in the name of Swascha Bharta Mission for sanitation, still deprivation of three-fourth households from latrine benefit are quite surprising. Regarding safe drinking water, only 23.8 per cent families are happy about getting safe drinking water and rest collect drinking water from any open sources which is not safe to drink. Cooking gas service are available only among 38 per cent families. Which does not show a great achievement of Ujjala services. Similarly, only 18 percent households are happy about the health care services provided in their locality. Although education is accessed by 100 per cent households, still 30 per cent families doubt about the quality of education provided in the government schools. The unavailability of alternative income generating source at the native place is one of the major causes of migration of the people from their sources. More than 83 per cent respondents said that their no availability of alternative income sources in the locality other than agriculture/forest. Further both forest and agriculture is deteriorating day-by-day due to various causes like

pollution, erosion, degradation of land fertility, restriction of forest department to enter and collect NTFP products, etc.

Table 5: Socio-Economic Factors Causing Migration of Tribal Labourer

S. No.	Social Economic Factors Causing Migration	Yes	No
1	Personal debt	43.8	56.2
2	Lack of Social Cohesion	16.1	83.9
3	Poverty	87.5	12.5
4	Local Conflict	19.4	80.6

Source: Prepared by the author

Personal debt is a major cause of migration among 43.8 per cent households (table5). As tribes are rich in their culture and keenly attached with social systems, so their socio-cultural celebration always imposes heavy financial burden on the families. Which ultimately pressurizes the family members to migrate for earning money to repayment the debt. Tribes are peace lover; deterioration of social cohesion is one the factor to push many people from their origin with the expectation of a peaceful life at the destination. Migration among tribes solely caused by poverty at the source. Of the total respondents 87.5 per cent families says that they migrate for wage due to poverty in their families. It is basically caused by the lack of job availability at the source.

6. Conclusion and Policy Suggestion

a. Conclusion

Tribes are the most aboriginal people of the society basically resides in the forest and hilly areas. Traditionally it has been seen that the primitive people collect their livelihood from nature (forest, agriculture, water bodies and other CPRs. With the change in time the trend of tribal livelihood and occupation is changing due to heavy population pressure at their source, damage of ancestral livelihood and occupations, personal debt, family poverty, poor basic facilities, deteriorating social cohesion and lack of alternative job opportunities at the source. On the other hand, the urban set-up could adequately provide job for the working class with better arrangement of basic facilities and amenities, which pools the innocent tribes to migrate with the expectation of better living standard.

b. Policy Suggestion

Based on the empirical assessment, the study has suggested the following policy implications. Due to lack of availability of job opportunity the tribes are pushes to migrate urban set-up. Therefore, the government and local administration should take it seriously for arranging adequate job opportunity in the source. Although government has designed and implemented a number of welfare and livelihood programme, more efforts needs to be given to channelize it for livelihood creation and employment generation. The basic facilities are still critically shortage in the tribal areas, which has to be taken in a priority to arrange it adequately. Local administration should be more vigilant to maintain the law and order for maintaining social cohesion of the tribal areas.

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Appendix 1: Sample Area

