

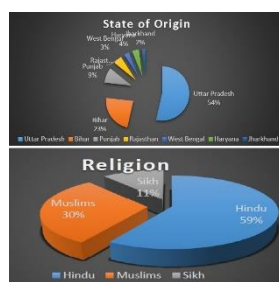


Original Research

Trends in Migration of Rickshaw Pullers in Delhi

Singh Amarjit^{1*}, Mishra Abhijeet²¹Amity University, Sector 125, Noida, Uttar Pradesh 201301, India²Bharat Ratna Dr. B.R. Ambedkar University, Kashmere Gate, Delhi -110006, India

GRAPHICAL ABSTRACT



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ABSTRACT

Rickshaw pullers are one of the basic wellsprings of public transportation in metropolitan zones that furnish us with last mile availability. Besides fulfilling the expanding need for a powerful method for intra-metropolitan versatility, rickshaws have thrived in Indian urban communities on account of the migration of provincial rural populaces without critical training and capital into urban areas looking for occupations, for whom rickshaw pulling is the best accessible alternative because of its simplicity of passage. A large number of metropolitan poor people are reliant on rickshaws as a significant wellspring of work in India. This study is an endeavor to reveal the patterns constantly in migration of rickshaw pullers in Delhi and back home, the spot of having a place and the explanations behind migration and how migration has achieved an adjustment in their lives despite the growth of the imagination. To collect data, we applied survey, interviews, and interactions alongside auxiliary wellsprings of information, for example, government records if any accessible. The investigation was completed in various areas in Delhi, for example, metro stations, commercial centers and so forth. In this examination both qualitative and quantitative data were utilized for itemized investigation of the exercises.

* Corresponding author: Singh Amarjit

E-mail: amardagar21@gmail.com

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Introduction

Rickshaw pullers mostly comprise migrant population from different parts of the country. According to DIMTS report, there are approximately 7 lakhs rickshaw pullers in Delhi. The rickshaw pullers go under the classification of unorganized area and are an exemplary illustration of migrant and informal work in the metropolitan zones. They need fundamental courtesies, for example, human and actual capital [1] and have limited admittance to formal establishments of credit. A large number of the men utilized as rickshaw pullers are ongoing migrants to urban communities from rustic zones, regularly abandoning their families in the villages. They sometimes do not visit their villages for quite a long time for years at a time but send customary settlements to their families to make due on that small pay. As a few of them are transitory/gliding migrants, these issues are more intense for they need satisfactory political portrayal in the city. Migration has for some time been the subject of significant anthropological just as sociological consideration and has been considered as a significant factor of social change. Social scientists have used a lot of exertion in investigating this wonder. Migration is the third factor for changes in the general population, the other being birth rate and

death rate [2]. When diverged from birth rate and death rate, migration impacts the size of people in a sudden manner. Migration is absolutely not a characteristic event like birth rate and death rate, but it is influenced by the social, cultural, monetary and political variables. Migration is passed on by the decision of an individual or social event of individuals [3]. The movements occurring in the birth rate and death rate do not impact the size and structure of the general population for an enormous extension, while migration, at whatever point, may cause gigantic degree changes in the size and structure of the population.

Research methodology and area of study

In this study both qualitative and quantitative data were used. Though there have been very few studies done on the rickshaw pullers, the study draws from the available secondary literature such as government and civil society organisation reports, census and research studies. A survey was conducted with 50 rickshaw pullers selected randomly in different parts of National Capital Territory (NCT) of Delhi such as Wazirabad, Nizamuddin, Old Delhi railway Station, Lajpat Nagar, Tilak Nagar, Delhi Cantt, Jamia, Kashmere Gate, Patel Nagar, Punjabi Bagh, Noida and North Campus, University of Delhi. The NCT of Delhi is home to a

majority of migrant population working in both formal as well as informal sector at all levels. Rickshaw pullers mostly comprise migrant population from different parts of the country. According to DIMTS report, there are approximately 7 lakhs rickshaw pullers in Delhi.

Literature review

Concepts, trends and patterns in migration of rickshaw pullers in Delhi

Migration shows the patterns of social changes. From the verifiable perspective during the cycle of industrialisation and monetary turn of events, individuals relocate from homesteads to businesses, from villages to urban areas, starting with one city then onto the next and starting with one nation then onto the next. In current occasions, innovative changes are occurring in Asia, Africa and Latin America because of which these locales are experiencing huge scope migration from provincial to metropolitan regions.

With regards to clarifying migration particularly human migration, Bhawna argues it tends to be extensively portrayed as a significant segment measure that has been a fundamental and notable component of mankind's set of experiences since long time

ago [4]. It has been a significant method by which human development has spread out.

Migration from one viewpoint changes the size of populace at both the spots of objective and cause of any nation or a given zone and then again impacts their social, financial, cultural as well as demographic characteristics. Migration happens at an assortment of scales: intercontinental, inter-acontinental, and interregional ones. One of the main migration designs has been rustic to metropolitan migration-the development of individuals from the wide open to urban communities looking for opportunities. There are a few explanations and reasons for migration that are identified with the particular settings in which they happen. She rattles off a couple of reasons for migration.

To begin with, the creations of migration streams are portrayed by auxiliary powers, for example, the worldwide economy. Second, socio-cultural differentials (gender, class, position, and so on) have significant ramifications for individual versatility. The second causative specialists are more implacable in Indian setting. While some modern migration is a result of disturbance in the general public (war, riots, insurrection, caste conflict, and so on), political clashes, and catastrophic events, contemporary migration is dominantly financially propelled. Specifically, there are wide

differences in the earnings that can be procured for comparative work in better places inside just as outside the nation. There are additionally at some random time a few positions in some high-wage places for which there is a lack of suitably talented or qualified people. The prevalent explanation of female migration which makes it not the same as male migration viewed as 'marriage' [4].

The literature of 1950s and 1960s has alluded to the Indian populace as the most unversatile populace yet the current situation of the worldwide and public migration in India vicariously draws unmistakable outcomes and examples. As per the World Migration Report 2015, India being the second most crowded nation on the planet, with a population of 1.21 billion, does not have the biggest Diaspora on the planet. In addition, it proposes an immense base for inward migration [5]. In 2001, Census of India determined the level of total migrants to be 30.6 percent of the total population in the nation. Out of the total migrant population of the nation, 13.1 percent represents interstate migrant populace.

Moreover, while dissecting the rate portion of migrants in a specific state to the total migrants in the nation, it could be seen that among all the states and association regions of India, NCT of Delhi holds the second situation after Maharashtra and records for

around 13 percent of the total migrant population in the nation according to the Census [6]. Among the Union Territories, be that as it may, NCT of Delhi holds the top situation regarding migrant population. NCT which holds just 1.34 percent of total population of the nation accounts for 12.93 percent of the total migrant population in the nation [6].

The patterns of population development and in-migration in NCT of Delhi over the range of recent many years has demonstrated some exceptional population development designs. The total population of NCT has been in excess of six overlay increment from 1961 to 2011 for example from 26.59 lakhs in 1961 to 167.87 lakhs in 2011. During the similar time, in-migrant population has likewise expanded from 8.76 lakhs in 1971 to 22.22 lakhs in 2001 [7]. As far as district insightful portion of population as percent of total populace of Delhi is concerned, it is seen that, the North West district is enlisted the most noteworthy offer (20.65 percent) of population in Delhi followed by South district and West district representing 16.37 percent and 15.37 percent individually. It is worth noting that about 73.5 percent of the total migrants have moved in four districts of Delhi, for example, North West, South, South West and West districts. The development of various unapproved states is one of the significant reasons that has prompted an

expansion in portion of population and in-migrants in the previously mentioned districts. Taking everything into account, we see that out of a total 2,353,936 migrants in 2001 in NCT of Delhi, 67.12 percent migrants were from rural regions and roughly 33 percent were from metropolitan territories [8]. Additionally, of the relative multitude of migrants, 56.01 percent were males and 43.99 percent were females. As indicated by Census of India, the greater part (57.45 percent) of the total migrants in Delhi are at present hitched.

Among the migrant specialists, the dominant part is coming from rural areas and are prevalently occupied with works identified with transport, equipment operations and labour. A considerable number of metropolitan poor people is subject to rickshaws as a significant wellspring of occupation in India. The rickshaw pullers go under the classification of unorganized area and are an exemplary illustration of migrant, informal labour in the metropolitan zones. It is accepted that the first Rickshaws in quite a while showed up around 1880 in Shimla and around 1900 in Calcutta (now Kolkata). These were the hand-pulled rickshaws. As time developed, Cycle Rickshaws with three wheels came into vogue, prompting the popular Indian Auto Rickshaws (Tuk Tuks) and later the mechanized cycle rickshaws.

The word rickshaw comes from the Japanese word "jinirikisha", which signifies "human-powered vehicle". The rickshaw is one of the most established mode of transportation and was first presented in the late nineteenth century. The rickshaw pullers need to make money by shipping individuals and merchandise starting with one objective then onto the next by hawking for a significant distance day and night, frequently conveying heavier burdens. Kumar contends that the rickshaw at first presented in Japanese urban areas and slowly spread to other Asian urban areas of Singapore, Hong Kong, Philippines, India, etc. Its prevalence is straightforwardly related with the colonial tradition of these Asian urban areas where coolies or migrant laborers were utilized for pulling rickshaws [9]. However, after the Second World War, hand pulled rickshaw was supplanted by the cycle rickshaws; yet the profile of rickshaw pullers did not change remarkably. Still today, wherever a 'rickshaw puller' signifies a youngster who has moved to a major city from a devastated agrarian group of a distant village and has discovered rickshaw pulling as his solitary method of procuring livelihood.

As per DIMTS Report the territory of Delhi has near 1,00,000 Auto-rickshaws, and an expected 7,00,000 cycle rickshaws, of which a huge rate is unlicensed. Samanta contends that there are three significant kinds of

rickshaws - hand-pulled, cycle and auto – stay, a basic type of mobility in Indian urban areas [10]. However, planners and policy makers keep on considering rickshaws to be an annoyance on city roads, looking to either control their number or boycott them inside and outside. Two significant contentions are regularly cutting-edge in the planning of the urban areas. The first is that the rickshaw's speed is slow subsequently hampering traffic and making blockage. The subsequent contention made is that the rickshaw is an uncouth type of mobility that does not fit the picture of 'smart', modern, 'global' urban areas. Notwithstanding, all the efforts made by the regional authorities, the rickshaw - suspended among 'legality' and 'illegality' - continues as a rebellious type of mobility in 21st century urban communities and keeps up a huge presence in discussions over metropolitan vehicle and metropolitan informal economies in India [10]. Cycle rickshaws include what researcher Breen terms a 'constellation of mobility', working doubly as a type of mobility and transport just as a vehicle for the mobility of livelihoods [11]. The total number of individuals, including relatives of rickshaw pullers, who are subject to rickshaws as a significant wellspring of work accounts for a large number of metropolitan poor people in India [11]. Rickshaw pulling is important for a bazaar economy, whose commitment to the

economy of Indian urban areas is huge. During the 1960s and 1970s, informal workers were viewed as useless to metropolitan economies on the grounds that informal work was not viewed as helpful for monetary turn of events [13]. Nonetheless, late experimental writing progressively considers informal work as unique and proficient reacting effectively to changing patterns of interest in the economy and contributing fundamentally to pay and yield.

The rickshaw pullers in Delhi and different pieces of the country carry on with an entirely hopeless life. The issues looked by them are firmly related with the issues of urbanization, inordinate rural to metropolitan migration and shortage of occupations in metropolitan formal sector just as in the agriculture area [14]. In India, rickshaw pullers are found in practically all large urban communities and are for the most part migrants from the rural regions who come from socially and financially denied fragments of the society with low degree of training or no instruction by any stretch of the imagination. Kumar contend that difficult work, no rest during a day and small pay urge him to carry on with a hopeless life in the new metropolitan climate where he barely knows anybody [9]. By and large, youthful male migrants from Bihar and Uttar Pradesh pick this calling. This illuminates the segment profile of the rickshaw pullers in

Delhi. The greater part of them are either Hindus or Muslims; other communities are not found secured in this modest position. Most of them are either Scheduled Castes (SC) or Other Backward Castes (OBC). Rickshaw pullers who hail from Bihar are overwhelmingly OBC and SC. Then again, the dominant part of the respondents from Uttar Pradesh is SC [10]. In spite of the fact that the greater part of the rickshaw pullers is from lower castes, there are likewise not many from the upper castes.

Rickshaw pulling is additionally an exceptionally gendered space. It is totally male prevailing space without any ladies pulling rickshaws. With what happens to e-rickshaws, few ladies in certain areas can be seen driving the rickshaws though the numbers are irrelevant [15].

The average age of rickshaw pullers is 31 years, basically youngsters between 20 to 35 years embrace this calling and subsequent to achieving 40 or 45 years the vast majority of the labour quit this place of employment. The greater part of them live alone in Delhi and cannot bring their families as the cost of living is exceptionally high. Migrants are essentially from devastated agrarian family units; they either have no farming area or have little and minor land possessions which yield inadequate pay [16]. A large portion of them function as rural workers, yet do not

secure work consistently. In this way, they come to Delhi during the lean time of agribusiness and again return to their individual villages during the hour of sowing and harvesting [9]. Kumar contends that rickshaw pullers basically live in pitiful rooms in un-authorized slums, a large portion of them do not have their own room, and they have to share it to others, particularly the ones who relocate occasionally or are new migrants. In maximum cases, three people or multiple people share one room [10]. Their living arrangements do not have separate kitchen and restroom facilities; they utilize common latrines or public toilets which are generally unhygienic and in helpless condition. They cook food in broad daylight places or purchase dinners from modest lodgings or street side dhabas. Forlornness, meagre income, dull working life with no occasion and amusement force them to drink alcohol and liquor. Drinking of alcohol and smoking of bidis are regular types of addictions found among rickshaw pullers.

Agarwal et al. states that the rickshaw pullers carry on with weakly with consistently managing rickshaw proprietors, thekedars, police harassment, bribing policemen and expecting bargaining for fare with passengers [17]. A critical part of their weakness is almost no admittance to any formal monetary establishments which is required not simply to protect against monetary stuns that can

drive one into hardship at such low degrees of pay, in addition to encouraging the transfer of money. In the examination leading to comprehend the monetary framework predominant among the rickshaw pullers, interestingly, a conspicuous 30% of respondents detailed enrolling the services of a courierwala who was an agent who worked a hawala channel to move migrants' settlements to their local villages. Commonly, a rickshaw driver can hand over investment funds to his courierwala (additionally from a similar village) in the city. Courierwalas have an agent situated in the rickshaw driver's village. When the exchange is started in the city, families get the cash in a split second as the agent regularly utilizes his/her own stores to complete settlement. The courierwala pays his agents later [17]. A uniform commission of 4-5% is charged per exchange. Correspondence between a courierwala and his agent happens via telephone.

Infrastructure development, for example, metro and extension of the city has additionally affected the rickshaw pullers. Scarcely have any plans and arrangements been dispatched by the MCD, for example, Delhi Municipal Cycle Rickshaw Policy, 1982. Nonetheless, the greater part of the rickshaw pullers are unconscious of these laws and approaches.

Results

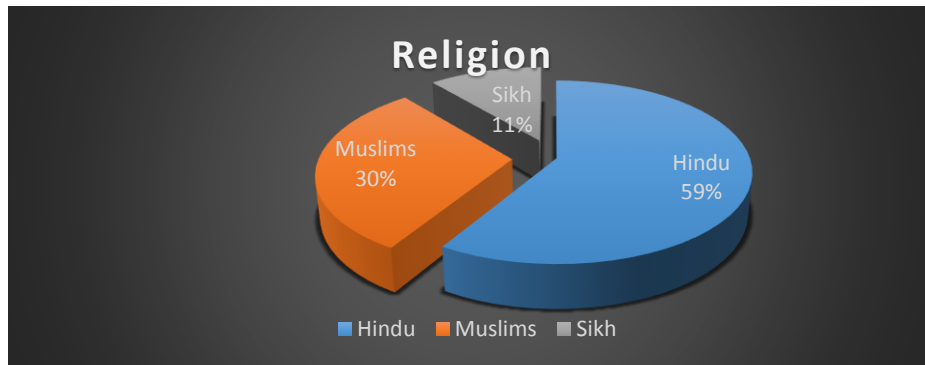
Survey findings and analysis

In order to understand the trends and patterns in migration of rickshaw pullers, a survey was conducted in different areas of NCT of Delhi. The survey was based on the questions about their religious identity, age group, number of years in Delhi, state of origin and the earlier occupation. After the analysis of the survey and the first-hand information after interaction several things appeared. Migration is not by choice but under the circumstances. These circumstances vary from region to region and age group. Migration to another city is always a difficult choice but due to the hardships back at home there is not always much left than to migrate. Apart from economic factors that pull the population to the NCT of Delhi there are several social factors involved, too. The social picture of India is painted with the colours of caste, class differences that are deep rooted into it. Most of the migrants belong to OBC and SC community. Agriculture as the primary activity of the village economy is not sufficient nowadays to feed the growing population. A piece of land is divided between siblings and there is not much pie left to cultivate after the divisions over the generations. The shining picture of urban life depicted in the commercial advertisement

and mainstream cinema is another reason to look for happiness and new opportunities in life.

A total of 350 respondents were randomly selected for the survey. Majority of rickshaw pullers are male but slowly over the years female drivers have also joined in after the introduction of e- rickshaws in the city.

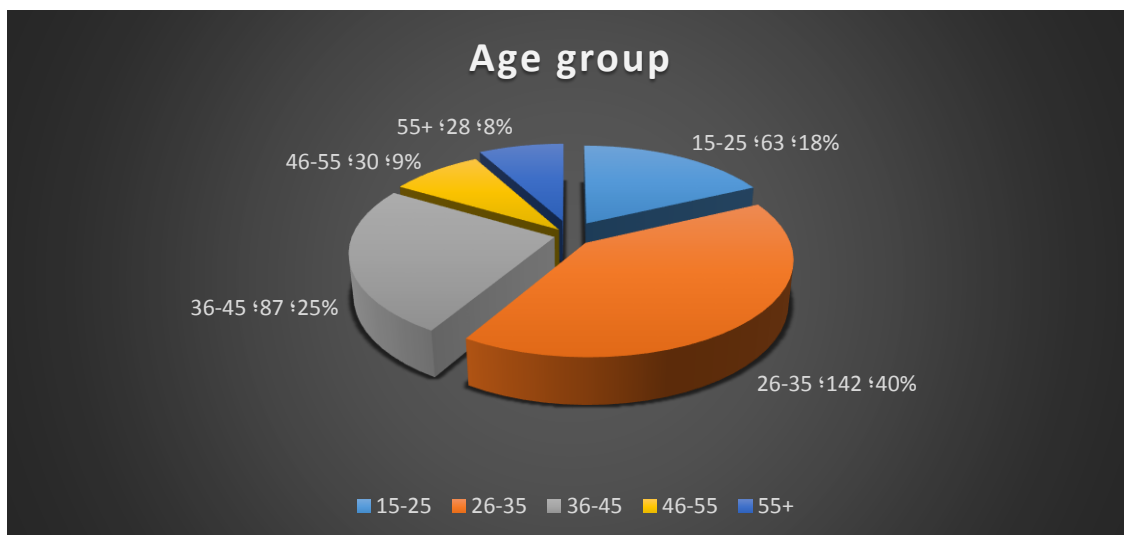
While the choice of occupation for males is pre decided when they come to the city. But the female rickshaw drivers are doing it because of alcoholic partner and to feed the children in absence of the earning male in the house.



Graph 1. Percentage of rickshaw pullers based on religion.

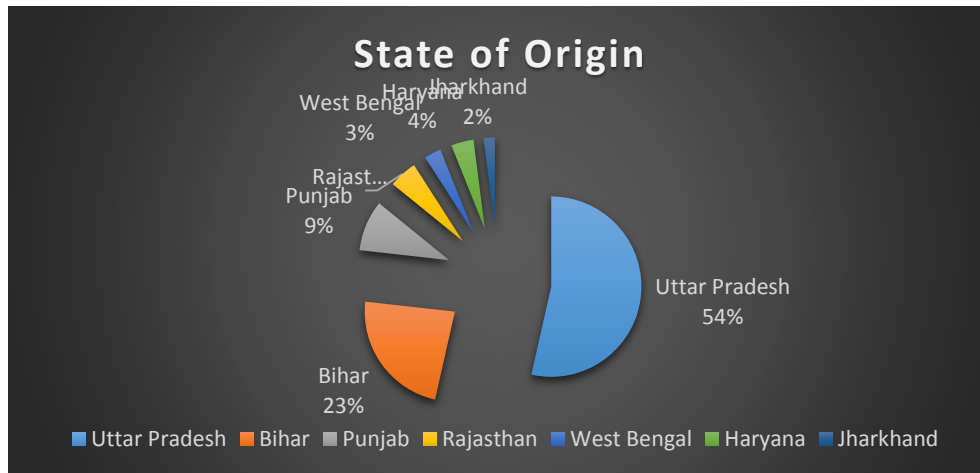
The majority share of rickshaw pullers belonged to Hindu religion followed by Islam and Sikhism. This shows that almost all people face the same problems and things in

life irrespective of the religion they belong to.



Graph 2. Number and percentage of the rickshaw pullers based on the age category

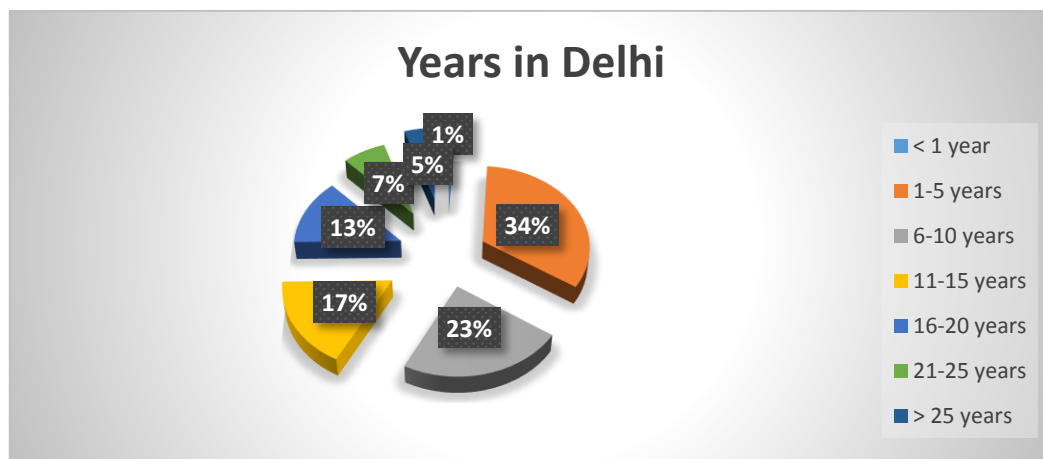
The respondents belonged to the age group between 17 to 60. The majority of rickshaw pullers belong to the age group 26 to 35 years followed by 36-45 years and 15-25 years which shows that age plays a critical role in a person's ability to pull rickshaws.



Graph 3. Percentage of rickshaw pullers based on the state of origin.

Amongst the respondents, a majority of them belong to Uttar Pradesh and Bihar and Punjab and very few belong to other states

such as Haryana, West Bengal, Jharkhand and Rajasthan.

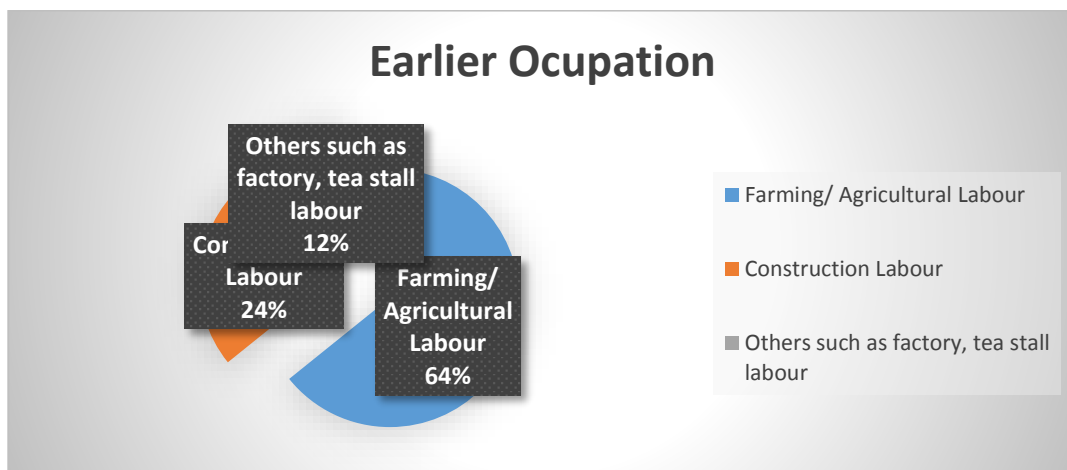


Graph 4. Percentage of rickshaw pullers in terms of years spent in Delhi

Most of these respondents were living in Delhi for one to five years. Out of all the

respondents surveyed only 7 of them was staying in Delhi since birth and 5 of them had

come to Delhi a month back in expectation of better job opportunities.



Graph 5. Percentage of rickshaw pullers in terms of their earlier occupation

Out of all the respondents, most of them were farmers or agricultural labourers, some of whom were labourers at construction sites and many were involved in factory, tea stall, small shops etc. The reasons for shift to rickshaw pulling was lack of shelter, not enough pay in agriculture, better opportunities in Delhi and other reasons being familial or natural calamities such as floods in Bihar. Most of them reiterated the fact that there has been an increase in their earnings compared with earlier occupation.

Limitation of the study

The study was based on a random survey. The percentage of figures and data can vary from region to region. This is an average of the responses collected during the survey.

Conclusion

Thus, it can be argued that agricultural distress, lack of shelter and a desire for better opportunities and standard of living compel the individuals to migrate to Delhi and other parts of the country. However, the realities strike once they are in Delhi. Lack of job leads them to rickshaw pulling. Though rickshaw pulling provides them with better income than their earlier occupation, they live miserable lives and have to struggle for basic amenities such as shelter. High rent compels them to either share rooms with 3-4 others or they sleep in sidewalks, under bridges etc. There is also lack of water and food facility, medical facility, ration cards, and political representation. Apart from these, they are exploited at the hands of thekedars and owners of rickshaws, police as well as rude and rowdy passengers. These

rickshaw pullers are the neglected once with no government support. Even if there are schemes and policies; most of these rickshaw pullers are unaware about it.

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