

# **Social Integration of Migrant Workers in Kerala: Problems and Prospects**

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## CONTENTS

1. Acknowledgements.....	i
2. List of tables.....	ii
3. List of illustrations.....	iii
4. Executive Summary.....	iv
5. Chapter. 1. Introduction.....	1-13
6. Chapter. 2. Review of Literature.....	14-29
7. Chapter.3. Methodology.....	30-39
8. Chapter .4. Social Integration of Migrant workers in Keral ..	40-68
9. Chapter. 5. Attitude of Malayalees towards Migrant Worker	69-79
10.Chapter. 6. Comparative analysis.....	80-90
11.Chapter .7. Conclusion and Recommendations.....	91-109
12.Appendix.1.....	110-114
13.Appendix. II.....	115-136

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Kerala has now become a lucrative job market for workers hailing from various parts of India. In this context, with support of the Kerala Institute of Labour and Employment, CEDAR Social Organisation based at Kozhikode conducted a research study on “Social Integration of Migrant Workers in Kerala: Problems and Prospects”.

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## LIST OF TABLES

<b>Sl.No</b>	<b>Table No</b>	<b>Title</b>	<b>Page.No</b>
1	3.1	Sample Selection of Migrant workers.	36
2	3.2	Sample selection from Natives of Kerala.	36
3	4.1	Correlation between daily wages of migrant workers and their attitude towards Malayalees.	41
4	4.2	Attitude of migrant workers towards Malayalees based on their marital status.	43
5	4.3	ANOVA Summary Table 1	44
6	4.4	Attitude of migrant workers towards Malayalees and their interest to continue in Kerala.	45
7	4.5	Major requirements of migrant workers to live happily in the workplace.	59
8	4.6	Major requirements of migrant workers to live happily with the local people.	62
9	4.7	Distribution of migrant workers based on how they would liked to be addressed.	65
10	5.1	Description of the attitude of Malayalees towards the migrant workers.	69
11	5.2	ANOVA Summary Table 2	71
12	5.3	ANOVA Summary Table 3	72
13	5.4	Attitude of Malayalees towards migrant workers based on their nature of relation with the migrant workers.	73
14	5.5	Attitude of Malayalees towards migrant workers based on gender.	74
15	6.1	Table showing findings on various components of social integration in Gulf countries, Kerala and Singapore.	88

### LIST OF ILLUSTRATIONS

<b>Sl. No</b>	<b>Figure No</b>	<b>Title</b>	<b>Page. No</b>
1	2.1	Two-dimensional Ethnosizer for analysing the levels social Integration.	19
2	4.1	Attitude of migrant workers towards Malayalees.	40
3	4.2	Food habits if Migrant workers in Kerala.	48
4	4.3	Feelings towards the Job Contractor.	49
5	4.4	Possession of Labour Card by migrant workers.	50
6	4.5	Migrant workers having Health Insurance.	51
7	4.6	Approaches of health professionals towards migrant workers.	52
8	4.7	Presence of a local person for necessary support to the migrant workers.	53
9	4.8	Preference of migrant workers to settle in Kerala.	54
10	4.9	Preference of migrant workers to continue in Kerala for a long time.	55
11	4.10	Level of integration of migrant workers in Kerala.	56
12	4.11	Turnover of migrant workers in Kerala.	61
13	4.12	Experience of migrant workers from people of Kerala.	63
14	4.13	Nature of Job Contractors.	64
15	7.1	Setting structure for social comfort.	104

## Executive Summary

*In recent years, Kerala is experiencing an unprecedented flow of migrant workers from different parts of India. Higher wages, large employment opportunities and shortages of local labourers make Kerala a profitable job market for workers from outside the State.*

*The purpose of this study is to examine the attitudes, feelings and behaviour of the migrant workers towards the local people of Kerala, and to examine whether these migrant workers, whose contribution to the economy and social life of Kerala are duly recognized and accepted by the local population and also to find out the extent to which they are integrated to Kerala society.*

*Data was collected from a sample of 300 migrant workers employed in Industry, construction and agriculture, in four municipalities and eight Grama Panchayats in Ernakulam district, and 250 samples of Malayalees selected from among Labour contractors, Representatives of local bodies, Health workers, Police officials, shopkeepers, co-passengers and neighbours of the migrant workers from the same area. Based on the data thus collected, this study measures the attitude of Migrant workers towards Malayalees and analyses the extent to which the attitudes and behaviours of the migrant workers towards Malayalees are influenced by factors like wage they receive, place of origin, relationship with the principal employer and the contractor, their intention to settle in Kerala etc. At the same time this study measures the attitude of Malayalees towards migrant workers and examines how far the factors like education, occupation, gender etc. of Malayalees; influence their attitude towards migrant workers.*

*Over and above all these, this study measures the level at which the migrant workers are integrated to the society, using the two dimensional model of Ethnoser, categorising the integration level of migrant workers into that of Assimilation, Integration, Marginalisation and Separation; based on commitment of migrant workers to the host state (Kerala and) their commitment to the state of origin.*

*A comparative analysis of the experiences of the Malayalee migrants in other countries with regard to the attitude and behaviour of the local people towards them in the host society; and the attitude and behaviour of Malayalees towards the migrant workers, as experienced by them in their work and living environment, in their host society (Kerala) is also done in this study.*

### Keywords:

*Social Integration, Migrant workers, Assimilation, Marginalisation, Separation, Social distance and Social capital.*

# **Social Integration of Migrant Workers in Kerala: Problems and Prospects**

## **Chapter I**

### **Introduction**

#### **1.1 Introduction**

Human migration is the movement by people from one place to another with the intentions of settling temporarily or permanently in the new location for different reasons. These differences affect the overall migration process and migration experience. The conditions under which a migrant enters a receiver population can have broad implications for all parties involved. The expression *migration experience* refers to the fact that different causes for migration will produce different outcomes observable from a sociological perspective. In general, migration is a process in which an individual or a group shifts their residence from one place to another. Apart from its spatial dimension, migration also implies the disruption of work, schooling, social life, and other partners. A migrant is someone who breaks off activities and associations in one place and reorganises their daily life in another place. A move within the same area is considered mobility, not migration, because the mover can continue day-to-day life (keep the same job or school, shop at the same place and socialize with the same people) without significant disruption.

People also move or are forced to move as a result of conflict, human rights violations, violence, or to escape persecution. In 2013, it was estimated that around 51.2 million people fell into this category. Another reason people move is to gain access to opportunities and services or to escape extreme weather. This type of movement is usually from rural to urban areas and is known as "internal migration." Socio-cultural and geo-historical factors also play a major role. A person who moves within a nation will not have the same migration experience as a political refugee to another nation. In

most cases, refugees need special services from the receiver population such as emergency shelter, food, legal aid and such other facilities and services.

Globalisation has increased the demand for workers from other countries and states in order to sustain national economies. Known as "economic migrants," these individuals are generally from impoverished developing countries migrating to obtain sufficient income for survival. This income is usually sent home to family members in the form of remittances and has become an economic staple in a number of developing countries.

There is extensive debate on the factors that cause populations to shift, from those that emphasise individual rationality and household behaviour to those that cite the structural logic of capitalist development. Moreover, numerous studies show that the process of migration is influenced by social, cultural and economic factors and outcomes can be vastly different for men and women, for different groups and different locations (de Haan and Rogaly, 2002). In countries like India, permanent shifts of population and workforce co-exist with the 'circulatory' movement of populations between lagging and developed regions and between rural and urban areas, mostly being absorbed in the unorganised sector of the economy.

Most demographers argue that migration must involve an essentially permanent territorial shift in residence to be distinguished from mobility. Hence, travelers and commuters are excluded from migration studies because they move across boundaries on a temporary basis and because their movement does not generally cause major change in any population. Categorizing movers strictly based on the permanence of their move can be problematic, however, because this method tends to disregard the social context of population movement. Temporary moves are typically absent from the census, and therefore do not register in demographic terms. Just because a mover is not measured as a member of a population does not mean that their movement has had no measurable social impact on the populations. Migration often involves longer working hours, poor living and working conditions, social isolation and poor access to basic amenities. Migration affects markets, lowering the cost of labour. Migration also affects the labour market at the place of origin. Migrant earnings affect income, expenditure patterns and investment and changes relations at household and community levels. While there seems to be some positive impact on incomes and investment, the major



function of migration is to act as a 'safety valve' in poor areas. The impact on asset and income inequality is more mixed. (Srivastava, 2003)

### **1.2 Indians Migrating to Other Countries.**

International migration, though involving a small proportion of the workforce, has important local impacts. Since independence, two distinct streams of migrants have left India: people with professional expertise or technical qualifications emigrating to industrialised countries, and semi-skilled and skilled workers emigrating to the Middle East. International migration has also had considerable impacts on demographic structures, expenditure patterns, social structures and poverty levels. Impacts include reducing population growth; enhancing the dependency burden within households; increasing consumption expenditures and reducing poverty levels.

The current number of Indian migrants overseas accounts for less than 1% of the total workforce in India, so has little direct impact on the national labour market. However, the effects of migration are significant in major sending regions. In Kerala, for example, emigration has recently led to a considerable reduction in unemployment. Actually there is a lack of skilled workers in Kerala.

Remittances are the main benefit of external migration, providing scarce foreign exchange and scope for higher levels of savings and investments. Over the past 30 years remittances have financed much of India's balance of trade deficit and have thus reduced the current account deficit. Remittances have had a considerable impact on regional economies. The most striking case is that of Kerala, where remittances made up 21% of state income in the 1990s. This flow appears to have increased wealth: although the average per capita consumption in Kerala was below the national average until 1978–79, by 1999–2000 consumer expenditure in Kerala exceeded the national average by around 41%.

### **1.3 Migration in India.**

Historically India has seen different types of migration in different periods. Different groups of people migrated to India and they established their Kingdoms in India. During and after independence, India has seen movement of people to Pakistan and to India. That was a due to political reasons and was a kind of forced migration. Later on the poverty and lack of opportunities in rural areas lead to rural to urban migration

which is very prevalent in India. The migration statistics up to the early 1990s (from Census) shows a near stagnancy. Estimates from National Sample Survey Organisation (NSSO) also show a marginal decline in population mobility between 1987-88 & 1993 for overall population. This decline is attributed to the process of economic liberalization which implies the greater movement of capital and natural resources and growing immobility of population as stated by some authors (Kundu and Gupta, 1996).

Migration in India is predominantly short distance, with around 60% of migrants changing their residence within the district of enumeration and over 20% within the state of enumeration while the rest move across the state boundaries. A significant proportion of women migrate over short distances, mainly following marriage.

In countries like India, permanent shifts of population and workforce co-exist with the 'circulatory' movement of populations between lagging and developed regions and between rural and urban areas, mostly being absorbed in the unorganised sector of the economy. The cities of Mumbai, Delhi, and Kolkata are the largest destinations for internal migrants in India. Many of the migrants to these cities are intrastate migrants, relocating from rural areas of Maharashtra and West Bengal. All three cities also absorb large numbers of people from other states across India.

Seasonal flows of migrants vary by area and industry, but several fine-grained studies of seasonal migration reveal extensive flows. Significant numbers of people from drought-prone regions - including areas of Andhra Pradesh, Karnataka, and Maharashtra - migrate seasonally to work in brick making, construction, tile factories, and crop-cutting operations. Circular migrants are also attracted by agricultural work, such as the rice harvest season in West Bengal and the sugar cane harvest in Gujarat. Finally, while longer-term migration flows tend to be male-dominated, circular or seasonal flows in India - which are most prevalent among the poorest and tribal populations - tend to have a more even balance of men and women.

Data on individual migrants gleaned from micro surveys show a significant clustering of migrants in the 16-40 year age group (Conell *et al*, 1976). This is even more the case with poorer semi-permanent or temporary labour migrants (Srivastava 1999). With respect to education, migration rates are high both among the highly educated and the

least educated, and among seasonal migrants there is a high preponderance of illiterate people (Connell *et al*, 1976; Rogaly *et al*, 2001; Haberfeld *et al*, 1999).

Migrants are disadvantaged as labourers and labour laws dealing with them are weakly implemented. Poor migrants have very little bargaining power. Most migrant labourers are also employed in the unorganised sector, where the lack of regulation compounds their vulnerability.

#### **1.4 Rural-urban and Inter-state migration.**

India is experiencing rapid urban growth and increased concentration of people in urban areas. It is expected that urban population will increase to about 40 % of total population by 2021 (Ministry of Urban Unemployment and Poverty Alleviation and Ministry of urban Development, Government of India, 2005). The share of migration to urban area increases from 33 % in 1999/00 to 35% in 2007/08. Given the current development and growth of urbanization it is likely that migration to urban areas will accelerate in future.

It is expected that with generation of employment opportunities in urban areas, migration from rural areas continuously increases. The NSSO estimates show that more than half (56%) migration in the rural to urban flow is due to employment and there occurs an increase in salaried/wage earning class over the period from 28% in 1999/00 to 32 percent in 2007/08 which is declining in other types of employment. In this regard studies by (Shylendra, *et.al*.1995; Hann, 1997, Srivastava and Bhattacharya,2003) show that the increasing rural to urban migration in recent years is largely endorsed to economic reasons as they mostly motivated by availability of urban employment in the expanding informal sector. Some development analysts hold that the structural reform adopted in the country since the early 1990s – is the basic factor in India's rapid acceleration of economic growth to over 8% per annum in real terms for over half a decade – has opened up job opportunities in several globally linked sectors located in and around the cities, boosting rural–urban migration (Kundu, 2011).

Along with poverty and unemployment, other factors like environmental degradation, and low impact of anti-poverty programme in providing employment results in labour migration to urban areas (NCRL, 1991). Besides economic factor, non-economic factors like education, changes in administrative boundaries (Singh, *et.al*.1998 James, 2000; Singh, 2009) also influence rural to urban migration. Urban pockets like Kolkatta and Mumbai attracted rural labourers mainly from labour catchment areas like Bihar, Uttar Pradesh and Orissa in the east and Andhra Pradesh, Tamil Nadu and parts of

Kerala and Karnataka in the south (NCRL, 1991; Joshi and Joshi, 1976; Dasgupta, 1987). Studies on internal migration have indicated a decline in population mobility up to 1990's (Kundu, 1996, Singh, 1998, Srivastava, 1998, Bhagat, 2009). Conversely, the post reform period confirms an increase in internal population movement. The latest NSSO figure (2007/08) shows internal migration in India has increased to 29 percent from 25percent in 1993.

Substantial flows of labor migrants relocate from Uttar Pradesh to Maharashtra, Delhi, West Bengal, Haryana, Gujarat, and other states across northern and central India. Migrants from Bihar relocate to the same destinations, with the highest numbers to Delhi and West Bengal. Other major migrant-sending states are Rajasthan, Madhya Pradesh, Andhra Pradesh, Chhattisgarh, Jharkhand, and Orissa. Predictably, all of the major sending states are characterized by very low social and economic development indices and the major urban destinations are the growing economic magnets in an increasingly liberalized Indian economy. Overall it can be said that neither only push or only pull factors are influencing migration flow rather both group of factors influence migration simultaneously.

It is clear that trend in migration is changing in the period of rapid economic growth. The major change is noticed in all strata that is, from rich to poor and the poorest are resorting to migration as a strategy for survival. It is against the expectation that poorest will not be resorting to migration as it involves certain amount of investment in terms of transport and urban settlement. However, even with all these handicaps, increasing trend of migration of poorest is perhaps an increasing vulnerability of poorest during the period of rapid economic growth.

In this context it is important to understand the type of employment the migrants involve in the place of destination as well as the occupational status before their migration. There is a shift in the occupational pattern after migration, accompanied by a rise in the proportion gainfully employed.

There is an increase in proportion of migrant in salaried and wage earning class followed by self-employed irrespective of gender, after migration. It is not clear that how within each category; the pattern of employment varies after migration. For instance, in case of rural-urban migration, prior to migration most of the self employed persons engaged in primary activities but after migration most of them shift to other sector because the very nature of urban area restricts such activities (Banerjee, et.al, 2009).

The declining labour force participation of migrants in agriculture and other allied activities is an indication of economic growth. With economic growth, one would expect there is shift in employment from agriculture to other sector. The increasing labour force participation of migrants in non-agricultural activities indicates that migrant workers preferred to join to such activities for higher remuneration. Besides, one may also state that there is flow of skilled labour to trade and commerce, manufacturing sector.

In many places migrants are preferred because their labour is easier to control and it is easier to extract labour from them under arduous conditions. Moreover, the supply of labour can be easily increased or decreased with little cost to employers and migrants can work for long and flexible hours. Flexibility of the migrant workforce is reinforced because of the role of contractors and middlemen in recruitment and supervision. The segmentation of the labour market, which also leads to greater control over both migrant and local labour, is another outcome of the process.

Seasonal or circular migrants in particular have markedly different labor market experiences and integration challenges than more permanent migrants, but precise data on seasonal migration flows and a systematic accounting of the experiences of these migrants are major gaps in existing knowledge.

Over a period of time a significant change in net migration rate in some of the major states of the country is observed. Motivated by better employment opportunities as well as to pursue higher education people migrate to urban centres of developed states. At the same time a growing volume of micro studies shows abide by poverty, inequality and environmental vulnerabilities people from lower socio-economic strata of under developed states migrated to developed states in pursuit of getting employment. It is preliminary, however, to say about the causes (push/pull) of increasing volume of interstate mobility.

It has been expected that due to growth of IT sector, and opening up of informal sector, a large number of people both male and female migrating to these states. In-migration to Punjab, Haryana, Maharastra etc though positive but shows declining trend. Volume of out- migration increases substantially in the states having low level of development. These findings go in line with the observation drawn from various micro level studies pertaining to inter-state migration. The studies carried out by (Rao,2001, Deshingkar,et.al. 2003, Karan,2003, Dayal and Karan 2003, Action Aid,2005) show

high level of out-migration from poor and drought prone areas of backward states like Andhra, Orissa, Bihar, Jharkhand, Rajasthan and Madhya Pradesh to developed states due to opportunities in informal economy.

Developed states show high inter-state immigration, while poor states except Madhya Pradesh, show low rates of total and male immigration. Rates of inter-state lifetime emigration are complementary to the above trends (Srivastava, 1998). The proportion migrating for economic reasons is greater among long-distance migrants; most male migrants moving between states did so for economic reasons.

In the urban informal sector, friends and relatives act as a network and the job market is highly segmented based around people of the same caste, religion and kinship. (Mitra and Gupta, 2002). Social networks provide initial income support, information, accommodation, and access to jobs.

### **1.5 Reasons for Migration in India**

Poverty becomes a major determinant for migration in recent years. The relative increase in inter-state migration is an indication that migration trend is moving towards economic reasons (Singh, 2009). For males, economic reasons for migration increases in urban area where as in rural area it increases for education. Increasing proportion of male migrants for employment reason in urban areas indicating migration is increasingly used as a survival strategy.

The other reasons include repayment of debts, financing education of dependents, marriage of dependents, and so on. This suggests that migration mostly occurs for the creation of outside support system for livelihood. Further, dominance of economic reasons also suggests that it is primarily the differences in economic opportunities between different States that pushed for migration of workers to other States. At one end of the migration spectrum, workers could be locked into a debt-migration cycle, where earnings from migration are used to repay debts incurred at home or in the destination areas, thereby cementing the migration cycle. At the other end, migration is largely voluntary, although shaped by their limited choices.

The growing regional inequalities and ecological forces bring significant increase in interstate migration among male. However, data limitations partly explain labour migration in relation to environmental forces. The low rate of growth and uncertainty in income in agricultural sector, reduction in livelihood opportunities in rural area due to structural adjustment programmes has led to out-migration from under developed regions.

Increasing unemployment, poverty, population pressure, environmental degradation, depletion of natural resources etc limits the livelihood options and may force people to migrate. But at the same time, urbanization, better employment and educational opportunities, improvement in educational level, changing occupational pattern, development of transport and communication are the new impetus facilitating spatial mobility.

### **1.6 Existing structures for policy implementation**

The Ministry of Labour and the Departments of Labour, at state levels, are responsible for formulating and implementing measures to protect migrant workers. Certain existing labour laws aim to improve the conditions of migrant workers and prevent their exploitation. The important ones are: the Inter State Migrant Workmen Regulation and Conditions of Service) Act, 1979; the Minimum Wages Act, 1948; the Contract Labour Regulation and Abolition) Act, 1970; the Equal Remuneration Act, 1976; and the Building and Other Construction Workers (Regulation of Employment and Conditions of Service) Act, 1996. The enforcement of these laws is the responsibility of both the Central and State Governments. At the central level, the key agency is the office of the Chief Labour Commissioner and its field offices. However, the Directorate General of Labour Welfare and the Welfare Commissioners also deal with certain welfare provisions emanating from some of these enactments.

In the states, the offices of the Labour Commissioners and their field offices are responsible for enforcing these laws. Concerns of migrant labourers are also the responsibility of the relevant Social Sector Ministries (Health and Family Welfare, Human Resource Development, Food and Consumer Affairs, Urban Affairs, Social Justice). However, there are no separate departments in these ministries dealing exclusively with migrant labour. The Ministry of Home Affairs has the responsibility for immigration. Even though the above laws and regulations are in existence, laws and regulations concerning working conditions of migrants are largely ineffective. Legislation fails because regulatory authorities are over-stretched, the state sees migrants as a low priority and because migrant workers are vulnerable with little support from civil society.

### **1.7 In-migration to Kerala.**

According to a research study conducted by Gulati Institute of Finance and Taxation (Trivandrum) for the Kerala Government (2013), there are over 25 lakh domestic migrant labourers in Kerala today with an annual arrival rate of 2.35 lakhs. Most of

them are from West Bengal, Bihar, Assam, Uthar Pradesh and Orissa. Many of them are mobile, single males, between 18 – 35 years old. The remittances to their home states by them are over Rs. 17,500 crores. These workers are not part of any trade union or any social security network, nor are they aware of their labour rights. –They are only bothered about prompt payments for the work done.”

Sixty per cent of them work in the construction sector; the rest work in the hospitality, manufacturing, trade and agriculture sectors. Their skills range from unskilled to skilled carpenters, masons, electricians and the like. These workers are not part of any trade union or any social security network, nor are they aware of their labour rights. –They are only bothered about prompt payments for the work done.” Narayana D, Venkiteswaran C S, (2013)

It may no longer be just anecdotal that every twelfth person in Kerala is a migrant worker from outside the State. Along with Karnataka and Tamil Nadu, Kerala is experiencing a massive influx of migrant workers into its emerging urban areas and its hinterland. High wages, and the shortage of skilled and unskilled labour due to high education levels and emigration from the State to West Asian countries, make Kerala an attractive destination for workers from north, central and north-eastern India.

A large influx of outsiders does cause some worries to the local population, some of which may be valid. However, if the initiative for a new law, which is to include registration, is driven purely by suspicion of outsiders, either as a threat to law and order, or even more astonishingly, as potential disease carriers, it could only contribute to reinforcing the sense of insecurity that migrants from afar often experience. At a broader level, there should be an effort to create dialogue mechanisms between host States and the home States of migrant workers. But this too may not be enough. Given the inter-state dimensions of labour migration, it might be advisable to have a revamped Inter-State Migrant Workmen (Regulation of Employment and Conditions of Service) Act, 1979. This law needs to take into account the new economic realities in the country. Today, Kerala legislators need to focus their efforts on creating not just another law, but one that would give substantive social inclusion to the migrant workers, and empower them to live with honour among their hosts.

The southern States must put in place effective mechanisms to ensure the welfare of migrant workers, and given the possibility of many of them settling down in their adopted homes; assist them in getting integrated with the local communities. Kerala, for one, has set the ball rolling by beginning work on a piece of legislation specifically



focused on migrant workers. Tentatively titled the Kerala Migrant Workers (Conditions of Service and Compulsory Registration) Social Security Bill, the proposed law could turn out to be yet another model from the State for the rest of the country if handled sensitively and imaginatively.

With this background information about migration, international and internal migration in India and migration to Kerala, we need to review the existing literature to indentify the gaps in knowledge on migration and social integration of migrant workers at global level and in the context of India and Kerala.

### **1.8. Statement of the problem**

This study is an effort for assessing the attitude, feelings and behavior of in-migrant workers towards the local people and understands the factors which influence such attitudes and behavior. At the same time, the attitude, feelings and behavior of local people of Kerala towards in-migrant workers and their families and how far they are integrated to the society is also studied. Many are not integrated. An effort to know the reasons why they are not integrated also is made in this study. Many of the migrant workers want to be integrated to the Kerala society.

This study also examines to what extent, the migrants are satisfied or dissatisfied with the treatment given to them by the local co-workers, supervisors, labour contractors, principal employers and the officials of the Government, whether the majority of the migrants intend to be a floating population in Kerala during difficult times in their own native places or do some of them, at least, intend to settle down in Kerala.

Newspapers frequently report criminal activities such as theft, drug addiction, drug trafficking and even murder of the locals by the migrants. This study examines to what extend they became hindrances to the social integration of the Migrant workers.

A comparative analysis, of how the Kerala emigrant workers are being treated by the local population in Gulf countries and elsewhere and how the local population of Kerala is also done in this study. A considerable number of studies have been conducted on the current situation of the migrant labourers in Kerala, and the Government has taken some action to provide them basic amenities. The existing legislation helps to keep the society away from social problems which can be caused by the migrant workers, but

when we look at them from Social Justice (angle) point of view, apart from wages, it is the responsibility of the Kerala society to take care of their welfare too. Hence, it is important to find out the attitude of Kerala society towards integrating them on an equal basis.

About 25 lakhs of Keralites of young age are out-migrants working as company executives, teachers, clerical assistants, nurses, doctors, engineers, technical assistants, construction workers, domestic workers, drivers etc in foreign countries. Many of these people have complaints about the discrimination shown against them by the natives. Obviously, we are interested in collecting genuine facts and figures about this so that appropriate steps could be undertaken to protect their personal safety, personal dignity and their privileges as foreigners. It will be interesting to understand and compare our behavior towards job-seekers from other states with the attitude and behavior of the locals in the foreign countries with our kith and kin in Gulf countries, America and Europe. A comparative analysis based on facts and figures will be very interesting and significant from the point of view of self-correction among us – Keralites.

Migrant workers started flowing to Kerala due to the heavy demand for unskilled and semiskilled labour in Kerala which occurred because of the non availability of Malayalees to do these jobs which sustain our economy. Every entrepreneur in Kerala will definitely agree that without them they will not be able to pull on their trade or business. One of the reasons for the arousal of such a situation is the high level of education of Malayalees.

With the heavy burden of higher education, an average Malayalee keeps away from the jobs in demand. The tendency is to search for white collar jobs which usually can be found away from home. Well educated and talented Malayalees have several opportunities in various fields in the country and elsewhere out of the country, due to the current global socio economic scenario. Individual talents are appreciated because of the presence of the social media, its accessibility and the capacity and knowledge of the Malayalees to make use of it.

The problem which needs greater attention is that do these lesser educated semiskilled and unskilled migrant labour who work in Kerala, replacing the gap created by Kerala labour disappearing from the Kerala labor market due to various reasons, feel comfortable to work here. They are here because wages in Kerala are very high when

compared to the wages they get in their home state. This study suggests appropriate steps to be taken by appropriate authorities for tackling the problems of social integration of these in-migrant workers in Kerala.

\*\*\*\*\*

## **Chapter II**

### **Review of Literature**

#### **2.1. Social Integration**

Social integration can be seen as a dynamic and principled process where all members participate in dialogue to achieve and maintain peaceful social relations. Integration does not mean forced assimilation. It is focused on the need to move toward a safe, stable and just society by forming and mending conditions of social disintegration - social fragmentation, exclusion and polarization; and by expanding and strengthening conditions of integration - towards peaceful social relations of coexistence.

Emile Durkheim (1895) studied how societies maintained social integration after traditional bonds were replaced by modern economic relations. Durkheim believed that society exerted a powerful force on individuals. People's norms, beliefs, and values make up collective consciousness or a shared way of understanding and behaving in the world. According to Durkheim, the collective consciousness binds individuals together and creates social integration.

Integration of a social system means the reciprocal interaction of segments of a certain social structure. In the broadest sense, the term integration is used to define developments that determine connections of related diverse elements into the social whole, system, community, or other unit. Every phenomenon of social integration is conditional and insufficient because it is a continuous process, a certain level of which is necessary for the functioning of every social system.

Integration can be conceptualized as a series of processes that are two-way – i.e. undertaken by both migrants and receiving society institutions and residents – and taking place in several domains. These have been denoted as structural (e.g. participation in employment and education); social (interactions and relationships

between migrants and established residents); cultural (to values, attitudes, behaviour of both newcomers and established residents); civic and political (participation in

community life and political processes) and identity with people and places (Spencer 2011).

One of Durkheim's primary goals was to analyze how modern societies could maintain social integration after the traditional bonds of family and church were replaced by modern economic relations as people engage in more economic activity with neighbours or distant traders, they begin to loosen the traditional bonds of family, religion, and moral solidarity that had previously ensured social integration.

Social integration is related to an individual's position in the social topography and an individual's capabilities and opportunities to apply those capabilities. Also, it is very important to consider the status or position in the social topography that an individual ascribes to her/ himself, how she/ he perceives her/himself in the social context. In addition, an important matter is what could be defined as an individual's "visibility" in the social topography, i.e. the symbolic significance of the position held. Hypothetically, less educated, less organised, and less mobilised individuals and their groups are less visible. Generally speaking, a discussion of such a complex phenomenon as integration requires a concrete discussion about differences and different strategies employed by various members of social groups.

Traditional sociological explanations of the prevailing race, ethnic, and gender inequalities in the labour market are theoretically and empirically grounded in the contemporary paradigms of social stratification, i.e. status attainment research and segmented labour market theory, both maintaining that the above-mentioned groups have a lower level of education and less labour market experience and therefore find themselves in the periphery (Smith 2000).

Recently, a growing body of research has begun to examine labour market inequalities as a function of differential social capital, generally defined as the ability of actors to secure benefits by virtue of membership in social networks or other social structures (Portes 2000). For example, when analysing inequalities in the labour market in respect to race, ethnicity, and gender, it is important to take into account other factors such as the abilities of individuals to convert their education into social capital.

Social integration could be achieved through the process of social participation, social exclusion, and social capital formation.

*Social participation:* A multidimensional concept of social participation is used here in the broadest sense and covers a lot of issues like, civic and political participation; involvement in the economic, political, and cultural life of society; representation at different levels of governance, participation in groups of fellow citizens and so on. Such a conception of social participation enables maintaining that it ensures stability of integration at different levels of intensity and activity. Also, since participation is considered a process and a flexible concept, it can mean various things under different circumstances for different individuals, groups, or institutions.

Social participation could be described as one of the dimensions of social integration. A dimension could be based on exercising and having a sense of belonging and satisfaction (Kamali 1999). Participation in social life encompasses abilities and opportunities to recognise social reality and at the same time to be recognised by members of other community groups. The integral social action of an individual is a dialectical self-realisation process that takes place in a known social context that provides appropriate means for meaningful social action.

Relations between an individual and social reality develop through the individual's skills and competencies that enable acting according to structural rules of social reality. When analysing the influence of social reality on different forms and levels of participation, that participation is socially learned and socially stimulated. The politicisation of the decisions that influence community life requires group organisation and emphasises the need for organisation and mobilisation. A minority or ethnic group becomes a comfortable means for demanding certain rights and therefore a means to regulate social relations.

In general, active participation in social life can take different shapes and natures and is one of the most important factors of social integration. On the other hand, insufficient participation by the members of different groups in different levels of the social sphere may be one of the factors forming social exclusion.

*Social Exclusion:* Different authors present different definitions of social exclusion, but on the whole it is agreed that this phenomenon is related to the scarcity of material and social opportunities and the lack of skills to participate in economic, social, political, and cultural life in an effective way and is related to alienation or estrangement from

the main part of society (Klasen 1998; Combes 1998; Andersen 1999; and others). On the other hand, the term also covers the denial and non-realisation of the civic, political, and social rights of citizenship (Klasen 1998), i.e. it can be treated as an expression of the unequal distribution of various rights.

In this way social exclusion is a universal category that includes economic, political, cultural, religious, and social aspects and discusses multidimensional mechanisms that exclude individuals or groups from participation in social exchanges and rights for social integration (Andersen 1999). Also, the term social exclusion implies the existence of at least two distinct groups. The term is related to processes and their outcomes; therefore, both mechanisms of the process and subjects that can be analysed. There is always an open question of whose perspective the term presents: of those excluded or those who are not excluded, i.e. those who are included.

Again, exclusion prompts several kinds of reactions. The first one is of powerlessness and alienation in which the individual internalises the failure and descends into apathy because he or she feels that it has been pre-ordained by fate. The second, on the contrary, leads to what is often delinquent behaviour aimed at overturning the barriers to participation and integration.

An individual has certain resources that can be applied to overcome social exclusion. The different spheres in which an individual participates or to which she/he belongs could be ranked according to the level of their integration or inclusion of other individuals in separate or common spheres of interests and to the level of their exclusion. Thus, social exclusion, as an opposition to inclusion, could be analysed as an outcome of disintegration or as an alternative to integration.

The granting of economic, political, cultural, and civic rights plays an important role in social inclusion. Establishing mechanisms that enable the effective use of these rights for those who lack these rights and to which these civic rights are addressed is also crucial. This process could be defined as the empowerment of separate groups or their units.

Empowerment, is closely related to human or social capital, i.e. it is the formation of knowledge and skills that determine increasing participation, greater power and control in decision-making, as well as a transformative action. Generally, it is agreed that social capital comprises three main components: trust, social networks, and norms. These main components could be divided in a more detailed way, for example, obligations,

exchanges, solidarity, expectations, values, results of activities (benefits, profit) and so on. It is possible to distinguish four main groups of indicators. The empirical data of

those four groups provides a notion of an individual situation in regards to social capital.

The first group covers issues related to participation and involvement in the social field, e.g. participation in various political, civic, or non-governmental organisations.

The second group of indicators is related to the issues of trust and community. These indicators involve issues of trust in others and whether people would try to take advantage of someone if they got a chance. Generalised and more specific forms (e.g. interpersonal, intergroup) of trust could be distinguished.

The next group of indicators is related to political trust, i.e. confidence in the people running the executive branch and governing bodies and trust in parliament, parliamentarians, governmental institutions, government officials, the judicial system,

The last group includes indicators of attitudes: tolerance, free-riding, optimism, and future prospects. Attitudes towards outsiders and marginalised people could be measured.

It is possible to state that social integration or the politics of inclusion (as opposite to exclusion) is expressed and realised through social participation that is based on agent's social capital. The dimensions of social integration discussed in this paper (social participation, social exclusion/inclusion and social capital) are distinguishable only to a certain extent as they are sufficiently underpin and interconnected concepts. However, they remain useful perspectives that explain the processes, facts, and other phenomena related to the integration of minority groups.

## **2.2. Measurement of Various levels of integration**

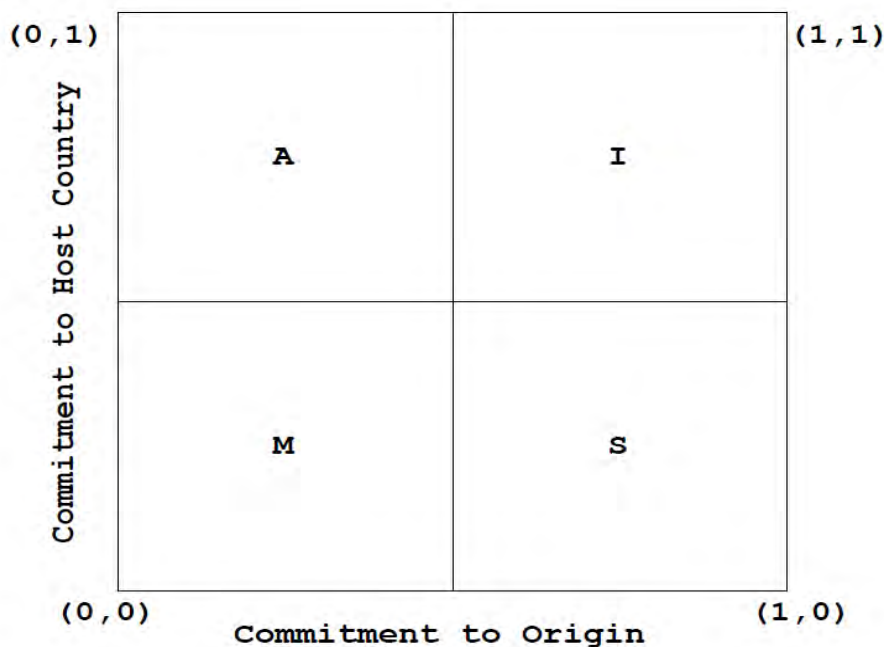
The method to measure ethnic identity, the *ethnosizer*, can range from zero (full commitment to the host country) to one (full commitment to the country of origin).

There are two versions of *ethnosizer*: the one dimensional and the two-dimensional. In the former, a stronger commitment to the host country necessarily implies a weaker connection to the country of origin and vice versa. However, when considering the second version, the *ethnosizer* measurement allows simultaneous intensification of connections to the host and source countries. Similar to Berry (1980), the two-



dimensional version of the *ethnosizer* classifies immigrants into one of four states: integration, assimilation, separation or marginalization (see Figure 1). *Assimilation* (A) is a strong identification with the host culture and society, coupled with a firm conformity to its norms, values, and codes of conduct, and a weak identification with ancestry; *integration* (I) is achieved when an individual combines, incorporates, and exhibits both strong dedication to the country of origin and commitment and conformity to the host society; *marginalization* (M) is weak dedication to or strong detachment from either the dominant culture or the culture of origin, and *separation* (S) is an exclusive commitment to the culture of origin, even years after emigration, paired with weak involvement in the host culture and country realities.

**Figure 1**  
**Two dimensional Ethnosizer**



Source: Constant et al. (2009)

In their pioneering article, Constant et al. (2009) demonstrated characteristics that affect the immigrant's state of ethnic identification, i.e., integration, assimilation, separation and marginalization, using data from the GSOEP. They found that young migrants are integrated or assimilated upon arrival, with women being less assimilated than men. Immigrants with a

college degree or higher education from their home country separated less than those with no education. School education, whether complete or incomplete, was more harmful to the process of integration or assimilation than no education in the home country; it also led to more separation. Ex-Yugoslavs assimilated more and separated less than Turks in Germany,

but they also marginalized more. Whereas Greeks, Spaniards and Italians were no different than Turks, people from other ethnicities integrated and assimilated more. Constant, Gataullina, Zimmermann and Zimmermann (2006) showed that Christians adapt more easily to German society than Muslims. Female Muslims integrated and assimilated less, and separated more, than Muslim men. Christian immigrants with a college or higher education from their home country integrated well, whereas Muslims did not. Zimmermann (2007) showed that the results of the *ethnosizer* largely depend on pre-migration characteristics and that this measurement is exogenous to the economic and social processes experienced in the host country. The ethnic identification depends, not only in the immigrants' characteristics, but also on the characteristics of the immigrant's resident. For example, Constant, Schüller and Zimmermann (2013) found that residential ethnic clustering strengthens immigrants' identification with the origin and weakens identification with the host society.

Information for a large range of countries is accumulating in the literature on the effect of ethnic identification on economic behavior—such as participation in the labor market, income and household ownership—using the *ethnosizer*. With respect to the decision to work, Constant and Zimmermann (2009), using data from Germany, showed that immigrants (both men and women) who are separated and marginalized are less likely to work than those who are assimilated. In addition, women who were integrated tended to work more than those who were assimilated, but there was no significant difference between integrated men and assimilated women.

Constant, Kahanec, Rinne, and Zimmermann (2011) found that separated migrants (i.e., those not attached to the host country but rather strongly attached to their country of origin) have a relatively slow reintegration into the labor market. Constant, Gataullina, and Zimmermann (2006) examined gender differences in the effect of ethnic identification on the probability of working. They found that for immigrant men,

preserving their attachment to the country of origin does not affect their probability of working, as long as they have a strong attachment to the host culture and society. For immigrant women, however, maintaining their commitment to their country of origin along with a strong adjustment to the host society had a very strong and positive effect on their probability of working.

With respect to the effect of ethnic identification on income, Zimmermann (2007) showed that if male and female migrants are fully integrated, their earnings grow dramatically, but the increase in the females' earnings is higher. Full separation and full marginalization lead to a decrease in labor earnings for both male and female migrants. Constant and Zimmermann (2009) did not find any significant effects of ethnic identity on immigrant workers' earnings (while controlling for selection in the labor market). On the other hand, Danzer and Ulku (2011), using data on Turks in Berlin, found that a high degree of integration (which was a combination of political, social and economic integration) positively and significantly affects the immigrants' income. Constant, Krause, Rinne and Zimmermann (2010) analyzed the reservation wages of the first and second generations of migrants to Germany. They found that the reservation wages increase from first to second-generation migrants, but the ethnic identification and the *ethnosizer* does not explain much of this reservation wage gap.

Similar to the *ethnosizer*, Drydakis (2012), using data from Greece, suggested ethnic identification to be a combination of language, cultural habits (food, media, music and reading), self-identification, social interaction, and future citizenship plans. He found that assimilation and integration dramatically increase the immigrant's wage, whereas separation and marginalization decrease it. Gorinas (2014), using a Danish survey, extended the *ethnosizer* by developing the *modernization index* to measure openness to majority norms. He showed that immigrants, particularly first-generation immigrant women, who share social norms with the majority experience significantly better employment outcomes, but that immigrant employment is almost unaffected by ethnic identity. Another field is household ownership: Constant, Roberts, and Zimmermann (2009) found that assimilated or integrated households are more likely to own a house than those that are separated or marginalized for a given set of socioeconomic and demographic characteristics.

### **2.3. Two dimensional version of the *ethnosizer***

Two dimensional version of the *ethnosizer* classifies in- migrants into four states:

#### **1. Assimilation, 2. Integration, 3. Marginalization 4. Separation**

**Assimilation** (A) is a strong identification with the host culture and society, coupled with a firm conformity to its norms, values, and codes of conduct, and a weak identification with ancestry. **Integration** (I) is achieved when an individual combines, incorporates, and exhibits both strong dedication to the state of origin and commitment and conformity to the host society. **Marginalization** (M) is weak dedication to or strong detachment from either the culture of the host state (Kerala) or the culture of origin **Separation** (S) is an exclusive commitment to the culture of origin, even years after migration, paired with weak involvement in the host culture and state realities.

### **2.4. Five Elements of Cultural Identity that Compose the Ethnosizer**

#### **1. Language**

- i. The language spoken
- ii. The efforts taken to learn the language.
- iii. Respect to each other's language

#### **2. Culture**

- i. Preferred leisure time activities
- ii. Preferred meals
- iii. Participation in local festivals / Activities

#### **3. Self-identification**

- i. Self-identification with the host country.
- ii. Self-identification with the country of origin

#### **4. Interaction**

- i. Friends in Host country.
- ii. Friends from the country of origin
- iii. Interaction with population of the host country.

#### **5. Migration history**

- i. Wish to remain in host country permanently.
- ii. Wish to continue in host country for a long time.

Using this model ‘ethnosizer’ the researchers measured the levels of social integration of the Migrant workers in Kerala.

The sources of early migration flows were primarily agro-ecological, related to population expansion to new settlements or to conquests (e.g. Eaton, 1984). There is considerable information on patterns of migration during the British period. Indian emigration abroad was one consequence of the abolition of slavery and the demand for replacement labour. This was normally through an agreement, a form of contract labour whereby a person would bind himself for a specified period of service, usually four to seven years in return for payment of their passage. They left for British, Dutch and French colonies to work in sugar plantations and subsequently for the tea and rubber plantations of Southeast Asia (Tinker, 1974).

Similar demands for labour rose internally within India, with the growth of tea, coffee and rubber plantations, coal mines and, later, modern industry. Much of this labour was procured through some form of organised mediation and some portion of it remained circulatory and retained strong links with the areas of origin.

Earlier studies have shown that poor households participate extensively in migration (Connell *et al*, 1976). More recent studies have reconfirmed that migration is a significant livelihood strategy for poor households in several regions of India (PRAXIS, 2002; Mosse *et al*, 2002; Hirway, 2001; Haberfeld *et al*, 1999; Rogaly *et al*, 2001; Srivastava, 1998).

Migration decisions are influenced by both individual and household characteristics as well as the social matrix, which is best captured in social-anthropological studies. Factors such as age, education level, wealth, land owned, productivity and job opportunities influence the participation of individuals and households in migration, but

so do social attitudes and supporting social networks (Haberfeld *et al*, 1999; Rogaly *et al*, 2001; Mosse *et al*, 2002).

Labourers are hired by contractors in their village, or by their relatives and friends who have already migrated. In the urban informal sector, friends and relatives act as a network and the job market is highly segmented based around people of the same caste, religion and kinship. (Mitra and Gupta, 2002). Social networks provide initial income support, information, accommodation, and access to jobs.

International migration attracted the attention of different groups of researchers from different disciplines such as Geography, Anthropology, Social Sciences, Labour Economics and Psychology in conducting researches on the process of migration and the experiences of migrants and to document them. Most of those studies were conducted in America, Europe and few Asian countries and Africa. Based on those studies a number of concepts and theories were formulated and developed on migration and social integration.

## **2.5 Reasons for Migration.**

There are a number of reasons why people choose to migrate within the country or outside the country.

*Environmental factors:* such as, climate, natural disasters and so on.

*Political factors* such as war or more opportunity and better earnings for work, and better living conditions.

*Cultural reasons* such as religious freedom or better opportunities for education also act as a factor for migration.

*Economic reasons* such as better employment, wage and business opportunities also lead to migration. Globalisation has increased the demand for workers from other countries in order to sustain national economies. Known as "economic migrants," these individuals are generally from impoverished developing countries migrating to obtain sufficient income for survival.

There are pull and push factors (E.G. Ravenstein (1889) which lead to migration. Several types of push and pull factors may influence people in their movements.

*Pull Factors:* Reasons for migrating into a place because of something desirable such as a nicer climate, better food supply, or freedom. The major pull factors which leads to migration are better job opportunities, better living conditions, the feeling of having more political and/or religious freedom, enjoyment, education, better medical care, attractive climates, security, family links, industry, better chances of marrying and such other positive factors.

*Push Factors:* Reasons for emigrating (leaving a place) because of a difficulty (such as a food shortage, war, flood, etc.). The major push factors which lead to migration are not enough jobs, few opportunities, inadequate living conditions, desertification, famine or drought, political fear or persecution, slavery or forced labour, poor medical care, loss of wealth, natural disasters, death threats, desire for more political or religious freedom, pollution, poor housing, landlord/tenant issues, bullying, discrimination, poor chances of marrying, condemned housing, war and such other negative factors.

*Human needs:* An individual's ambitions to permanently increase and differentiate her/his need are primary cause of migration. These needs include, in fact, psychological, economic, social and political aspects.

- Acquisition – need to gain possessions and property.
- Achievement – need to overcome obstacles, exercise power and try to do difficult tasks well and quickly.
- Dominance – need to influence or control others.
- Autonomy – need to resist influence or coercion.
- Aggression – need to assault or harm another.
- Affiliation – need to form friendships and associations.
- Nurturance – need to nourish aid or protect helpless people.
- Succurance – need to seek help, protection, or sympathy.
- Cognizance – need to inquire, explore, seek knowledge, and satisfy curiosity.

## **2.6. Theories of Migration.**

There is large variety of theoretical models available to explain the actual migration outcome. Theories of migration are important because they can help us understand

population movements within their wider political and economic contexts. For example, if outmigration from Third World nations is shown to be a result of economic problems caused by the global economy, then such migration could be managed with better international economic agreements instead of restrictive immigration acts.

Geographer E.G. Ravenstein (1889) developed a series of migration 'laws' in the 1880s that form the basis for modern migration theory. Everett Lee (1969) reformulated Ravenstein's migration laws to give more emphasis to internal (or push) factors. Lee also outlined the impact that *intervening obstacles* have on the migration process. He argued that variables such as distance, physical and political barriers, and having dependents can impede or even prevent migration. Lee pointed out that the migration process is selective because differentials such as age, gender, and social class affect how persons respond to push-pull factors, and these conditions also shape their ability to overcome intervening obstacles. Furthermore, personal factors such as a person's education, economic status, life-stage, personality, knowledge of a potential receiver population, family ties, and the like can facilitate or retard migration. To give a typical example, a single, unemployed young adult will respond more directly to job and income factors and be less concerned about the education system of a destination, which would be more relevant to the decision-making of a family with children.

*Neoclassical Migration Economic Theory* This theory understands migration to be driven by differences in returns to labour across markets. The most basic model originally developed to explain migration in the process of economic development in the works of Hicks (1932), Lewis (1954). (Sjaastad 1962; Todaro 1969) suggests that international migration is related to the global supply and demand for labor. Nations with scarce labor supply and high demand will have high wages that pull immigrants in, from nations with surplus labor. Harris and Todaro (1970) highlights that migration results from actual wage differentials across markets or countries that emerge from heterogeneous degrees of labour market tightness. According to this theory, migration is driven by geographic differences in labour supply and demand and the resulting differentials in wages between labour-rich versus capital-rich countries. The central argument of the neoclassical approach thus concentrates on wages. Under the assumption of full employment, it predicts a linear relationship between wage differentials and migration flows (Bauer and Zimmermann 1999; Massey et al. 1993;



Borjas 2008). More than 30% wage differential has been set as necessary for the gains of migration to override its costs (Mansoor and Quillin 2006; Krieger and Maitre 2006). In the extended neoclassical models, migration is determined by *expected* rather than actual earnings and the key variable is earnings weighted by the probability of employment (Bauer and Zimmermann 1999; Massey et al. 1993).

*Human Capital Model:* These models may either be classified as micro- or macro economic in nature. Many macro relationships, in the neoclassical migration model is also grounded on solid microeconomic foundations. Its derivation starts from a lifetime expected income (utility) maximization approach as specified in the classical work on the human capital model of migration (Sjaastad, 1962). The human capital model in fact views the process of migration as an investment decision, where the returns to migration in terms of higher wages associated with a new job should exceed the costs involved in moving.

*Segmented labor-market theory* (Piore 1979) argues that First World economies are structured so as to require a certain level of immigration. This theory suggests that developed economies are dualistic: they have a primary market of secure, well-remunerated work and a secondary market of low-wage work. Segmented labor-market theory argues that immigrants are recruited to fill these jobs that are necessary for the overall economy to function but are avoided by the native-born population because of the poor working conditions associated with the secondary labor market.

*World-systems theory* (Sassen 1988) argues that international migration is a by-product of global capitalism. Contemporary patterns of international migration tend to be from the periphery (poor nations) to the core (rich nations) because factors associated with industrial development in the First World generated structural economic problems, and thus push factors in the Third World.

*General Systems Theory.* Mabogunje (1970) who applied General Systems Theory to rural-urban migration in Africa. He stated that, “contrary to a linear uni-directional, push-and-pull, cause-effect movement, it enables us consideration of a movement as a circular, independent, progressively complex, and self-modifying system in which the effect of changes in one part can be traced through the whole of the system” (Mabogunje 1970). He worked with four components of a migration environment: such

as economic, social, technological and governmental elements. He considered, the relationship between social and spatial mobility; and pointed out the role of aspirations and the importance of information and feedback. (The feedback effect that became the core of later work leading to development of the concept of social networks).

*Grand theory on immigration* – Triandafyllidou, A., Blair, C.(2006) They tried to design a comprehensive theory on migration, integrating the main theoretical perspectives outlined by Massey and his co-authors (1993) in American Apartheid into one model that brings them together and potentially allows (if the necessary empirical data exist) for a comprehensive analysis of migration phenomena. They included network, institutional and cumulative causation perspectives which offer an interesting combination of structural and individual factors that contribute to the continuation, and often to the increase, of migratory flows. However, the authors did not test it with empirical data, to evidence.

They came to the conclusion that migration results from comparing costs and benefits, from government intervention and from general knowledge and attitudes towards migration. Such a theory could be useful to policy makers that seek to explain existing flows or predict new migration at a general level. It may be less helpful when policy makers seek to develop migrant integration policies or to examine the impact of migration on a given sector of the economy, or if they wish to know more about the dynamics of a specific type of immigration, e.g. seasonal migration, or understand the specific dynamics of a special feature of immigrants, e.g. the impact of gender on immigration phenomena. However, it promise the potential to make general predictions and it helps to uncover the interrelationship between different factors that influence migration phenomena.

*Value expectancy model:* Based on work of psychologist Crawford (1973) developed and cultivated, in particular by de Jong and Fawcett (1981), an action in certain ways depends on the expectancy that the act will be followed by a given consequence (or goal) and the value of that consequence (or goal) to the individual. This model assumes that people will usually behave in a forward looking, positive way, making choices that they believe will maximise their own well-being. It is necessary to get to know personally valued goals that might be met by moving (or staying) and asses perceived linkages, in terms of expectancy, between migration behaviour and its outcomes. The model deals with the subjective evaluation and weighing of factors coming to play in

achieving goals. Seven main groups of values or goals, based on psychological and socioeconomic elements, were formulated: wealth, status, comfort, stimulation, autonomy, affiliation and morality. These essential attributes of migration motivation are enriched by important factors describing the broader socioeconomic, socio-cultural and demographic environment such as individual and household characteristics, societal and cultural norms, personal traits, opportunity structure between areas and information. Migration behaviour is thus hypothesized to be the result of 1) the strength of the value expectancy derived intentions to move, 2) the indirect influences of background of the individual and aggregate factors and 3) the potential modifying effects of often unanticipated constraints and facilitators which may intervene between intentions and behaviour. Advantages of this model are, it combines micro and macro elements of reality - individual, household and societal - level migration determinants. It is a simple model, which is easy to apply.

All the above mentioned theories are developed in the context of international migration, especially to the western countries from the underdeveloped and developing countries. However, focus of this study is on internal migration, that is within the country, from different states having different language and culture to Kerala and how far the migrant workers are able to integrate in to the local culture, and the extent to which local Malayalee population adjusts, accepts and integrate them in to the Kerala society.

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## **Chapter 3**

### **METODOLOGY**

With the above literature and theoretical background, the study focuses to attain the following objectives:

#### **3.1 OBJECTIVES OF THE STUDY**

##### **3.2 General objective**

To understand and assess the attitude, feelings and behavior of the local people of Kerala towards in-migrant workers and their families and the factors which deter them in accepting and integrating these people spontaneously in to the Kerala society and its institutions.

##### **3.3 Specific Objectives**

1. To assess, the feelings and attitude of in-migrant workers towards the local people and understand the factors that deter them in getting closer to the locals.
2. To study the attitude and feelings of Keralites towards the in-migrants and the factors which deter them in accepting and integrating them to the Kerala society.
3. To examine to what extent, the migrants are satisfied or dissatisfied with the treatment given to them by the local co-workers, supervisors, labour contractors, the principal employers and the officials of the Government.
4. To understand, for comparative analysis, how the Kerala emigrant workers are being treated by the local population in Gulf countries and elsewhere.
5. To suggest appropriate steps to be taken for tackling the problems of social integration of these in-migrants.

### **3.4 Research Questions.**

1. Do the majority of the migrants intend to be a floating population in Kerala during difficult times in their own native places or do some of them, at least, intend to settle down in Kerala?
2. Newspapers frequently report criminal activities such as theft, drug addiction and even murder among the locals about the migrants. Do they act as hurdles against integration?
3. What could be the role of local trade unions, Resident‘ Associations and NGOs in promoting activities towards integration?

### **3.5 Hypotheses:**

**H (1) =Research Hypothesis**

**H (o)=Null Hypothesis.**

1. H (1) There exist a significant association between the daily wages of migrant workers and their attitude towards Malayalees  
H (0) there is no significant association between the daily wages of migrant workers and their attitude towards Malayalees.
2. H(1) There exists a significant difference in the attitude of Migrant Workers towards Malayalees based on their Marital status  
H(0) There exists no significant difference in the attitude of Migrant Workers towards Malayalees based on their Marital status
3. H(1) There exists a significant difference in the attitude of migrant workers towards Malayalees based on the native state to which they belong  
H(0) There exists no significant difference in the attitude of migrant workers towards Malayalees based on the native state to which they belong
4. H(1) There exists a significant association between the attitude of Migrant workers towards Kerala and their interest to continue in Kerala.  
H(0) There exists no significant association between the attitude of Migrant workers towards Kerala and their interest to continue in Kerala.

5. H(1) There exist a significant difference in the attitude of Malayalees towards Migrant workers based on their nature of relation with the migrant workers,  
H (0) There exist no significant difference in the attitude of Malayalees towards Migrant workers based on their nature of relationship with the migrant workers.
6. H(1) There exist a significant difference in the attitude of Malayalees towards Migrant workers based on their gender  
H (0) There exist no significant difference in the attitude of Malayalees towards Migrant workers based on their gender
7. H(1) There exists a significant Difference in the attitude of Malayalees towards migrant workers based on educational qualification  
H(0) There exists no significant Difference in the attitude of Malayalees towards migrant workers based on educational qualification

### **3.6 Five Elements of Cultural Identity that Compose the Ethnosizer**

1. Language. 2. Culture. 3. Interaction. 4. Self Identification.5. Migration History.

These five elements were taken for preparing the index for the two dimensional ethnosizer, as was done in the study on social integration of Different ethnic groups migrated to Germany integration in Germany.( Amelie Constant,Liliya Gataullina and Klaus F.Zimmermann2006).The theoretical background is given in the literature study. Statistical analysis was done with the help of an expert in SPSS. The model is given in literature study.

### **3.7 Scope of the study:**

A considerable number of studies have been conducted on the current situation of the migrant labourers in Kerala, and the Government has taken some action to provide them basic amenities.

The existing legislation helps to keep the society away from social problems which can be caused by the migrant workers, but when we look at them from Social Justice (angle) point of view, apart from wages, it is the responsibility of the Kerala

society to take care of their welfare too. Hence, it is important to find out the attitude of Kerala society towards integrating them on an equal basis.

Only a culturally sensitive intervention would be useful in understanding the DML in Kerala and contribute to maintaining a healthy flow of DML to the State that is now so necessary to sustain the State's economic growth.

About 25 lakhs of Keralites of young age are out-migrants working as company executives, teachers, clerical assistants, nurses, doctors, engineers, technical assistants, construction workers, domestic workers, drivers etc in foreign countries. Many of these people have complaints about the discrimination shown against them by the natives. Obviously, we are interested in collecting genuine facts and figures about this so that appropriate steps could be undertaken to protect their personal safety, personal dignity and their privileges as foreigners. It will be interesting to understand and compare our behavior towards job-seekers from other states with the attitude and behavior of the locals in the foreign countries with our kith and kin in Gulf, America and Europe. A comparative analysis based on facts and figures will be very interesting and significant from the point of view of self-correction among us – Keralites.

### **3.8 Significance of the study**

Emile Durkheim, the French sociologist, is credited with introducing the theory of social integration in the late 19th century. Social integration is the means through which people interact, connect and validate each other within a community. The theory proposes that people experience mental, emotional and physical benefits when they believe they are a contributing, accepted part of a collective. Without that sense of connection, they can experience depression, isolation and physical illness that could limit them from experiencing productive, happy lives.

Social scientists from Columbia and Harvard universities conducted a quality of life study among patients with severe mental illness in 2003. Applying social integration

Theories to demonstrate the emotional and mental value of interaction and citizenship for disabled individuals in the community, the study supported the belief that both interaction and citizenship are reasonable expectations in patient care. Citing successful employment programs that place disabled individuals into competitive jobs, the study demonstrated the potential capacity of social integration in effective long-term treatment and sense of wellness among patients.

Constant changes in contemporary societies challenge their members to be ready to adjust. Social actors are in constant search for new strategies of integration and often have to concentrate all their skills in order to take advantages of available opportunities. During the great transformations in Eastern Europe over the last decade, ethnic groups were often confronted by new requirements emerging from redefined citizenship, civic loyalty, knowledge of the state language, value changes, participation in the newly formed bodies of the private or nongovernmental sectors, etc. Ethnic groups had to respond in a more active or passive way or avoid adaptation through emigration, segregation, or life in closed communities. Both minorities and majorities went through multiple processes conceptualized in different terms, such as adaptation, acculturation, assimilation, or integration.

### **3.9 Universe of the study**

The universe consists of all the Malayalee citizens who are natives of Kerala. A cross section of the Kerala population such as the upper class, middle class and the lower class, local workers, contractors and others who employ them, police and other government officials, shop-keepers, neighbouring men and women and such others. Likewise, the migrant workers from other states also comprise the universe. The study is confined to people living in Ernakulam District.

### **3.10 The unit of study**

The unit of study is the individual local citizens living in Kerala State, whose mother tongue is Malayalam and who is directly or indirectly associated with in-migrants or who come across them, in the course of day-to-day living. Similarly, the individual immigrant is also the unit of study.



### **3.11 Pilot study**

Pilot study was undertaken among one group of migrant labourers who are employed in Perumbavoor town and its vicinity. This was to gain an overview of their living and working conditions, ascertain their willingness to communicate with our investigators on how they are being looked at and treated by the locals. On the basis of the information collected, tools for data collection such as interview schedules and scales to measure attitude of migrant labourers could be developed realistically.

Likewise, a few individuals representing a cross-section of the local population also were interviewed to prepare interview guides, case study guide and scale to measure the attitude of Malayalees to Migrant labour.

### **3.12 Sampling**

Samples were selected from migrant labour and local Malayalees in the following manner to ensure representative sample. Migrant workers were selected from three sectors; Industry, construction and Agriculture. Samples were selected from four municipalities and eight Grama panchayaths in Ernakulam District. Municipalities and panchayaths where concentration of migrant workers could be noticed in the three sectors were selected for picking up samples as follows:

**Table3.1**  
**Sample selection of Migrant workers**

Sl.No	Industry	No of sample selected	Construction	No of sample selected	Agriculture	No of sample selected
1.	Perumbavoor	25	Kalamassery	25	Kothamangalam	25
2.	Angamaly	25	Aluva	25	Kuttanpuzha	25
3.	Kizhakkambalam	25	Nedumbassery	25	Rayamangalam	25
4.	Vengola	25	Koovappady	25	Vazhakkulam	25
	Total	100	Total	100	Total	100

Thus a Grand total of 300 samples were selected as above from among the migrant labourers. For picking up samples from each Municipality, Gramapanchayath, convenient sampling method was used.

Likewise convenient samples were selected from natives of Kerala from seven categories as follows.

**Table 3.2**  
**Sample selection from natives of Kerala**

Sl.No.	Category of Natives of Kerala	No of sample selected
1.	Police Officials	40
2.	Labour contractors	40
3.	Members of local bodies	40
4.	Health workers	40
5.	Co- Passengers	30
6.	Neighbours	30
7.	Shop Keepers	30
Total		250

10 cases were selected for casestudy to compare the experiences of Malyalees abroad mwith the experiences of the Migrant labour in Kerala.

Also five cases were selected from among the migrants who live in Kerala with their families and have their children admitted in local schools.

### **3.13 Tools used for data collection:**

1. Semi-structured interview schedule for collecting data:

(a) for the in-migrants

2. Scale (Likert) for measuring the attitude of:

a. the local respondents towards the in-migrants

b. the in-migrants towards the locals

For measuring the attitude of Keralites towards the in-migrants and vice versa, two scales were used for data collection. The data collected with the tools were analyzed statistically with the assistance of experts in this field.

3. Interview guides for:

- |                             |                         |
|-----------------------------|-------------------------|
| i. Police Officials         | ii. Labour contractors, |
| iii Members of local bodies | iv. Health workers      |
| v. Co- Passengers           | vi. Neighbours and      |
| vii. Shop Keepers.          |                         |

4. Interview guides for case studies.

### **3.14 Pre Test.**

The tools prepared were pre tested on 20 respondents from migrant labour and 3 respondents each from all categories of Malayalees.

There was difficulty in communicating with certain Migrant workers because they did not understand the language. Therefore the Interview schedule for the Migrant workers and the attitude scale (Likert) was translated to simple Hindi and the help of their friends who could read and explain the questions to them was ensured to collect the correct data from them.

Contacting the Laborers in the worksite in the Industry was not possible due to suspicion. Therefore the Supervisors were contacted first and the purpose of the study was explained to them and interviewed the migrant workers after getting permission from their contractors.

### **3.15 Data Collection**

Data collection was done by the post graduate students of Social work in the Jai Bharath Arts and Science College Perumbavoor. These investigators were trained by the researchers on the skills to be used for interview and how to use the tools to ensure the correctness of the data. Each tool was explained to them in detail. The researcher camped in Perumbavoor and edited the schedules and guides as the completed schedules were submitted to the researcher. This enabled them to get clarifications as and when required.

Case study guides were prepared for interviewing those who work in various countries. The investigators encouraged them to narrate their experience in the host country. The cases were taken with the help of the locals and with the permission of each respondent. Some of those who were approached were not ready to cooperate due to lack of time or negative attitude to the usefulness of the study.

### **3.16 Analysis and Interpretation**

Classification, tabulation, and analysis were done with the help of an Expert in Statistics

Two scales were used for measuring the attitude of Malayalees to the migrant labour and vice versa. The data collected with the tools mentioned above were analyzed statistically with the assistance of experts in this field. The **core dependent variable** is the attitude of the locals towards the in-migrants and vice versa. Correlation analysis and other tests were done statistically. Interpretation of the data analyzed is given in the coming chapters.

### **3.17 Chapter Scheme**

1. Introduction
2. Review of Literature
3. Methodology
4. Social Integration of Migrant workers in Kerala.
5. Attitude of Malayalees towards Migrant workers.
6. Comparison of the Experience of Migrant Workers In  
Kerala And Experiences Of Kerala Migrants In Gulf  
Countries And Elsewhere
7. Conclusion and Recommendations
8. References.
9. Appendices

\*\*\*\*\*

## Chapter 4

### Social Integration, Of Migrant Workers in Kerala

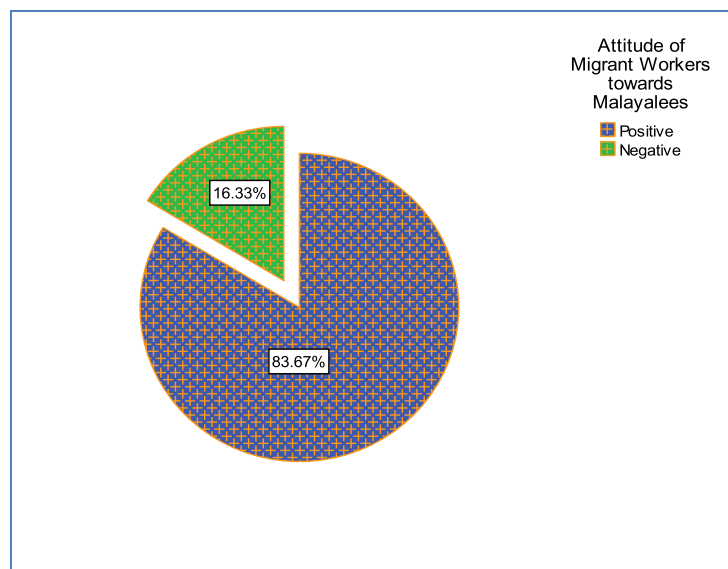
*To assess the feelings and attitude of in-migrant workers towards the local people and understand the factors that deter them in getting closer to the locals.*

#### 4.1. Attitude of migrant workers towards Malayalees

To measure the attitude of the migrant workers to Malayalees a likert scale was developed and used by the researcher. Scoring and how they were categorized into positive and negative is given along with the scale in appendix .The findings are as follows:

Fig4.1

#### Attitude of migrant workers towards Malayalees



Out of the total, 83.67 migrant workers have a positive attitude towards Malayalees.(Fig.2) The mean score is 63.586 with a standard deviation of 10.404. There exists positive attitude to Malayalees 84% of the respondents cluster around 63.586,which means only a negligible 16.3% have negative attitude. But including deviation from the mean,the score comes to 53.106. Thus we conclude that the migrant

laborers have a positive attitude towards Malayalees. The researcher had a hypothesis establishing correlation between attitude of the migrant workers to Malayalees and the daily wages they earn. The more the wages, the more positive will be the attitude of Migrant laborers to Malayalees. In order to test this hypothesis, cross analysis was done with the wages and attitude of the Migrant workers with the following research Hypothesis and null hypothesis.

**H(1):** There exist a significant association between the daily wages of migrant workers and their attitude towards Malayalees

**H(0):** There is no significant association between the daily wages of migrant workers and their attitude towards Malayalees

**Table 4.1**

**Correlation between daily wages of migrant workers and their attitude towards Malayalees.**

		Daily wages of Migrant Workers	Attitude of Migrant workers towards Malayalees
Daily wages of Migrant Workers	Pearson Correlation	1	.249**
	Sig. (2-tailed)		.000
	N	300	297
Attitude of Migrant workers towards Malayalees	Pearson Correlation	.249**	1
	Sig. (2-tailed)	.000	
	N	300	300
**. Correlation is significant at the 0.01 level (2-tailed).			

The coefficient of correlation is .251 indicating that there is positive but low correlation between the daily wages of migrant workers and their attitude towards Malayalees. The p value is 0.000 indicating that the relationship is statistically significant.

Thus the null hypothesis is rejected and the research hypothesis is accepted.

The potential wage that immigrants can receive in Kerala depends on pre-immigration characteristics such as gender, level of education, experience; etc. The individual with the low wage invests less in social integration, ie. Learning local language, interacting with local people, using local media and so on. In other words, cultural distance between the host state (Kerala) and the home state will be more when the earnings are less and vice versa. This is in congruence with the theory two dimensional ethnoszer (Source: Constant et al. (2009) as presented by Gil S. Epstein and Odelia Heizler (Cohen) November 2014.

While interviewing the contractors, it was mentioned that they insist on quality of work and efficiency of these workers. The more efficient they are, they are in demand and paid better than the less efficient and thus they are more committed to our state. The migrant workers also mention that one of their expectations while coming to Kerala is higher wages. Therefore it is clear that unless they are satisfied with the wages they receive, they will not stick on for a long time and if they have to be integrated to the Kerala society, conscious efforts have to be taken to make them feel happy with the wages.

#### **4.2. Attitude of Migrant Workers towards Malayalees based on their Marital Status**

In order to find out whether there is any difference in the attitude of migrant workers towards Malayalees based on their marital status, a cross analysis of these two variables was done and tested the following hypothesis.

**H(1):** There exists a significant difference in the attitude of Migrant Workers towards Malayalees based on their Marital status

**H(0):** There exists no significant difference in the attitude of Migrant Workers towards Malayalees based on their Marital status



**Table 4.2**

**Attitude of Migrant Workers towards Malayalees based on their Marital Status**

<b>Group Statistics</b>						
Attitude of	Marital status	N	Mean	Std. Deviation	Std. Error Mean	
Migrant Workers towards Malayalees	Married	135	63.9556	10.36704	.89225	
	Unmarried	165	63.2848	10.45770	.81413	

T- Value = .555

df = 298

P value is .579 which is greater than 0.05 indicating that it fails to reject the null hypothesis leading to the conclusion that there exists no significant difference in the attitude of Migrant Workers towards Malayalees based on their marital status. Marital status and attitude of migrant workers do not have any significant association. Married or single, living with their family or not, their interest is to earn as much as they can to make their life in the home state more and more meaningful and fulfilling.

**4.3. Attitude of Migrant Workers towards Malayalees based on the Native state to which they belong**

In order to find out whether there is any difference in the attitude of migrant workers to Malayalees based on their home state a cross analysis of data was done statistically. The following hypothesis was proposed for testing its validity

**H(1):** There exists a significant difference in the attitude of migrant workers towards Malayalees based on the native state to which they belong

**H(0):** There exists no significant difference in the attitude of migrant workers towards Malayalees based on the native state to which they belong

**Table 4.3**

**ANOVA Summary table**

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	3621.359	7	517.337	5.254	.000
Within Groups	28749.388	292	98.457		
Total	32370.747	299			

The f Value = 5.254

P value = 0.000 which is less than 0.05

This leads to the conclusion that the null hypothesis is to be rejected. Thus the research hypothesis, there exist significant differences in the attitude of migrant workers towards Malayalees based on the native state to which they belong is accepted. The mean value of Tamil Nadu is 70 with a standard deviation of 5.8 only. The reason why workers from Tamil Nadu shows more positive attitude towards Malayalees could be of various reasons.

Reason no. 1 is that the language spoken by Malayalees and workers from Tamil Nadu is similar. Being neighbouring states they are able to mingle with malayalees easily. Food habits also are more or less similar. Staple food in both the states is rice. They are the ones who first came to Kerala for employment. They are also aware that we are the largest consumers of their agricultural and industrial products. Most of them live with

their family here and many are settled in Kerala. Govt. of Kerala provides their children schooling facilities. They are able to learn in Tamil language in the schools. This makes us understand that if similar treatment is given to workers from other states, they will develop a more positive attitude towards Malayalees.

#### 4.4. Association between attitude and interest to continue in Kerala.

To know whether there is any association with the interest of the migrant workers to continue permanently in Kerala and their attitude to Malayalees, the following hypothesis was tested statistically.

**H(1):** There exists a significant association between the attitude of Migrant workers towards Kerala and their interest to continue in Kerala.

**H(0):** There exists no significant association between the attitude of Migrant workers towards Kerala and their interest to continue in Kerala.

**Table4.4**

**Attitude of the migrant worers to Malayalees and their interest to continue in Kerala**

Interested to Continue permanently in Kerala			Attitude towards Kerala		Total
			Positive	Negative	
Yes	Count	79	3	82	
	% of Total	26.3%	1.0%	27.3%	
No	Count	172	46	218	
	% of Total	57.3%	15.3%	72.7%	
Total		Count	251	49	300
		% of Total	83.7%	16.3%	100.0%

Chi- square value = 13.22

df =

p value = 0.000

This Indicates that null hypothesis is to be rejected leading to the conclusion that there exist significant association between these two variables,1. Interest to continue permanently in Kerala and 2. The attitude of migrant workers to Malayalees. It is clear that as suggested the neo classical economic theory of migration, the wage leves in

their home state is very low and they have migrated to a place where they enjoy better wages and freedom. Many of the respondents said that they suffer from caste conflicts and communal riots in their home state. Due to the particular socio economic background of Kerala where the youth migrates to Gulf countries and other foreign countries in search of better prospects, employment opportunities are very high for the migrant workers, as there is scarcity for labor to do semiskilled and unskilled labour. Hence those migrant workers who wants to continue here permanently develops a positive attitude to Kerala.

It can be the other way also. Some are extremely happy with the wages and living conditions in Kerala that they automatically develop a positive attitude to Kerala.

#### **4.5. Level of Social Integration.**

Let us have a look at the level of social integration of the migrant workers based on the findings with regard to the elements determining social integration.

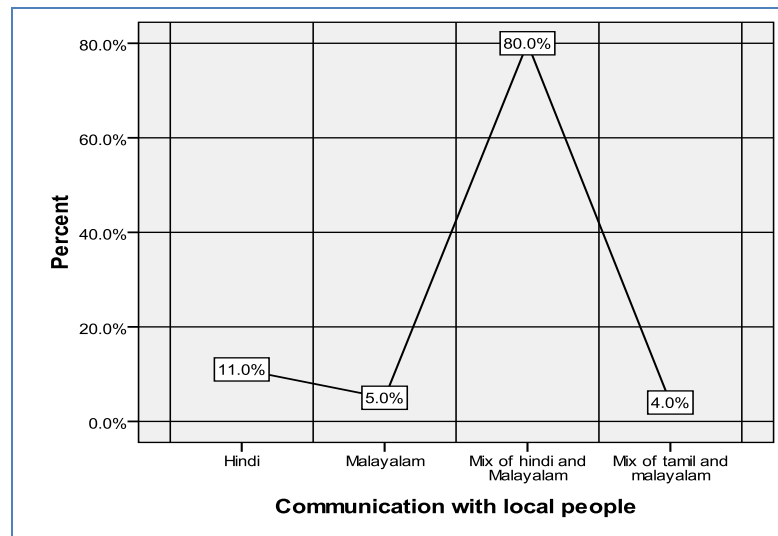
#### **4.7. First Element (Language)**

Knowledge of the local language makes social integration an easy task. Without the ability to communicate freely any individual or group will be misunderstood easily.

More than 70% of the migrant workers are of the opinion that the knowledge of local language is one of the important requirements to live happily in Kerala. Only 5% of the migrant workers is able to communicate with the locals in Malayalam. 80% of them communicate in Hindi and Malayalam.(fig 3) Both locals and migrant workers take efforts to learn each other's language better.

**Fig.3**

**Mode of communication with local people**



This means that when we consider the first Element Language, pretty high level of social integration of the migrant workers is observed. The fact that Malayalees started picking up Hindi shows that they are willing to integrate them to our society to certain extent. The migrants as well as the locals respect the language of each other. Hindi being National Language has its advantage. It is to be mentioned that the Malayalees are more educated and have at High school level Hindi is taught as compulsory language in Kerala.

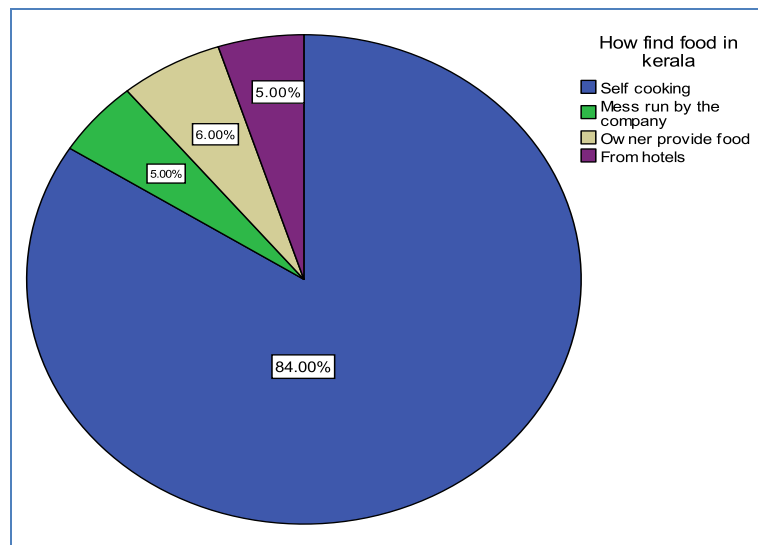
**4.8. Second Element (Culture)**

Most preferred leisure time activities are talking to family members and friends at home state through mobile phones. Then comes movies. Usually they prefer Hindi movies or Bengali Movies. They prefer channels in their own language when it comes to watching

TV. Very rarely they go for local festivals. 84% of the migrant workers prefer to cook their own food. They take a lot of Pumpkins and cucumber from the market. From meat shops they take the waste which usually is discarded by local people. As it has demand, the shopkeepers started charging them for these meat wastes too.

**Fig 4.2**

**Food Habits of Migrant workers in Kerala**



Only 5% take meals from Public Eating places.84% cook their own food.(fig4).They are very rarely invited for family functions or local functions by the Malayalees. Migrant workers usually do not take part in local activities. Their employers also state that they will be given only tips during festival season.

Even those employers, who accept them as human beings, will not allow them to mix freely with the friends and family members. The cultural segregation exists and it is being done by the Malayalee population. There are dual standards for Malayalees in the case of Migrant workers. They need them badly for the getting the work done. But they do not want them to be their friends and do not want them to be integrated to the society. One of the members of the local body and several contractors are of the opinion that they are good as long as they work here. They are better than our workers. But we do not want them to continue here without proper hygiene and good health habits, they are nuisance to the society. 13.47% of the migrant workers said that they are not given full payment when they go home. That is to say that Malayalees though a negligible percentage, tend to exploit these workers by not paying them fully.

There are instances of police case filed against the contractors in this regard and payments made up to Rs. 60,000/- on the intervention of the Police officials. Police officials generally do not want to prolong such cases. So they mediate and get the dues back to the migrant workers. 22% says they have experienced abuses from local people. While travelling in bus, conductors will not give them change properly.

When they ask the conductor for balance, they will be abused by them. When some pick pocketing happens in a bus, train or any public place, these migrant workers are usually suspected by the people and police and they abuse them. They are also abused in the market if they do not buy the clothing for which they bargain. This happens in all the metropolitan cities in India.

#### 4.9. Third Element (Self Identification)

If a person is self identified with Kerala, the person will come close to the culture and like to settle here. In order to find out self identification with Kerala they were asked

whether they prefer to settle in Kerala. 71% answered in the negative and only 29% gave a positive answer.

To know their feeling level a question was asked whether their employer consider them as a genuine lovable human being more than an employee, 45% responded in positive and 53.5 gave negative response .21% of the migrant workers are not happy with the labour contractor. 64% are happy indicating self identification with Kerala. (Fig.5)

**Fig 4.3**

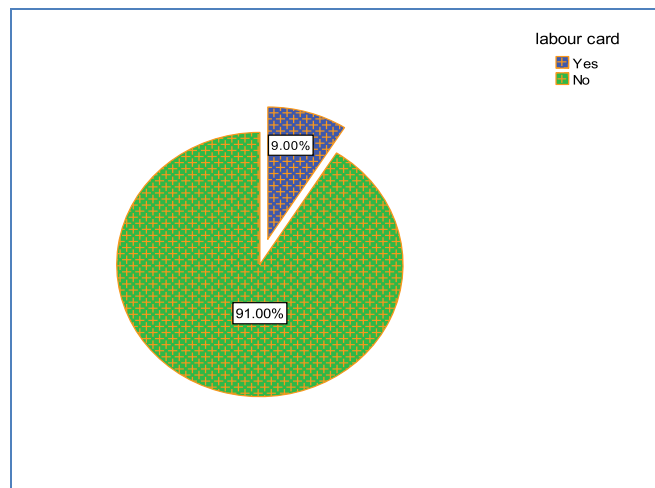
**Feelings towards the job contractor.**



.41% of them do not have a permanent Job contractor. 61.33% are of the opinion that the job contractors are friendly. These are indicators of commitment of the migrant workers to Kerala. But 91% of the workers do not have a labour card. (Fig.6)

**Fig 4.4**

**Possession of labour card by migrant workers**



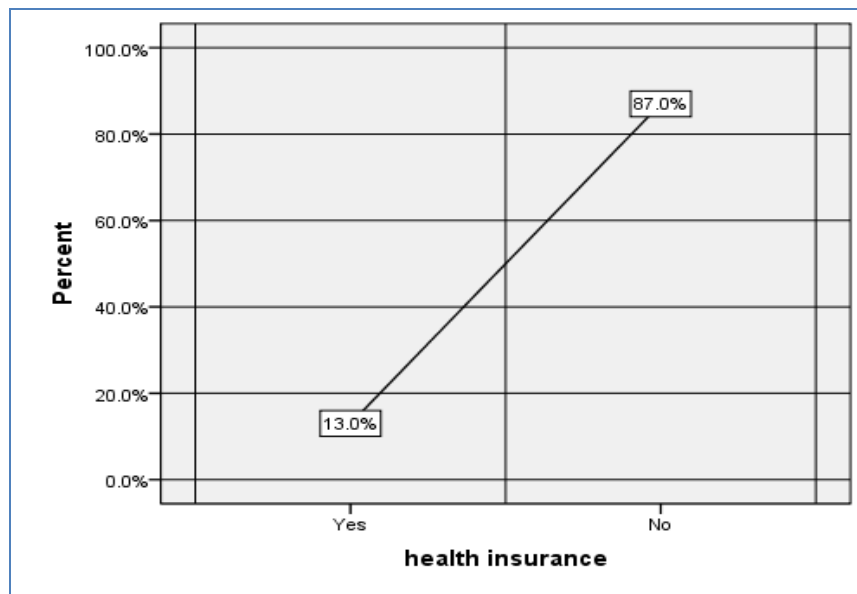
Thus we can conclude that they have not very much identified with the Kerala culture. They are addressed by the Malyalees as Bhai. 68% of these migrant workers like to be addressed by their name.

Another important finding is that 89.9% Of these migrant workers do not have a Bank account in Kerala. They open the account in their state of origin and remit money to that account. All these indicate that their self identification with Kerala state is less .They do not open a bank account in Kerala. Another important finding is that 87% of these migrants do not have health insurance.(Fig.7)



**Fig 4.5**

**Migrant workers having health insurance**



Over and above all these 71% of the migrant workers said that they are not willing to settle in Kerala. They are more self identified with the state of origin. Another important finding with regard to self identification is that 70% do not want to continue in Kerala. Almost 29% are self identified with Kerala and 71% are self identified with state of origin.

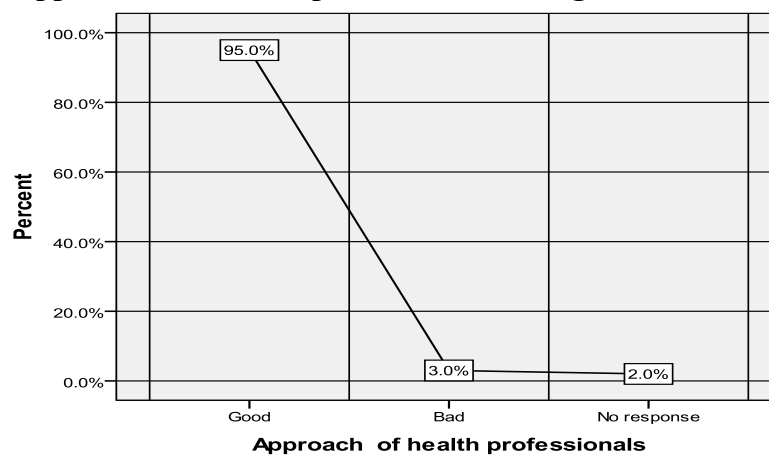
**4.10 Fourth Element (Interaction)**

The research team wanted to know the interactions of the migrant labour with the local population. So we tried to identify to what extent they have friends from the local,

Malayalam speaking population. The researcher investigated how far the Malayalees relate with them. 88% of the Malayalees usually address them as Bhai. They accept it even though 68% expressed their desire to be addressed with their name. 82% of the migrant workers opined that Malayalees are willing to relate with them. The extent to which the Malayalees relate with them was studied. It is found that 38% always relate with them and 48% relate with them occasionally. There is good interaction with the local population. While interacting with Kerala people they have generally experienced good behavior. But there were very bad experiences also of misunderstanding them as

thieves and reporting it to the Police officials and the Harassment by the police department. But usually the labour contractors help them out when they enter into such troubles. On the whole they experience warmth in the behavior of Malayalees indicating good interaction with the local population. When they fall sick they go to nearby hospitals. In those hospitals, they are very well taken care of by the health workers (fig.8). The rating of the approaches of the health professionals is as high as 95%.

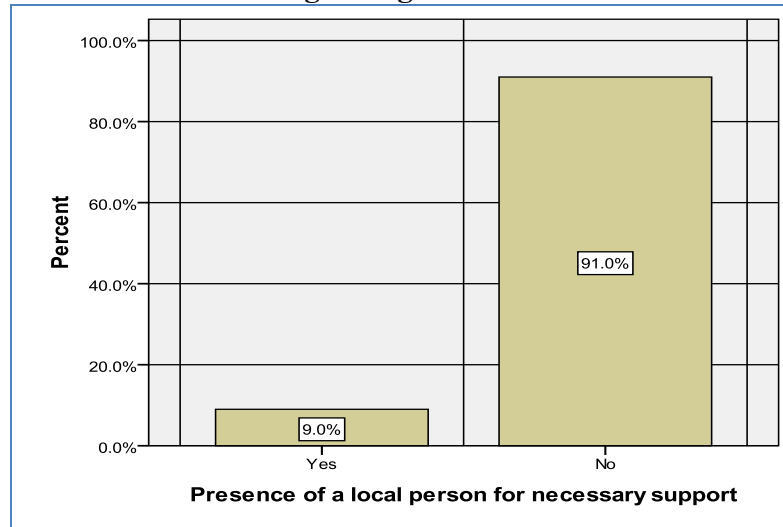
**Fig 4.6**  
**Approaches of health professionals to Migrant Labour**



This indicates that the local people are very much concerned about them. The health workers said that their only difficulty is to communicate with them effectively. So they try their level best to improve the communication skills in Hindi. Interaction level of migrant workers with local population is high. Another important factor deciding interaction is friends from Kerala. The behavior of the Malayalee co-workers is generally compassionate and they are willing to help them out in their needs. They accompany them when they go for sightseeing or visiting friends from the home state, which makes their communication with the local people effective. 61% of the migrant workers report that they have Malayalam speaking friends. This is also clear indication that the interaction with the local people is considerably high. In order to understand the depth and warmth of such friendships a question was asked whether they have local friends who will support them during emergency situation by supporting them with money, or taking care of them when they fall sick and so on.

**Fig 4.7**

**Presence of a local person for necessary support to the migrant workers  
During emergencies**



. 9% of the Migrant workers have such friends from Local people.( Fig. 9). This also indicates that the interaction level is high.

When we consider the above figures combined with the approaches of the Job Contractors and their nature of handling these workers, it is clear that the element of interaction is high denoting a considerable cultural integration leading to social

integration. 61.3% opined thatthe contractors are friendly. 14% are of the opinion that the contractors are strict. Only 1% said that the contractors are hostile.

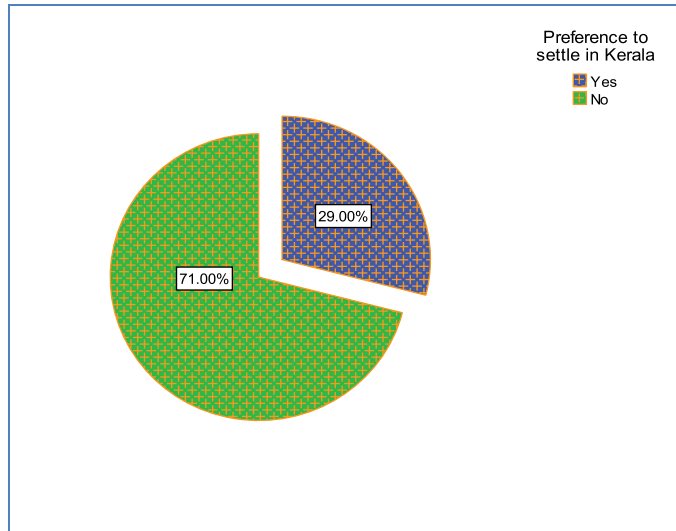
This shows the need of the contractors and employers to keep them with them as long as possible, since they cannot pull on their business, industry, construction, agriculture or whatsoever without these Migrant Laborers. There are instances of Employers sending them to Moonnar for a picnic, during lean period for stopping those to go home due to lack of employment. 59% said that the contractors are concerned about them when they fall sick. 9% said that the contractors are very much concerned about them during sickness. 63% of the migrant workers said that the contractors rush them to Hospital when they meet with an accident and take care of them. They are allowed to stay with the other workers till they are cured and ready to come back to the work place. No one said they are ill treated by the employers or Labour contractors.

#### 4.11. Fifth Element (Migration history)

In order to know the wish of the migrant workers to remain in Kerala permanently, a question was asked whether they wish to settle in Kerala. If they wish to settle in Kerala, we can assume that they are more committed to the host state, i.e. Kerala, and vice versa.

**Figure 4.8**

#### **Preference of Migrant workers to settle in Kerala**

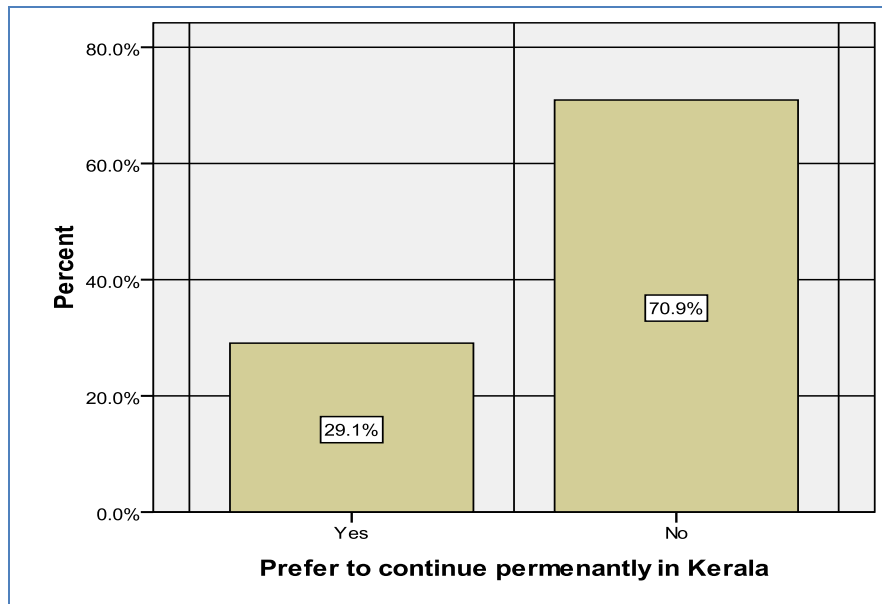


Out of the total workers, 71% responded that they do not want to settle in Kerala. It means 29% are ready to settle in Kerala, leading to the assumption that that they these group of workers are committed to the society and culture of the host state, Kerala.

Majority of Migrant workers to be exact, 71% are more committed to the state of origin (Fig (10) ).Another indicator of commitment to the host state is the wish to continue in the state for a very long time. With the intention to assess their wish to continue n Kerala for a very long time, they were asked whether they prefer to work in Kerala for a very long time. From the response given by them it is clear that their commitment to the state of origin is more when compared to their commitment to the host society.70.9 % (Fig.11).

**Fig 4.9.**

**Preference of Migrant workers to continue in Kerala for a long time.**



These elements were taken for preparing the index for the two dimensional ethnosizer, as was done in the study on social integration of Different ethnic groups migrated to Germany. (Amelie Constant, Liliya Gataullina and Klaus F.Zimmermann2006).

The theoretical background is given in the literature study. Statistical analysis was done with the help of an expert in SPSS. Let us have a look at the final outcome on the two dimension model prepared with the collected data. Commitment to the state of origin was marked in the X axis and commitment to the host state was marked in the Y axis.

This was grouped into the two dimensional model of Assimilation, Integration, Marginalization and Separation based on the data collected for this purpose. Statistical methods were used for computation of the scores.

**Fig4.10**

**Level of addition of Migrant workers in Kerala.**

<p>(27.3%)</p> <p><b>Assimilation</b></p> <p><b>committed to the host state and not committed to the state of origin</b></p>	<p>(56.33%)</p> <p><b>Integration</b></p> <p><b>Committed to the state of origin and committed to the host state</b></p>
<p>(1.6%)</p> <p><b>Marginalization</b></p> <p><b>Not committed to the host state and not committed to the state of origin</b></p>	<p>(14.6%)</p> <p><b>Separation</b></p> <p><b>Committed to the state of origin and not committed to the host state</b></p>

**X axis= Committed to the State of origin**

**Y axis= Committed to the Host State (Kerala)**

It is to note that 27.3% of the migrant workers are in a state of assimilation.(Fig.12) This is a glaring impact of the protection of civil rights in our state, and the immense freedom we enjoy due to our higher level of Education and influence of political parties and social activists. Out of the total, 56.33% are integrated as per this model. They are committed to the State of origin and at the same time committed to the host State.

Kerala is called the God's own country due to its natural beauty, its natural resources and human resources, coupled with the efficiency of the Malayalees to make use of them for effective human development.

#### **4.12. Level of satisfaction of the Migrant workers based on how they are treated by Malayalees.**

To examine to what extent, the migrants are satisfied or dissatisfied with the treatment given to them by the local co-workers, supervisors, labour contractors, the principal employers and the officials of the Government.

##### **4.12.1. Reasons for working in Kerala and their expectations.**

It is clear from their response that Migrant workers come to Kerala looking for better prospects. The neo classical economic theory on Migration is very much in operation in their case. This theory of migration states that the main reason for labour migration is wage difference between two geographic locations. These wage differences are usually linked to geographic labour demand and supply. It can be said that areas with a shortage of labour but an excess of capital have a high relative wage while areas with a high labour supply and a dearth of capital have a low relative wage. Labour tends to flow from low-wage areas to high-wage areas. Neoclassical economic theory is the best to describe inter- state migration.

The findings of the study tends to accept the Neo classical theory of migration. The fact is that **83%** of them arrived in the pursuit of better earnings. **7%** have a desire to find a permanent job, **4%** seeks a better life. They came to earn money and enjoy life. These **4%** earn well and go for sightseeing and enjoyment to different places in Kerala and nearby states. For them this is a trouble free land having lot of freedom to enjoy life compared to their native land. **96 %** of the migrant workers come here as the payment in their home state is low. ( Neo Classical Economic Theory is in operation ). Some want to buy land, some want to give super speciality treatment to their family members and some other wanted to build a house. All these are expectations demanding a lot of money when compared to the minimum expectations of others. Those who considered

Kerala as a wonder land to meet all kinds of expectations work hard for a long period accomplish them. Only 22% of the total respondents belong to this category.

#### **4.12.2. Difficulties experienced by the Migrant labour in Kerala.**

It is really interesting to note that 49% of the migrant laborers in Kerala report that they do not experience any difficulty to work here .17% think that the working hours are more.7% are worried about the inability to communicate in the local language.11% are not happy with the weather conditions. Only 1% responded that they do not like Kerala food. While 4% complaint against pollution only 2% opines that the wages are less.Generally they are happy with the present conditions of work.

#### **4.12.3. Feelings of Migrant workers towards local people**

82% of the migrant workers feel that the local people are friendly and helpful. Only 5% feel that they are harsh and 13% feel that they are unfriendly. Malayalees need them for the work they do but they do not want to make a long and lasting relationship with them. They do not expect it either. They just want to work in a peaceful atmosphere and need to get their pay in time which they get promptly. They are happy with the facilities which are not

less than they get in their home land. They do not expect anything more from the local population. Malayalees are more educated .They usually show double standard to others especially those who come from other states and speak different languages.

#### **4.12.4. Facilities Migrant workers require to be happy in the work place.**

In order to know the opinion and feelings of the migrant workers with regard to the major requirements they need to work happily in their work place, an open ended question was asked

about the major requirements as perceived by them.( Table 7) gives an idea of what they require to be happy in their work place.38% did not respond to this question.



**Table4.5****Major requirement to live happily in the work place**

<b>Requirements</b>	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
<b>No response</b>	114	38.0	38.0	38.0
<b>good wage</b>	15	5.0	5.0	43.0
<b>Time for rest</b>	51	17.0	17.0	60.0
<b>TV at residence</b>	12	4.0	4.0	64.0
<b>Satisfied with the existing facilities</b>	21	7.0	7.0	71.0
<b>More respect from co-workers</b>	3	1.0	1.0	72.0
<b>Pollution free atmosphere</b>	6	2.0	2.0	74.0
<b>Good living conditions</b>	45	15.0	15.0	89.0
<b>Entertainment facilities</b>	21	7.0	7.0	96.0
<b>Facility for waste disposal</b>	3	1.0	1.0	97.0
<b>Food supply by employer</b>	3	1.0	1.0	98.0
<b>More safety measures</b>	6	2.0	2.0	100.0
<b>Total</b>	<b>300</b>	<b>100.0</b>	<b>100.0</b>	

They are aware of their needs and expressed their desire to have the following to work happily. good wage ,Time for rest, TV at residence, more respect from co-workers, pollution free atmosphere, good living conditions, entertainment facilities, Facility for waste disposal, provision for food supply by the employer and more safety measures. Only 7 % are satisfied with the existing facilities and 38% did not respond to this question which means even though they have needs, they are silent, due to lack of confidence and courage to expose themselves.. Actually trade unions have a major role to play in this regard.

Government of Kerala also has to take up the responsibility of the safety and welfare of these group of workers who are absolute necessity in the present socio economic scenario of Kerala. In order to know the opinion of the migrant workers with regard to their major requirements to live happily with the local people, a question was asked in this regard.

The following are the findings from analyzing the response to this question..8% expressed their desire to have a change in the attitude of Malayalees. Keralites are more educated but they do not feel any warmth to these workers. But while interviewing the neighbours and co-passengers, the problem they expressed was that they cannot communicate with them properly.

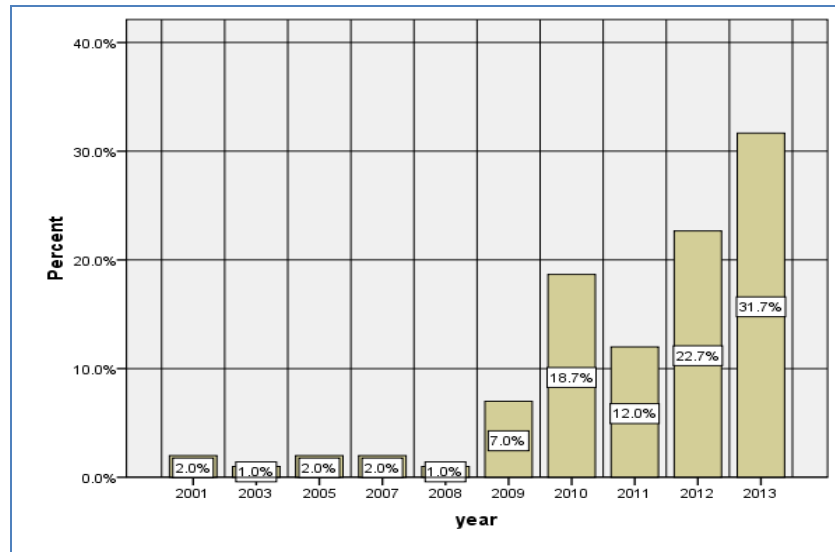
So they keep quiet and their silence and casual nature is misunderstood by them 27% wants to have knowledge of local language. 47% did not respond. This can be due to their lack of interest in continuing the work here. 3% expect a long term relationship with the local people along with good job.

#### **4.12.5. The turnover of Migrant workers in Kerala.**

The turnover of migrant workers is high. They prefer to work here for 5 to 10 years and go back afterwards. Out of the total population of migrant workers who arrived before 2008, only a maximum of 2% remains here. Out of those who continue, 22.7 arrived in 2012 and 31.7% arrived in 2013.

**Fig. 4.11**

**Turnover of migrant workers. in Kerala.**



That is to say that 54.4% of the migrant workers have arrived during 2012 and 13. (Fig. 13) The study considered only those who had completed 3 years of service in Kerala. Otherwise the figure would have been still high. The high turnover indicates that most of them are interested to work in Kerala for a considerable period and want to go back to their home state. Those who stay for a long period get integrated to the society.

**4.12.6. Major requirements to live happily with the local people.**

In order to find the feeling of the migrant workers with regard to the major requirements to live happily with the local population, an open-ended question was asked in this regard. The first response was that the locals should change their attitude towards them. This indicates that many of them do not feel happy with the Malayalees.

**Table 4.6****Major requirements for Migrant workers to live happily with the local people**

<b>Requirements</b>	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
<b>Nil</b>	21	7.0	7.0	7.0
<b>Change in the attitude of Malayalees</b>	24	8.0	8.0	15.0
<b>No response</b>	141	47.0	47.0	62.0
<b>Satisfied with the present conditions</b>	9	3.0	3.0	65.0
<b>Knowledge in local language</b>	81	27.0	27.0	92.0
<b>good dressing and communication</b>	6	2.0	2.0	94.0
<b>cleanliness</b>	3	1.0	1.0	95.0
<b>Both Malayalees and migrant workers should change their attitude towards each other</b>	3	1.0	1.0	96.0
<b>Long term relationship</b>	9	3.0	3.0	99.0
<b>Good job and money</b>	3	1.0	1.0	100.0
<b>Total</b>	<b>300</b>	<b>100.0</b>	<b>100.0</b>	

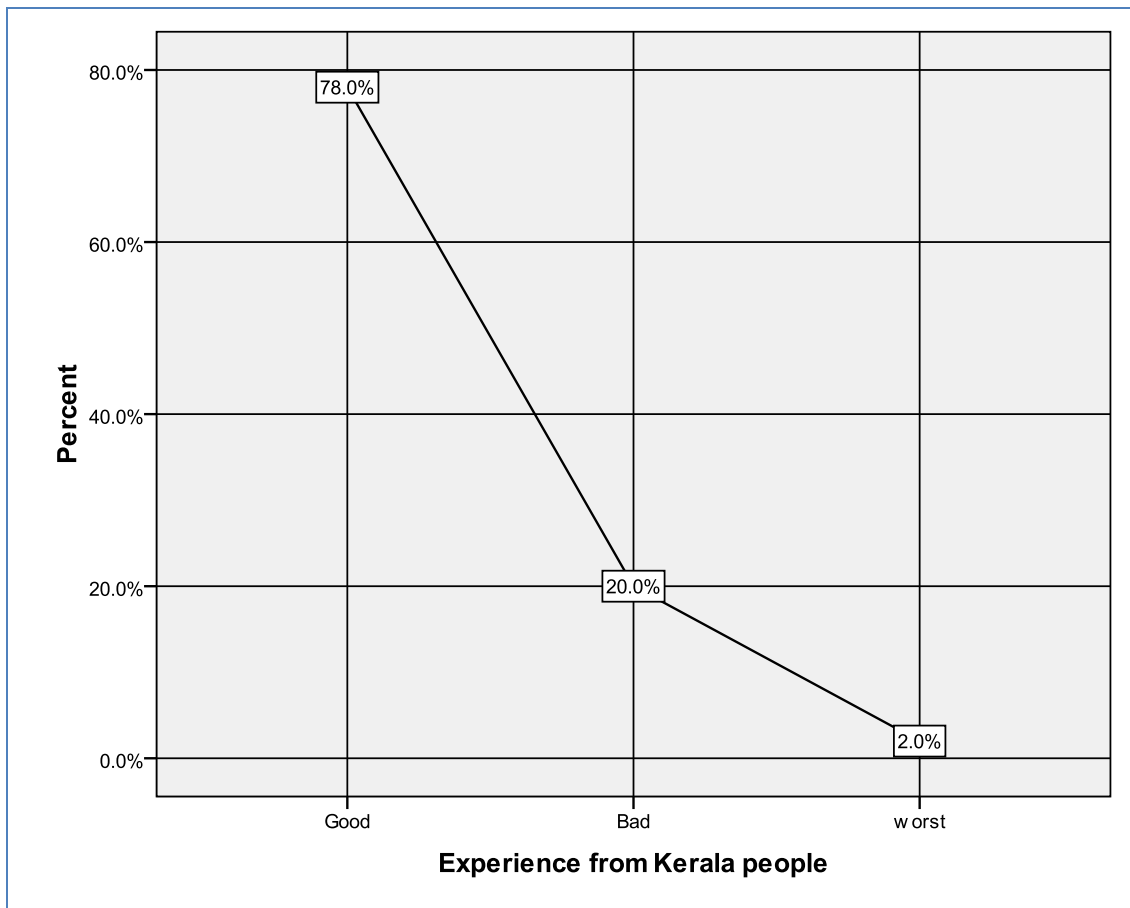
27% of the Migrant workers feel that they will be happy if they have good knowledge of the local language (Table 8).

#### 4.12.7. Experience from Malayalees.

78% of the Migrant workers had only good experience from people of Kerala. They have only good things to remember about their life in Kerala

**Fig 4.12**

#### **Experience of migrant workers from people Kerala People**



,20% said they had bad experiences and 2% said they had the worst experience here.(Fig13). They experienced Harassments by Bus Conductors. Bus conductors sometimes abuse them when they ask for the balance money after ticket charges..The

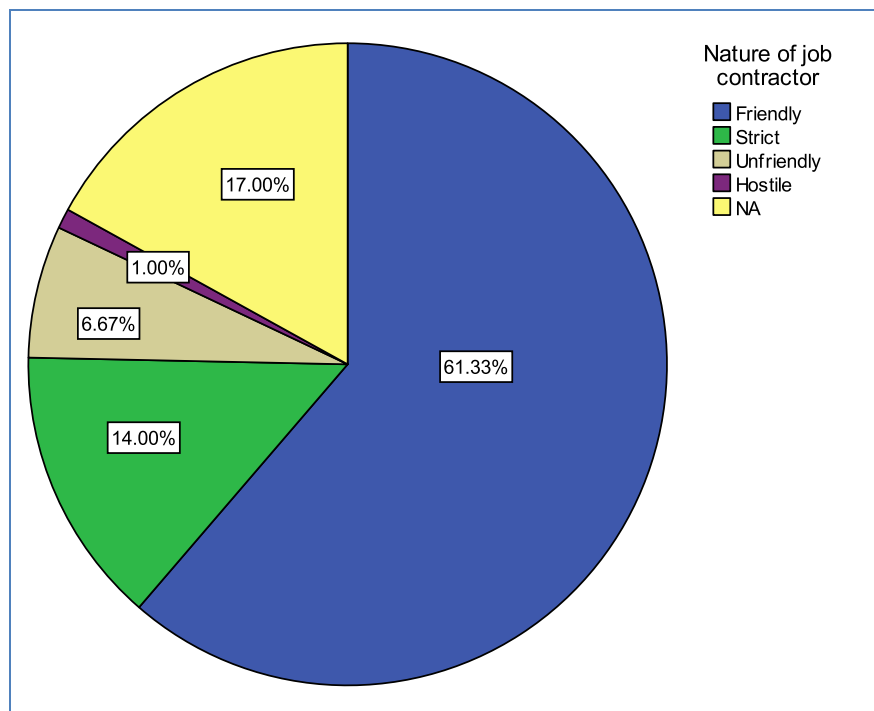
Migrant workers say that they are suspected by the police officials and are harassed by them also. Some Migrant worker might have involved intr trafficking or other anti-social activity. But the tendency of the neighbours is to suspect and consider them as a nuisance.

#### 4.12.8. Nature of Job Contractor.

59% of the labor contractors are concerned about them when they fall sick. 16% are not at all concerned about their health and sickness. They need them for the work to be done. 9% are very much concerned about them.

Fig 4.13

Nature of Job Contractors



Majority of the Migrant workers 61.33% consider that the contractors are friendly. There are strict contractors and some unfriendly contractors (Fig 15). Surprisingly 1% report that they are hostile. They are made to work and when heavy dues come from the

part of the contractor, they label them as People from Bangladesh. Thus they are handed over to police and police cases are registered against them. Finally they will lose their money and good will. Such instances force them to state that some contractors are hostile in nature.

**4.12.9. The preference of the Migrant workers regarding how they  
Would like to be addressed by the local people.**

Malayalee co-workers, supervisors and contractors address them as Bhai. They donot have any ill feeling with regard to this but they are happy when they are addressed with their name. 68% of them say that they will be happy if they are addressed by their Name (Table9) 27% are happy with the way Malayalees address them.

**Table 4.7**

**Distribution of the migrant workers based on how they would like to be addressed**

<b>How migrant workers would like to be addressed</b>	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
<b>Name</b>	204	68.0	68.0	68.0
<b>Bhai</b>	81	27.0	27.0	95.0
<b>No response</b>	3	1.0	1.0	96.0
<b>Annan</b>	9	3.0	3.0	99.0
<b>Dhethi</b>	3	1.0	1.0	100.0
<b>Total</b>	<b>300</b>	<b>100.0</b>	<b>100.0</b>	

Tamil speaking workers like to be addressed as Annan. Nobody feels that Kerala is a bad place to live and work. Whatever be the bad experiences they experience more freedom in Kerala. This is because of the unique socio political atmosphere in Kerala.

#### **4.12.10. Case study (VM)**

As the team of researchers wanted to verify the results obtained from quantitative data analysis, the life, struggle and experiences of Sri Vimal M, (Name imaginary) one of the construction workers who arrived in Kerala as early as 1988; was studied in detail. A brief description of the same is given below. The story of VM reiterates the fact that a major sect of the migrant workers in Kerala is integrated to the life and culture of our society. The story of Vimal M who will be referred to as VM hereafter, gives a clear picture of the circumstances under which he arrived in Kerala, and how he and his family was treated by different categories of people in Kerala.

Sri. VM works as a construction worker. He hails from a farmer's family in Orissa. Traditionally they cultivate paddy. He was the third child of his parents. Father used to toil hard in the paddy field to make both ends meet. He has an elder brother and sister. They are in Orissa. He inherits 20cents of land and has a small house in Orissa now.

Due to poor living conditions he went to Mumbai along with one of his friends in 1986 when he was 20 years old. There he got employed as a worker in textile industry. After two years of work, at the age of 22 he married a Malayalee girl Geetha at Mumbai. His father-in-law hailed from Perumbavoor, Kerala. Soon after marriage the couple came to Perumbavoor and started living in the house of his wife.

He started as a helper in construction field in the year 1988 and used to earn Rs. 250 per day. This was a work new to him as his experience was in the textile mill...In four years he started to take small contracts and became a skilled worker in building and plastering work. Soon he started to earn up to Rs. 400 per day.

Meanwhile his wife gave birth to a boy child in 1989 and a girl child in 1991. His wife being a Malayalee, looked after the house very well. He could easily earn enough money for their livelihood and education of their children. The boy Sunil was admitted in the nearby U.P school, a school run by the govt. of Kerala, in the year 1995. After completing U.P school education, he was admitted in a High School, bit away from their home, however, he could travel to the school daily. He stopped his schooling when



he failed in SSLC Examinations. He started to go for construction work, especially concrete work at the age of 17. He was poor in studies. VM continued in the construction field and in the mean time he constructed a house in his property in Orissa.

His daughter Kavitha was admitted in the same U.P.School in the year 1997. After completing U.P. School, she was admitted in a Government High school. She was good in studies. She completed +2 in the year 2009 and did a computer course. She was soon employed in one of the hospitals in Ernakulum, a private hospital run by a group of Doctors. She also completed a short term computer education programme and was selected to a Hospital in Saudi Arabia. Kavitha is now an out migrant from Kerala, working in Saudi Arabia..In the mean time She fell in love with a Christian catholic Boy in Gulf and married him in the year 2014. His parents accepted Kavitha as her daughter in Law though they were little reluctant in the beginning.

Sri. VM continued in the construction field as skilled worker and small scale contractor for individual houses. Now he is a highly skilled and experienced person. He communicates with Malayalee co-workers in Malayalam. He speaks Oriya and Hindi. Now VM shifted his residence to Orissa. His wife is living in Orissa. Even though she is a Malayalee woman. He stays in a small room along with his friend from Orissa and continues his work and earns Rs. 800 per day..

His son is married and has a child. Son married an Oriya girl and lives in a rented house and continues to work in Perumbavoor. They will work as long as they want in Kerala, but finally they will settle in Orissa. It is not because they do not want to settle here, or they cannot accept the culture, but because the land value and rent of houses is very high in Kerala when compared to Orissa.

Another important problem which has occurred in VM's life is that, the son-in-law's parents accept his daughter but never allows VM or wife to visit their family in Kottayam District. In short they are not willing to accept the parents of his son's wife.

Why this case is presented here is to support the finding that half the migrant workers in Kerala are integrated to our society. VM and his family is integrated to Kerala society, but their own In-laws in Kerala, who are more educated than him do not want them to

be integrated to their family. Even with the difference in Religion, a catholic family admits a Hindu daughter in-law of a Migrant worker. However, he is not willing to accept the parents of their daughter in-law. This case clearly proves that more educated Malayalees have a less favorable attitude to the migrant labour. This also strengthens the interpretation of the researcher that Malayalees have dual standards.

First thought and behavior of the Local people are the results of the Education and training coupled with awareness of the legislations. A Malayalee is more concerned about who they should be rather than who they are.

But at the same time they have the natural feelings and reactions which originates from the inherent bias, prejudices and false prestige. Outwardly they want to be known for their large heartedness, but in the hearts of hearts some keep negative feelings and inherited from their ancestors which comes out automatically as is explained in Transactional analysis of Eric Berne.

## Chapter 5

### Attitude of the Malayalees towards Migrant workers

*This chapter deals with the measurement of the attitude and feelings of Keralites towards the in-migrants and the factors which deter them in accepting and integrating them to the Kerala society.*

A Likert scale was used to measure the attitude of the Malayalees towards migrant workers. Different categories of Malayalees were interviewed for this purpose. The following is the description of the attitude of Malayalees based on the statistical analysis.

**Table 5.1**

#### **Description of the attitude of Malayalees towards the Migrant Workers**

Attitude of Malayalees Towards Migrant labour	N	Minimum	Maximum	Mean	Std. Deviation
	250	50.00	73.00	63.4390	5.42619

Mean Score based on the attitude of Malayalees towards migrant workers

**Formula:** Mean /Total Possible Score x 100

$$63.43/100 \times 100=63.43$$

Mean score of the attitude of Malayalees to migrant workers is 63.43 with a standard deviation of 5.4. This indicates that generally the Malayalees have a slightly positive attitude towards migrant workers. The Maximum is 73 which denote Malayalees have the possibility of improving positive attitude to 90 and above.

We have seen that contractors fully agree on the point that migrant workers need to continue in Kerala, they are inevitable in Kerala, and should not go back to their

respective states. According to contractors, the advantages of the presence of migrant workers in Kerala are regular labour supply and growth in business activities focusing them. Contractors are of opinion that state Government should implement programmes for the welfare of migrant workers. This is because trade unions do not support them. At the same time, contractors are not in favour of promoting trade unions among them.

According to some of the members of the local bodies, there is no need for integrating the migrant workers in the local community. They consider that they are a burden on the local authority services. Language and culture are the difficulties in integrating them and they feel that local bodies have no role in integrating the migrant workers to the local community. They do not find any advantage of having the migrant workers integrated to the local community. However, they are aware and worried about the disadvantages such as lack of job opportunities for local people, local people becoming lazy, lack of cleanliness, and use of narcotics such as ganja and drug trafficking.

### **5.1 Attitude of the Malayalees towards Migrant workers based on their Educational Qualification.**

In order to find out the association between these variables, data relating to Educational qualification and attitude of the Malayalees towards the migrant workers was analyzed statistically to test the following hypothesis.

**H(1):** There exists a significant Difference in the attitude of Malayalees towards migrant workers based on educational qualification.

**H(0):** There exists no significant Difference in the attitude of Malayalees towards migrant workers based on educational qualification.

**Table 5.2**  
**ANOVA Summary table**

<b>Source of variation</b>	<b>Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>
<b>Between Groups</b>	604.411	4	151.103	6.251	.000
<b>Within Groups</b>	5922.693	245	24.174		
<b>Total</b>	6527.104	249			

The F value = 6.251

p value = 0.000 which is less than 0.05 indicating that the null hypothesis is to be rejected. Thus it is proved that there exists significant Difference in the attitude of Malayalees towards migrant workers based on educational qualification.

It is quite surprising to note that higher the level of Education of the Malayalees, lower is their score on attitude towards Migrant workers.

Malayalees are hypocritical to a certain extent in their attitude. Simple, less Educated Malayalees are straight forward. But the more their formal education, the more they are aware what they have to be and pretend that they are like that, but in the hearts of hearts, they keep the segregating feelings. It is evident in Kerala Politics also. Even the revolutionary parties fix their candidates based on the concentration of population on the basis of Religion, caste or influential sector, but all these parties claim that they are secular in nature. This kind of a differential approach is evident in the way Malayalees talk about migrant workers and the actual approach and attitude they have towards them.

**5.2. Attitude of Malayalees towards Migrant workers based on their nature of relation they have with the migrant workers**

Another hypothesis was that there exists significant difference in the attitude of Malayalees towards the migrant workers based on the nature of relationship they have with them.

**H(1):** There exist a significant difference in the attitude of Malayalees towards migrant workers based on their nature of relation they have with the migrant workers,

**H(0):** There exist no significant difference in the attitude of Malayalees towards migrant workers based on their nature of relationship with the migrant workers.

To explain the researcher assumes that there will be significant difference in the attitude of a police official and a Shopkeeper to the migrant worker. This hypothesis was tested using ANOVA Test.

**Table 5.3**  
**ANOVA Summary Table**

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	3536.304	6	589.384	47.887	.000
Within Groups	2990.800	243	12.308		
Total	6527.104	249			

The F value = 47.887 and the p value is 0.000 which is less than 0.05 leading to the conclusion that the null hypothesis is to be rejected. Thus it proves that there exists a significant difference in the attitude of Malayalees towards migrant workers based on their nature of relation with them.

Shop keepers state that the volume of their business has increased due to the arrival and presence of migrant workers. Provision shops, Mobile shops, Mobile accessory shops and Garments shops are major attraction to migrant workers. Some new items are now brought to the shops considering the demands of migrant workers from other states.

Examples are Mobile accessories, Recharge coupons, face creams, shampoos, pumpkins etc. shop keepers are happy with the migrant workers. No shop keeper consider that migrant workers are a burden to Kerala society, on the other hand they state the advantages of them getting integrated in to local society. There are more sincere work force and that contribute to the economic progress of Kerala.

Shopkeepers are unhappy when they ask for the price of things they want and bargain with them. Bargaining is a general practice in the northern states but it is seldom practiced in the shops in Kerala.

**Table 5.4**  
**Descriptive**

<b>Nature of Employment</b>	<b>N</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>Std. Error</b>
<b>Police</b>	40	65.6000	4.22932	.66871
<b>Contractor</b>	40	68.4000	2.79927	.44260
<b>Representatives of Local Bodies</b>	40	59.6000	5.55070	.87764
<b>Health Workers</b>	40	58.7000	3.94968	.62450
<b>Co-Passengers</b>	30	61.4000	.81368	.14856
<b>Neighbours</b>	30	64.4000	1.77337	.32377
<b>Shopkeepers</b>	30	68.4000	1.52225	.27792
<b>Total</b>	<b>250</b>	<b>63.6720</b>	<b>5.11989</b>	<b>.32381</b>

The mean score of the contractors and shop keepers are the same. 68.4, (Table13) and these are the highest among the seven categories. Contractors and shopkeepers are the people who benefitted much because of migrant workers. Least scores are of the health workers. They meet them only when they fall sick or meet with an accident. Neighbours interact with them more and the score is pretty high. It is evident that the more the relationship of the Malayalees with migrant workers, the more is their score showing positive attitude to the migrant workers.

### 5.3 Attitude of Malayalees towards migrant workers based on Gender.

Ladies are supposed to be soft hearted and are supposed to show more positive attitude towards the migrant workers. Therefore the following hypothesis was tested statistically.

**H(1):** There exist a significant difference in the attitude of Malayalees towards migrant workers based on their gender.

**H(0):** There exist no significant difference in the attitude of Malayalees towards migrant workers based on their gender.

**Table 5.5**

**Attitude of Malayalees towards migrant workers based on Gender.**

<b>Group Statistics</b>					
	Sex	N	Mean	Std. Deviation	Std. Error
Attitude of Malayalees towards migrant workers.	Male	124	65.4113	5.36021	.48136
	Female	81	60.4198	3.95558	.43951



T – Value = 7.196

df = 247

p value is 0.000 which is less than 0.05.

Thus the null hypothesis is to be rejected. It is proved that there exists a significant difference in the attitude of Malayalees towards migrant workers based on their gender. The mean value of the attitude score of Female is only 60.4 when compared to the mean value of Male 65.4 (Table35). This shows that Ladies are less positive in their attitude to the migrant workers when compared to male. They think that migrant workers are a nuisance to others in public transport vehicles because of their poor personal hygiene. Most passengers move to another seat, if possible when a migrant worker occupies the vacant seat next to them. Communication with migrant workers is a real problem. They think that migrant workers are not that simple and honest. In our society, ladies are trained by parents to suspect all the strangers. Some are over conscious about their safety.

This results from the gender discrimination which exists in our society. Though we talk about women empowerment, they are usually not allowed to travel alone or take independent decisions.

#### **5.4. Opinion of different categories of Malayalees on social integration of migrant workers.**

With the intention of understanding the feelings and attitude of various categories of Malayalees towards the migrant labourers, along with the likert scale an interview guide also was administered. The opinion and attitude expressed by various category of Malayalees are given below.

##### **5.4.1 Labour contractors**

Labour contractors want the migrant workers to be in Kerala, as they are committed to the work, and they are not concerned about long hours of work. They are happy as long as they get better wages. They have no complaints about hours of work or quantity of their work. They should be retained in the state as long as possible. One contractor has

even taken them on a tour when they had no work for 2 days continuously in order to prevent them from moving to another work place or contractor.

Some of the labour contractors state that, they very much insist on workers of high quality. They take help from friends to locate such migrant workers. They have no doubt to state that for physical labour migrant workers are many times better than workers from Kerala. But when it comes to intellectual work, the situation is just the opposite. Migrant workers are willing to take up any difficult physical work. Though workers come to Kerala from several states, highest number is from Assam, Bengal and Orissa. Contractors say that they retain workers as long as the workers stick, and are sent back very rarely. Not only that, they are empathetic towards them, additional payments are made at the time of festivals like Easter Onam and Bakreed. Besides accommodation, hospital expenses are met by Labour contractors.

However, they are not registered by Labour Contractors with any Govt. Agency to ensure their safety, health and social protection. But they are willing to register workers under them with Labour Department of State Government. Contractors believe that without migrant workers Kerala cannot go forward, though, they have not made any concrete efforts to ensure these workers remain here forever.

Labour contractors strongly believe that migrant workers are happy. This is because they are well paid and accommodation provided along with cooking facilities, water and electricity. Each one of them has mobile phones to contact their dear and near ones in their native states. Contractors fully agree on the point that migrant workers need to continue in Kerala, they are inevitable in Kerala, and should not go back to their respective state. According to contractors, the advantages of the presence of migrant workers in Kerala are regular labour supply and growth in business activities focusing them.

Contractors are of the opinion that State Government should implement programmes for the welfare of migrant workers. This is because, trade unions do not support them. At the same time, contractors are not in favour of promoting trade unions among them. Regarding social integration of migrant workers, contractors are found to be very

diplomatic in the sense that, Kerala needs them, but they need not be integrated to the Kerala society beyond a limit.

#### **5.4.2. Members of Local Self Government.**

According to the members of local self govt. bodies, the migrant workers have no influence on the job market or local economy. There are no facilities to integrate the migrant workers into the local community. Most of these migrant workers in Okkal Panchayath are working in the Plywood and Rice mills. These members are in favour of introducing tax for the facilities of the local bodies used by the migrant workers.

According to one member, there is no need for integrating the migrant workers to the local community. He considers that they are not a burden on the local authority services. Language and culture are the difficulties in integrating them and he feels that local bodies have no role in integrating the migrant workers to the local community. He could not find any advantages of having the migrant workers integrated to the local community. However, he is aware and worried about the disadvantages such as lack of job opportunities for local people, local people becoming lazy, lack of cleanliness, and use of narcotics such as ganja by some migrant workers.

The migrant workers are not useful for the local bodies, local bodies do not need any tax from migrant workers, and local bodies are not concerned and not thought about introducing a tax for the migrant workers who stay in the local body areas. There is no need for integrating the migrant workers in the local community. Local body representatives are not concerned about their rights and the need for migrant workers to be integrated in to the local community. One member said there should be separate market for migrant workers as they need different things compared to local people. This indicates segregation.

#### **5.4.3. Police officials**

Police officials state that migrant workers involved in crimes such as theft, drug use and drug trafficking. Theft is very common among them especially of mobile phones. They note that some of them bring drugs from their native place while they visit their home and sell it here especially in rural areas. Petty cases are numerous among them but

serious crimes are less in number. Most of them have no identity proofs, this makes investigation difficult. There were isolated incidents of producing fake Aadhar Cards. Police is of the opinion that prevention of crime among the migrant workers is very difficult due to several reasons. Language problem makes investigations sometimes very difficult. Some workers are from Bangladesh, and it is extremely difficult to deal with them in the context of crimes. Labour Contractors often comes forward to bail them out. Local people co-operate with police in dealing with issues involved with migrant workers. Police is aware that, hard core criminals from North Indian states may use the camps of migrant workers as hide outs. So far police has not come across terrorists working/living with migrant workers. Police officers think that any effort to socially integrate these workers in Kerala will help them as well as the state.

#### **5.4.4. Health workers**

According to health workers, major health problems migrant workers suffer are sexually transmitted diseases and communicable diseases. Unsafe delivery is yet another major health hazard. Treatment facilities are available in nearby areas in the private and public sector. Primary health centres sometimes run out of medicines as migrant workers also need medicines. Health workers think that the only way to improve the health condition of migrant workers is better personal hygiene. Most of them do not have the details of immunization status. Language is the main hurdle in dealing with migrant workers.

Health workers feel that social integration of migrant workers will bring economic progress through availability of work force. On the other hand, health issues will increase unless prompt action is taken to improve their personal hygiene level. Facilities are to be arranged by health department to do periodic health check up. Health cards are to be issued. Health workers expressed their anxiety in the emergence of TB cases. Another concern expressed by health workers is that, contractors often buy medicines and give to workers in labour camps for self treatment.

#### **5.4.5. Shop keepers**

Shop keepers state that the volume of their business has increased due to the arrival and presence of migrant workers. Provision shops, Mobile shops, Mobile accessory shops and Garments shops are major attraction to migrant workers. Some new items are now brought to the shops considering the demands of migrant workers from other states. Examples are Mobile accessories, Recharge coupons, face creams, shampoos, pumpkins etc. shop keepers are happy with the migrant workers. But to some language is a problem and meaningful communication with them is not taking place. No shop keeper think that migrant workers are a burden to Kerala society, on the other hand they are advantages to our society. If they are integrated in this society, there will be more work force and it helps economic progress of our state. Lack of personal hygiene among migrant workers is seen as an obstacle in the process of social integration, shop keepers also think.

#### **5.4.6. . Passengers**

Co-passengers in the public transport are generally happy with the presence of migrant workers. But they think that migrant workers are a nuisance to others in public transport vehicles because of their poor personal hygiene. Most passengers move to another seat, if possible when a migrant worker occupy the vacant seat next to them. Communication with migrant workers is a real problem for many passengers. Passengers if not all have a suspicion that migrant workers are not that simple and honest. Some of them misbehave in buses. Personal hygiene is generally poor among migrant workers, so co-passengers try to avoid them.

#### **5.4.7. Neighbours**

Neighbours have nothing against the migrant workers and generally happy with them. Migrant workers are invited for functions in families. Neighbours do not think that migrant workers are burden to our society. Neighbours think that migrant workers are simple and honest people. They are of opinion that, we should include them in to our society. There is a need to improve their personal hygiene to get fully accepted in the society. They should continue in Kerala as we need them badly. Neighbours of labour camps do not like migrant workers as their hygienic condition is poor as per our standards and they sometimes throw waste in neighbour's property.

## Chapter 6

### **Comparison of the Experience of Migrant Workers In Kerala And Experiences Of Kerala Migrants In Gulf Countries And Elsewhere.**

*This chapter makes comparative analysis of, how the Kerala emigrant workers are being treated by the local population in Gulf countries and elsewhere, and experiences of migrant workers in Kerala.*

In order to compare the experiences of Migrant workers in Kerala with regard to social integration; with that of the Keralites working abroad in different countries the research team conducted 10 case studies with the help of an interview guide prepared for the purpose. It has a limitation because, the work done by Malayalees outside the country are mostly skilled and different from the work of Migrant workers in Kerala. However, the level of social integration and the attitude of the local population of the host countries towards the migrant Malayalees can be compared with the attitude of the Malayalees towards the migrant labour and the way in which the migrant workers are treated as the benefitting local population of the Host state. Hence this effort for such a comparison. Case studies are presented followed by the comparative analysis

#### **6.1. E J**

E J aged 27, male, works in Singapore as an Asst. Engineer for the last 6 yrs. He has a Diploma in Engineering. He needs a Visa, Work Permit and Health Card to work in the host country. He has to register with Labour Ministry, Local Administration and Ministry of External Affairs to work in Singapore. The payment provided in the country is attractive and very prompt.

The accommodation provided is very good according to EJ. He is considered equal by the local people; however, he is never invited for their family functions. He is allowed to participate in their local festivals. If you want you are allowed to marry a person

from the local area and settle in their country. Attitude of the officials towards him is very good. Attitude of the general public including men and women are average. However, attitude of the police officials, doctors and nurses in the health department are

reported to be very good. His co-workers and co-passengers in the bus and other public transport behave with respect and understanding. However, the attitude of the shop keepers, neighbours, and people in the market are average compared to the officials and the staff of the health department. He never experienced any kind of discrimination in the host country where he works.

## **6.2. HA**

HA, male, aged 38yrs, working in Saudi Arabia as a company driver for the last 6 yrs. To work in the host country, he needs a Visa, Labour Card and Health fitness card. He has to register with the Labour Ministry, Local Administration and External Affairs Ministry.

The payment provided in the country is attractive and very prompt. He has been provided with a good accommodation. However, he is not considered as equal and never invited for any family functions of the local people. He is allowed to participate in the local festivals. The locals consider them only as foreigners who came to Saudi in search of work. There is no effort to integrate them to their society.

There is no possibility of marrying a local person and it is not allowed according to him. However, he is not aware of the possibility of settling in the country where he is working. Attitude of the police officials, doctors and nurses in the health department, and other public is reasonable but reserved.

## **6.3. L P,**

L P, male, aged 32 yrs, completed degree and presently works in Saudi Arabia as a company employee. He needs a Visa, Labour Card and Health Certificate to work in the host country. He need to register with the Labour Ministry, Local Administration and Ministry of External Affairs. His payment is attractive, however, the accommodation provided is only average, according to him. He is never considered as equal in the host

country. He was never invited for a family function of the local people, but allowed to participate in the local festivals. LP states that there is no possibility of marrying a local woman to settle in Saudi Arabia. Regarding attitude of the of the general public-men and women- are bad and in some cases very bad. They consider them as machines, not as human beings.

However, the attitudes of officials are good. Attitude of the staff in the health department are only average. When we consider the attitude of the co-workers it is good, but of the co-passengers in public transport is average. The attitude of Shop keepers is positive and of the local people in the market places is average. But the attitude of the neighbours is very negative according to LP.

#### **6.4. A S**

AS, male aged 24yrs, who works in Singapore for the last 5 yes as a hotel employee. Documents such as Passport, Visa, Work Permit, Labour Card and health Insurance issued by concerned Govt. Departments and Ministries were a must to work in Singapore.

While the attitude of officials in those Govt. Departments was very good, attitude of general public-men and women-is average. Co-workers, co-passengers behave well with positive attitude. But shop keepers, neighbours, and people in market places are not that cordial. AS always felt he was considered equal. He was welcomed to participate in local festivals, but never invited for any family function by a native.

There were no issues in case AS wanted to marry from there and to settle down. Accommodation provided was very good and payment and allowances were attractive and always paid on time. AS never felt any kind of discrimination and is treated well always and everywhere. Facilities provided by Govt. are good and of high standard and are available to everyone, irrespective of citizenship. However, high living costs is the real issue to A S.



### 6.5. PMH,

PMH, male aged 51yrs, works in Saudi Arabia as a Govt. Driver for the last 30 years. He needs a Visa, Labour Card, Work Permit issued by the Ministry of External affairs, Medical Fitness Certificate to work in the Saudi Arabia. He has to register with the Labour Ministry, Local Administration, and Ministry of external Affairs. As he is working as a driver, he needs a Driving Licence issued by Govt. of Saudi Arabia. The salary is attractive and the accommodation provided is also good according to PMH.

In Saudi Arabia, he is never considered as equal with local people. However, PMH used to be invited for the family functions in the family of his boss, as he has been the driver for the family for a long period of time. According to PMH, he is allowed to marry from the host country; however, intention of settling in the host country depends on the person's desire.

Regarding attitude, the general public including men and women has very bad attitude towards migrant workers, however the attitude of officials and police officers are very good and good respectively. Attitude of health workers are not good and according to PMH, they are not very skilful as well. Regarding the attitude of co-workers, some of them create problems, and others are good. Attitude of co-passengers in the public transport is not bad according to PMH. The shop keepers and people in the market places show positive attitude towards migrant workers.

Attitude of neighbours are not bad according to PMH which actually means not good. PMH stated that, many local people are very helpful and such people consider migrant workers as equal and as an Indian they give positive consideration. At the same time he had some negative experiences from the local people in Saudi Arabia, such as children throwing stones at the vehicles while driving and it has created accidents in many cases. Since he has been working in Saudi Arabia for the last 30 yrs, he has vast experience as a migrant worker.

## **6.6. BL**

BL, male, 39 yrs old, works in Qatar, as a driver for a family for the last 6 yrs. He needs a Visa, Work Permit, and a Health certificate to work as migrant worker in Qatar. He has to register with the Ministry of Labour, Local Administration. Ministry of External Affairs provides Labour Permit, and a Driving Licence issued in Qatar to work as a driver in Qatar. L stated that his payment is not very attractive and the payment is not very prompt.

In Qatar migrant workers are not considered as equals, however they are allowed to participate in the local festivals, but not invited to family functions. However, he is not aware of the possibility of marrying a Qatar woman and the possibility of settling in Qatar. Regarding attitude, he stated that attitude of officials are very good, but general public including men and women are very bad towards migrant workers. Attitude of Police, shop keepers and people in the market place is good.

Staff at the health department does not have a positive attitude towards migrant workers and BL reported that they are not very skilful. Attitude of some co-workers are not very positive and they create problems for the migrant workers. The co-passengers in the Public transport, and neighbours are not bad that is they are neutral towards the migrant workers in their attitude.

At the same time he is very positive about his sponsor who provides him food on time. However, the sponsor and his family make him do odd jobs such as washing, ironing their clothes, and work in their farm, even though he is employed as a driver.

## **6.7. U M.**

UM, male 28yrs old, is working in Dubai as a Sales Man for the last 3 yrs. He is a Commerce graduate. In Dubai also he needs a Visa, Labour Card, and Health Card to work as a migrant worker. He has to register with the Ministry of Labour, Local

administration and External Affairs for different kinds of documents. His salary is attractive and paid on time and accommodation is good.

He is never considered equal with local people and never invited for any family functions. But free to attend local festivals. He never thought about marrying a local woman. Officials in the Govt offices, Health Department and police officials have a good attitude towards migrant workers. Attitude of general public including men and women are bad towards migrant workers.

Their co-workers are good towards the migrant workers, but the co-passengers in the Public transport are average or neutral in their attitude. Shop keepers have positive attitude, but people in the market places are not positive in their attitude. Attitude of the neighbours are also average or neutral towards migrant workers.

#### **6.8. BP,**

BP, male 26yrs, working in Saudi Arabia as a driver for the last 3 yrs. He has completed his +2. He states that he must have Visa, Labour Card/work permit and health card to work in Saudi Arabia. He has to get all the above documents from different Ministries such as Ministry of External Affairs, Labour, Local administration and Health.

Officials of the Govt. Departments, doctors and health workers, and police officers are positive in their attitude towards migrant workers. He has attractive salary and paid promptly. He is provided accommodation by his sponsor who is good and considerate and is invited to the family functions of the sponsor. He is free to participate in the local festivals.

BP states that he is never considered as equal to the people of Saudi Arabia. Regarding attitude of different groups of people the general public including men and women are very bad towards migrant workers.

He is not aware whether the migrant workers are allowed to marry from Saudi Arabia and settle in the country. Co-workers have a positive attitude and co-passengers in their Public transport system are average or neutral in their attitude towards them. Attitude of

the shop keepers are good, but people in the market place are average/neutral in their attitude towards migrant workers. Attitude of the neighbours are bad/negative according to BP. BP stated that his sponsor is very helpful by providing him good accommodation and food. He considers BP as a guest and he is never considered as a worker of the sponsor. He gets good treatment from the sponsor but the local people do not want them to be integrated to the host country.

### **6.9 LKV**

LKV, male 28 yrs old worked in Saudi Arabia for 8 yrs as a Company worker. He is an undergraduate. Passport, Visa, labour card and Health Insurance are documents essentially required. Except passport, other documents are issued by Ministries of External Affairs, Labour, Health and Local Administration. LKV found the attitude of the Govt. Officials good. As regards, the attitude of police, doctors, health workers and co-workers found to be good. But LKV felt that the attitude of general public, are very bad. Men and women and Neighbours are bad. LKV rated co-passengers, shop keepers and people in market as average/neutral. LKV was never considered as equal to natives. He was never invited for any family functions by a family of local origin.

However, opportunities were made available to participate in local festivals. Marrying someone from that country or culture and settling there was not expected from him. But payment was attractive, and accommodation good. LKV felt that, Govt. Takes good care of the migrant workers, but laws are very strong and unfortunately many migrant workers have been wrongly convicted and jailed.

### **6.10. AP**

AP, male, 29 yrs old, degree holder, who was running a hotel in Oman for the last 6 yrs, states that work permit, Visa, Passport, Labur Card and Medical Insurance is required to live and work in Oman. These documents except Passport are issued by External Affairs Ministry and Labour and Local Administration Department.

AP says that the attitude of officials in the different Ministries and Police are very good while the attitude of co-workers, people in the market places is good/positive. The neighbours, co-passengers, doctors, and health workers are also good.

However, attitude of general public, men and women towards migrant workers like AP are very bad. AP never felt that he was considered equal to natives. No native family invited him for any of their family function. He was free to attend local festivals. There were no issues in marrying and settling locally. Accommodation and pay are rated high. Attitude of locals was not at all positive. His hotel was destroyed in a conflict with local people and he had to leave everything and come back to Kerala..

#### **6.11 Comparative analysis of the experiences of out migrants from Kerala and experiences of Migrant workers in Kerala.**

*To understand the difference in the attitude of Local people in host counties to the migrants from Kerala and the attitude of Malayalees to the migrant workers ,the following comparative analysis was made taking into consideration various elements in social integration and attitudes of different categories of Local population towards the migrants. The following table helps to see at a glance the findings on various components of social integration in Gulf countries, Kerala and Singapore.*

*.As there is slight variation in the experiences of Malayalees in Singapore from that of Gulf countries, findings regarding experiences of migrants from Kerala with regard to the attitude of the local population in Singapore towards them and various other experiences is given in a separate column.*

**Table 6.1**

**Table showing findings on various components of social integration in Gulf countries, Kerala and Singapore.**

<b>Sl.no</b>	<b>Components for comparison</b>	<b>Gulf Countries</b>	<b>Kerala.</b>	<b>Singapore</b>
<b>1.</b>	Required documents for employment	Visa, labour card Health fitness certificate.	Nil	Visa, labour card Health fitness certificate.
<b>2.</b>	Registration	Ministry of labour, External affairs and local Administration	Nil	Ministry of labour, External affairs and local Administration
<b>3.</b>	Health insurance	yes	No	yes
<b>4.</b>	Pay	Attractive	Considerably higher than the state of origin	Attractive
<b>5.</b>	Accommodation Provided	Very Good	Good	Very Good
<b>6.</b>	Human consideration	Not treated as equals	Treated as equals	Treated as equals
<b>7.</b>	Invitation to family functions	Never invited	Very rare incidents.	Never invited
<b>8.</b>	Attitude of general public	Bad	Good	Good
<b>9.</b>	Attitude of govt. officials	Good	Good	Good
<b>10.</b>	Attitude of health workers	Average, Not skilled	Good/skilled	Good
<b>11.</b>	Attitude of shop	Good	Good	Good

	Keepers			
12.	Attitude of Neighbours	bad	normal	good
13.	Attitude of people in market place	Good	Good	Neutral
14.	Attitude of co-workers	Good	Good	Good
15.	attitude of co-passengers	Neutral	Neutral	Good
16.	Possibility for marriage and permanent settlement	No	Yes	Yes
17.	Discremination/ Segregation	Exists to a certain extend	Exists to a certain extend	No
18.	Interest to learn the language of the migrant workers	No	Yes	No
19.	Treated equal to the natives	No	Yes	Yes

To work in Kerala, the migrant workers need not have any registration or any document unlike the foreign countries. It can be argued that being the citizens of India, every citizen has the right to move to any part of the country and work anywhere in India because this freedom is a fundamental right. But when it comes to the question of the safety and security of the migrant workers themselves at least registration and labor card is to be made compulsory to keep track of the citizen.

Terrorist activities also can happen when these strangers come without any records. Accepting the fundamental right, it can be explained , as this is to track the citizen and to ensure necessary safety, protection and and support to these citizens.

It is surprising to note that a migrant worker in Kerala need not meet any govt. official before starting work in kerala.Registration is not to restrict the freedom but to inform the authorities and local govt. that the person has entered the territory of the state and need protection from the state machinery.

With regard to the attitude of the local people, Malayalees are having positive attitude towards migrant labour far more than the people in gulf countries.From the case studies it is clear that some of them had bitter experiences outside.Hence from the comparative analysis we can conclude that the attitude and behaviour of the Malayalees towards migrant workers is far superior to the attitude and behaviour of the Local people in gulf countries .

Singapore is different in its culture when compared to Gulf countries.Not only ethnic groups, but also the Religion plays an important role in the aspect of social integration or segregation. The fact about kerala as revealed from our study is that majority of the Malayalees have started opening up their mind and the generation of youth in Kerala are getting ready to be global citizens instead of sticking rigidly to the narrowminded attitudes of the orthodox previous generations. Inter cast and inter religious marriages are common.Many migrant workers get married in kerala.Many approach them with marriage proposals, but they refuse because of the difference in culture.But the nature of a Malayalam speaking man or woman is to get adjusted to any culture in any country.Keralites do not hesitate and migrate with confidence and without fear.

The report appeared in the first page of Matrubhoomi daily about the magnanimity of Jalaluddeen, who worked in Dubai for 12 years makes us believe that basically Malayalees are good and positive in their thinking and attitude towards other people.irrespective of their,caste,creed,religion or region.

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## Chapter 7

### Conclusion and recommendations

#### 7.1 Attitude of Migrant Workers to Malayalees

There exists a need for unskilled and semiskilled labour in Kerala. Increased wages in Kerala when compared to their home state is the cause of migrant workers in Kerala. They are generally less educated, semiskilled or unskilled and skilled.

The states of origin are West Bengal, Assam, Orissa, Arunachal Pradesh, Mizoram, Uttar Pradesh, Bihar, and TamilNadu. 71% of them intend to be a floating population, earning as much as they can and return to their home state. But 29% of them wish to settle in Kerala. For them Kerala gives them not only employment and better wages, but also provides them security, safety and immense freedom. Caste feeling and communal conflicts are quite common in their home states but they are very rare in Kerala, and they experience peace and equal treatment from the local population.

Out of the total, 83.67 migrant workers have a positive attitude towards Malayalees and only a negligible 16.3% have negative attitude. Thus we conclude that the migrant laborers have a positive attitude towards Malayalees.

One of the reasons for their positive attitude is the high wages they get. It was statistically verified and found correct. It is proved that the more the wage, the more will be the positive attitude of migrant workers to Malayalees. The more efficient employees are in demand and paid better than the less efficient and thus they are more committed to our state. The migrant workers also mention that one of their expectations while coming to Kerala is higher wages. Therefore it is clear that unless they are satisfied with the wages they receive, they will not stick on for a long time and if they have to be integrated to the Kerala society, conscious efforts have to be taken to make them feel happy with the wages. There is significant differences in the attitude of migrant workers towards Malayalees based on the native state to which they belong. The mean value of Tamil Nadu is 70 with a standard deviation of 5.8 only. Workers from Assam, Arunachal Pradesh and Uttar Pradesh show more positive attitude to Malayalees than migrant workers from other states.

## **7.2. Language**

Knowledge of the local language makes social integration an easy task. While considering knowledge and respect for the language of the host state and state of origin, 70% of the migrant workers are of the opinion that the knowledge of local language is one of the important requirements to live happily in Kerala. Only 5% of the migrant workers are able to communicate with the locals in Malayalam and 80% of them communicate in Hindi and Malayalam. Both locals and migrant workers take efforts to learn each other's language better. This means that when we consider the first element Language, pretty high level of social integration of the migrant workers is observed. The fact that Malayalees started picking up Hindi shows that they are willing to integrate them to our society to a certain extent. The migrants as well as the locals respect the language of each other. Hindi being National Language has its advantage. It is to be mentioned that at High school level Hindi is taught as compulsory language in Kerala.

## **11.3 Culture**

While considering culture as the second element deciding the level of social integration, it was found that there is certain amount of cultural segregation for the migrant workers. One of the reasons for this segregation is the attitude of Malayalees to the migrant workers. Here cultural aspects of the migrant workers include their preferred leisure time activities, preferred meals, participation in local festivals and other activities. It was found that they are mostly interested in talking to their friends and relatives at home state, interested in watching Hindi or other channels in their language. They prefer to cook their own food and only 5% eat from public eating places in Kerala. In cultural aspects they are more committed to their state of origin. They are very rarely invited for family functions or local functions by the Malayalees. Migrant workers usually do not take part in local activities. Their employers also state that usually they are given tips during festival season. Even those employers, who accept them more than as workers, do not allow them to mix freely with their own friends and family members. The cultural segregation exists and it is being done by the Malayalee population. There are dual standards for Malayalees in the case of migrant workers. They need them badly

for getting the work done, at the same time they do not want them to be integrated to the society.

One of the members of the local bodies and several contractors are of the opinion that they are good as long as they work here. They are better than our workers. But we don't want them to continue here due to their lack of proper hygiene and good health habits, and considered them as nuisance to the society. Around 13.47% of the migrant workers are not given full payment when they go home. That is to say that Malayalees though a negligible percentage, tend to exploit these workers by not paying them fully. There are instances of police case filed against the contractors in this regard and payments made up to Rs. 60,000/- on the intervention of the Police officials. Police officials generally do not want to prolong such cases. So they mediate and get the dues back to the worker. 22% says they have experienced abuses from local people. While travelling in bus, conductors will not give them change properly. When they ask the conductor for balance, they will be abused by them. When some pick pocketing happens in a bus, train or any public place, these migrant workers are usually suspected by the people and police and they abuse them. They are also abused in the market if they do not buy the clothing for which they bargain.

#### **11.4 Self-identification**

When the third element of social integration, Self identification with the host state was analyzed and it is found that, 71% are committed to the state of origin and 29% are committed to the Host State Kerala. 45% of the migrant workers feel that they are considered as human beings more than a mere worker (mechanical). 21% of the migrant workers are not happy with the labour contractor. 64% are happy indicating self identification with Kerala. 41% of them do not have a permanent job contractor. 61.33% of them are of the opinion that the job contractors are friendly. These are indicators of commitment of the migrant workers to Kerala.

One of the most important findings is that 91% of the workers do not have a Labor Card which should be supplied by the Labour Department, Government of Kerala ( D, Narayana, C S Venketeswaran 2013).

Thus we can conclude that majority of them are not very much identified with the Kerala culture. They are addressed by the Malayalees as Bhai. 68% of these migrant

workers like to be addressed by their name. Another important finding is that 89.9% of these migrant workers do not have a Bank account in Kerala. They open the account in their state of origin and remit money to that account. All these indicate that their self identification with Kerala state is less.

Another important finding is that 87% of these migrant workers do not have health insurance. Over and above all these 71% of the migrant workers are not willing to settle in Kerala. They are more identified with their state of origin. Yet another important finding with regard to self identification is that 70% of them do not want to continue in Kerala, they want to return when they have enough money to continue a decent life in their home state.

### **7.5 Interaction**

Fourth element of Social Integration is the extent of interactions of the migrant workers with the local population. 88% of the Malayalees usually address them as Bhai. They accept it, even though 68% expressed their desire to be addressed with their name. The extent to which the Malayalees relate with them was studied and found that 82% of the migrant workers are of opinion that Malayalees are willing to relate with them. Migrant workers generally experience good and decent behavior. But there were very bad experiences also of misunderstanding them as thieves and reporting it to the Police officials and the harassment by the police department. But usually the labour contractors help them out when they enter into such troubles. On the whole they experience warmth in the behavior of Malayalees indicating good interaction with the local population.

When they fall sick they go to nearby hospitals. In those hospitals, they are very well taken care of by the health workers. The percentage of migrant workers rated the approach of the professionals is good and is as high as 95%. This indicates that the local people are very much concerned about them. The health workers said that their only difficulty is to communicate with them effectively. So they try their level best to improve the communication skills in Hindi. From the above, it is found that the interaction level of migrant workers with local population is high.

Another important factor deciding interaction is having friends from Kerala. The behavior of the Malayalee co-workers is generally compassionate and they are willing to help them out in their needs. They accompany them when they go for sightseeing or visiting friends from their home state, which makes their communication with the local

people effective. 61% of the migrant workers report that they have Malayalam speaking friends. This is also a clear indication that the interaction with the local people is considerably high.

However, only 9% of the migrant workers have local friends who will support them during emergency situation by helping them with money, or taking care of them when they fall sick and so on. This also indicates that the interaction level is high. When we consider the above, combined with the approaches of the Job Contractors and their nature of handling these workers, it is clear that the element of interaction is high denoting a considerable cultural integration leading to social integration. 61.3% of the migrant workers are of opinion that the contractors are friendly. 14% are of the opinion that the contractors are strict. Only 1% said that the contractors are hostile. This shows the need of the contractors and employers to keep them with them as long as possible, since they cannot pull on their business, industry, construction, agriculture or whatsoever without these Migrant Laborers. There are instances of the employers sending them for picnic, during lean period for stopping them to go home due to lack of employment. 59% said that the contractors are concerned about them when they fall sick. 9% said that the contractors are very much concerned about them during sickness. 63% of the migrant workers admit that the contractors rush them to Hospital when they meet with an accident and take care of them. They are allowed to stay with the other workers till they are cured and ready to come back to the work place.

#### **7.6. Migration History**

Out of the total, 71% of the migrant workers do not want to settle in Kerala. It means 29% are ready to settle in Kerala, leading to conclusion that 29% of migrant workers are committed to the society and culture of the host state, Kerala. Another indicator of commitment to the host state is the wish to continue in the state for a very long time. 73% do not want to continue in Kerala for a long time. Their commitment to the state of origin is more when compared to their commitment to the host society i.e. Kerala.

### 7.7. Four levels of social Integration of the migrant workers.

27.3% of the migrant workers are in a state of *Assimilation*. It is a glaring impact of the protection of civil rights in our state, and the immense freedom we enjoy due to our higher level of Education and influence of political parties and social activists. 56.33% *Integration*, is the result of their commitment to the State of origin and at the same time commitment to the host State Kerala is called the God's own country due its natural beauty, its natural resources and human resources, coupled with the efficiency of the Malayalees to make use of them for effective human development. There is only 1.6% *Marginalization* indicating no commitment either to the host state or to the state of origin. 14.6% are in a state of *Separation*, indicating commitment to the state of origin and not committed to the host state.

Following are the findings with regard to the testing of hypotheses associating different significant variables with the attitude of the migrant workers.

H(1) There exists a significant association between the attitude of Migrant workers towards Kerala and their interest to continue in Kerala.

H(0) There exists no significant association between the attitude of Migrant workers towards Kerala and their interest to continue in Kerala.

The null hypothesis is rejected leading to the conclusion that there exist significant association between these two variables:

1. Interest to continue permanently in Kerala and
2. The attitude of migrant workers to Malayalees.

It is clear that as suggested in the neo classical economic theory of migration, the wage levels in their home state is very low and they have migrated to a place where they enjoy better wages and freedom. Many of the respondents said that they suffer from caste conflicts and communal riots in their home state. Due to the particular socio economic background of Kerala where the youth migrates to Gulf countries and other foreign countries in search of better prospects, employment opportunities are very high for the migrant workers as there is scarcity for labor to do semiskilled and unskilled labour. Hence those migrant workers who want to continue here permanently develops a positive attitude to Kerala.

H(1) There exists a significant difference in the attitude of migrant workers towards Malayalees based on the native state to which they belong

H(0) There exists no significant difference in the attitude of migrant workers towards Malayalees based on the native state to which they belong

The null hypothesis is rejected. Thus the research hypothesis, there exist significant differences in the attitude of migrant workers towards Malayalees based on the native state to which they belong is accepted.

H(1) There exists a significant difference in the attitude of Migrant Workers towards Malayalees based on their Marital status

H(0) There exists no significant difference in the attitude of Migrant Workers towards Malayalees based on their Marital status

The null hypothesis is accepted leading to the conclusion that there is no significant association between the marital status and attitude of Migrant workers.

H(1) There exist a significant association between the daily wages of migrant workers and their attitude towards Malayalees

H(0) There is no significant association between the daily wages of migrant workers and their attitude towards Malayalees

The coefficient of correlation is .251 indicating that there is positive but low correlation between the daily wages of migrant workers and their attitude towards Malayalees. The p value is 0.000 indicating that the relationship is statistically significant. Thus the null hypothesis is rejected and the research hypothesis is accepted. So it is established that the more the wage, the more will be the positive attitude of migrant workers to Malayalees.

### **7.8. Attitude of Malayalees to Migrant Workers.**

Malayalees are having a positive attitude towards migrant workers. The present mean score is 73 but there is scope for improving the score to 90 and above. We have seen

that Contractors fully agree on the point that migrant workers need to continue in Kerala, they are inevitable in Kerala, and should not go back to their respective state. According to contractors, the advantages of the presence of migrant workers in Kerala are regular labour supply and growth in business activities focusing them. Contractors are of opinion that State Government should implement programmes for the welfare of migrant workers. This is because trade unions do not support them. At the same time, contractors are not in favour of promoting trade unions among them. According to some of the members of the local bodies, there is no need for integrating the migrant workers in the local community. They consider that they are a burden on the local authority services. Language and culture are the difficulties in integrating them and they feel that local bodies have no role in integrating the migrant workers to the local community. They do not find any advantage of having the migrant workers integrated to the local community.

However they are aware and worried about the disadvantages such as lack of job opportunities for local people, local people becoming lazy, lack of cleanliness, and use of narcotics such as ganja and drug trafficking.

Results of Hypotheses tested associating the attitude of Malayalees with different significant variables.

H(1) There exists a significant Difference in the attitude of Malayalees towards migrant workers based on educational qualification

H(0) There exists no significant Difference in the attitude of Malayalees towards migrant workers based on educational qualification

It is proved that there exists significant Difference in the attitude of Malayalees towards migrant workers based on educational qualification. It is quite surprising to note that higher the level of Education of the Malayalees, lower is their score on positive attitude towards migrant workers. Simple, less Educated Malayalees are straight forward and show more positive attitude towards migrant workers. But the more their formal education, the more they are aware about what they have to be and pretend that they are like that; but it seems in the heart of heart, they keep the segregating feelings.



H(1) There exist a significant difference in the attitude of Malayalees towards Migrant workers based on their nature of relation they have with the migrant workers,

H (0) There exist no significant difference in the attitude of Malayalees towards Migrant workers based on their nature of relationship with the migrant workers.

It is proved that there exists a significant difference in the attitude of Malayalees towards Migrant workers based on their nature of relation with them. Contractors and shopkeepers are benefitted much because of the presence migrant workers. Least scores are of the health workers. They meet them only when they fall sick or meet with an accident. Neighbours interact with them more and the score is pretty high. It is evident that, more the relationship of the Malayalees with migrant workers, the more is their score showing positive attitude to the migrant workers.

H(1) There exist a significant difference in the attitude of Malayalees towards Migrant workers based on their gender

H (0) There exist no significant difference in the attitude of Malayalees towards Migrant workers based on their gender

It is proved that there exists a significant difference in the attitude of Malayalees towards Migrant workers based on their gender. The mean value of the attitude score of Female is only 60.4 when compared to the mean value of Male 65.4 This shows that Ladies are less positive in their attitude to the migrant workers when compared to male.

### **7.9. Feelings of Migrant workers towards local people**

Out of the total, 82% of the migrant workers feel that the local people are friendly and helpful. Only 5% feel that they are harsh and 13% feel that they are unfriendly. Malayalees

need them for the work they do but they do not want to make a long and lasting relationship with them. They do not expect it either. They just want to work in a peaceful atmosphere and need to get their pay in time which they get promptly. They are happy with the facilities which are more than what they get in their home land. They do not expect anything more from the local population. They find Malayalees as people who need them but are not ready to accept them as equals.

### **7.10. Requirements of Migrant Workers to work happily in Kerala.**

They are aware of their needs and expressed their desire to have the following to work happily in Kerala. Decent wage, Time for rest, TV at residence, more respect from co-workers, pollution free atmosphere, good living conditions, entertainment facilities, facility for waste disposal, provision for food supply by the employer and more safety measures. Only 7 % are satisfied with the existing facilities and 38% did not respond to this question which means even though they have needs, they are silent, may be they belong to the group who want to return to their home state. Actually trade unions have a major role to play in this regard. However, it is an indication for Government of Kerala has to take up the responsibility of the safety and welfare of these group of workers who are absolute necessity in the present socio economic scenario of Kerala.

### **7.11. Requirements to live happily with the local population**

8% expressed their desire to have a change in the attitude of Malayalees. Keralites are more educated but they do not feel any warmth to these workers. But while interviewing the neighbours and co-passengers, the problem they expressed was that they cannot communicate with them properly. So they keep quiet and their silence and casual nature is misunderstood by the migrant workers. 27% of the migrant workers want to have knowledge of the local language and 47% did not respond. This can be due to their lack of interest in continuing the work in Kerala. 3% expect a long term relationship with the local people along with good job.

### **7.12. Difficulties experienced by the Migrant Workers in Kerala.**

It is really interesting to note that 49% of the migrant workers in Kerala report that they do not experience any difficulty to work here .17% think that the working hours are more and 7% are worried about the inability to communicate in the local language. 11% are not happy with the weather conditions. Only 1% responded that they do not like Kerala food. While 4% have complaints against pollution, only 2% are of opinion that the wages are less. They are more or less happy with the present conditions.

### **7.13. Reasons for working in Kerala and their expectations.**

It is clear from their response that they have come to Kerala looking for better prospects. They came to earn money and enjoy life. These 4% earn well and go for sightseeing and enjoyment to different places in Kerala and nearby states. For them this is a trouble free land having lot of freedom to enjoy life compared to their native land. 96 % of the migrant workers come here as the payment in their home state is low. Some want to buy land, some want to give super specialty treatment to their family members and some other wanted to build a house. All these are expectations demanding a lot of money when compared to the minimum expectations of others. The neo classical economic theory on Migration is very much in operation in their case.

They have a relatively low wage in their home state. Labour tends to flow from low-wage areas to high-wage areas. Neoclassical economic theory is the best to describe inter- state migration. The findings of the study tend to accept the Neo classical theory of migration. The fact is that 83% of them arrived in the pursuit of better earnings, 7% have a desire to find a permanent job and 4% seek a better life. All these factors prove the neo classical economic theory of migration in the in-migration to Kerala which. Indicate that the socio Economic condition in their home state is much low when compared to Kerala.

### **7.14. Opinion of various categories of Malayalees.**

Contractors are of the opinion that state Govt should implement programmes for the welfare of migrant workers. This is because trade unions do not support them. At the same time, contractors are not in favour of promoting trade unions among them. Regarding social integration of migrant workers, contractors are found to be very diplomatic in the sense that, Kerala needs them, but they need not be integrated to the Kerala society beyond a limit.

The migrant workers are not useful for the local bodies, local bodies do not need any tax from migrant workers, and local bodies are not concerned and not thought about introducing a tax for the migrant workers who stay in the local body areas. There is no

need for integrating the migrant workers in the local community. Local body representatives are not concerned about the need of migrant workers to be integrated, and their rights. One member said there should be separate market for migrant workers. This indicates segregation.

. Police is aware that, hard core criminals from North Indian states may use the camps of migrant workers as hide outs. So far police has not come across terrorists working/living with migrant workers. Police officers think that any effort to socially integrate these workers in Kerala will help them as well as the state.

Health workers feel that social integration of migrant workers will bring economic progress through availability of work force. On the other hand, health issues will increase unless prompt action is taken to improve their personal hygiene level. Facilities are to be arranged by health department to do periodic health check up.

Shop keepers think that migrant workers are not burden to Kerala society, on the other hand it is advantages to the society to get them integrated because it strengthens the work force and economic progress of Kerala. Passengers if not all, have a suspicion that migrant workers are not that simple and honest. Some of them misbehave in buses. Personal hygiene is generally poor among migrant workers, so co-passengers try to avoid them.

Neighbours of labour camps do not like migrant workers as their hygienic condition is poor as per our standards and they sometimes throw waste in neighbour's property.

#### **7.15. Comparative analysis of the experiences of out migrants from Kerala and experiences of Migrant workers in Kerala.**

To work in Kerala, the migrant workers need not have any registration or any document unlike the foreign countries. It can be argued that being the citizens of India, every citizen has the right to move to any part of the country and work anywhere in India because this freedom is a fundamental right. But when it comes to the question of the safety and security of the migrant workers themselves at least registration and labor card is to be made compulsory to keep track of the citizen.

It is surprising to note that a migrant worker need not meet any govt. official before starting work in kerala.Registration is not to restrict the freedom but to inform the authorities and local govt. that the person has entered the territory of the state and need protection from the state machinery.

With regard to the attitude of the local people, Malayalees are having positive attitude towards migrant labour far more than the people in gulf countries.From the case studies it is clear that some of them had bitter experiences outside.Hence from the comparative analysis we can conclude that the attitude and behaviour of the Malayalees towards migrant workers is far superior to the attitude and behaviour of the Local people in gulf countries .

#### **7.16. Social Integration of Migrant Workers in Kerala “Problems and prospects”.**

Migrant workers started flowing to Kerala due to the heavy demand for unskilled and semiskilled labour in Kerala which occurred because of the non availability of Malayalees to do these jobs which sustain our economy. Every entrepreneur in Kerala will definitely agree that without them they will not be able to pull on their trade or business. One of the reasons for the arousal of such a situation is the high level of education of Malayalees.

With the heavy burden of higher education, an average malayalee keeps away from the jobs in demand. The tendency is to search for white collar jobs which usually can be found away from home. Well educated and talented malayalees have several opportunities in various fields due to the current socio economic scenario. Individual talents are appreciated because of the presence of the social media, its accessibility and the capacity and knowledge to make use of it.

The problem which needs greater attention is that do these lesser educated semiskilled and unskilled migrant labour who work in Kerala feel comfortable to work here. They are here because wages in Kerala are very high when compared to the wages they get in

their home state. This is the social phenomena of migration explained by the neo classical economic theory, demand for labour and wages are high in Kerala.

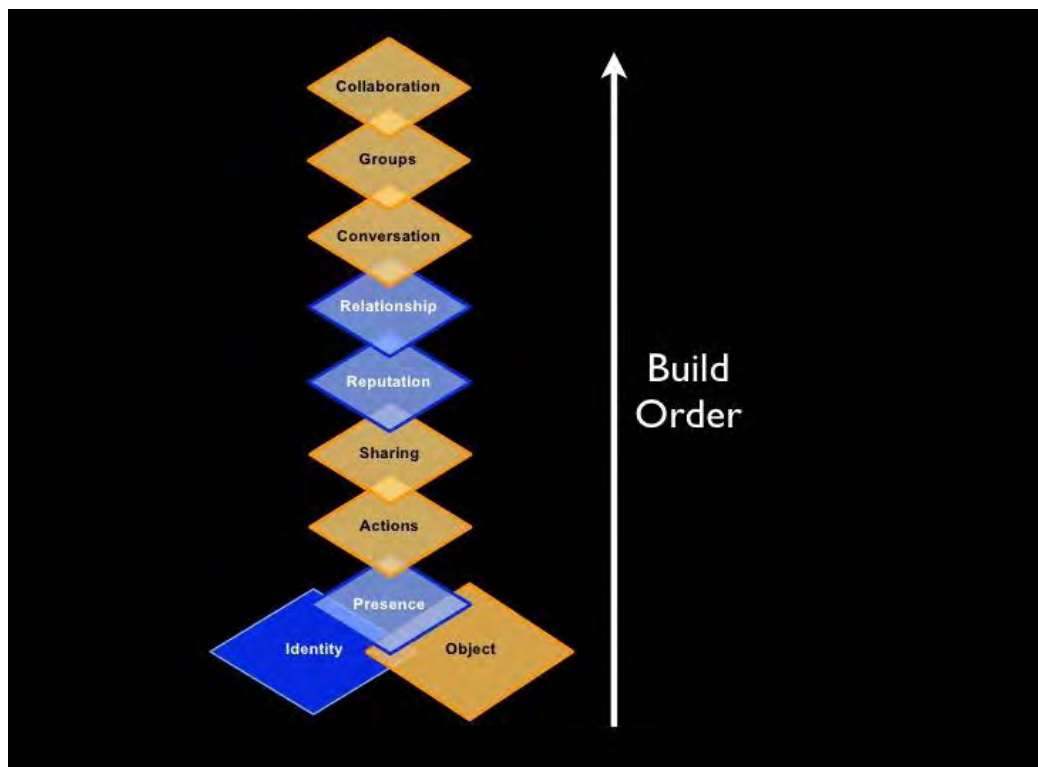
But how far the Malayalees want these migrant workers to be integrated to Kerala culture and society and what are the problems of integration of these workers was the focus of this study.

### 7.16.1. Problems

**Language:** The first and foremost element which determines and helps in social integration is language. Migrant workers have their cultural Identity and they will be naturally self-identified with their culture. But relationships will promote interactions which will lead to social integration.

Fig.1

Setting structure for social comfort



Source: Thomas Vandr Wal, setting structure for social comfort. (2015).

According to Thomas VanderWal, people with a separate social and cultural identity present in a different social atmosphere with specific objectives, causes social discomfort. The host society has to understand the problems and set the structure for social comfort to decrease the social distance between the two groups. Through positive actions and sharing reputation is built on which relationship starts. Social integration cannot take place without relationship. Once relationship is established, conversation, group formation and collaboration follow.

There are not many conscious efforts from the part of Malayalees to relate with migrant labour with the intention of reducing social distance and promoting social integration. **Jeevika**, a migrant outreach service initiated by the Kerala Jesuit Society, takes action on providing labour cards to the migrant labour. They visit the labour camps, interact with them, do certain group activities on Sundays and manage to arrange labour cards to the Migrant workers with the help of the district labor officers. More initiatives are required in this area.

**Food:** Another factor which can lessen the social distance is food. But unfortunately the food habits are different. Migrant workers prefer to have their own food. Separate kitchens are arranged in labour camps to enable them to cook the food they prefer.

**Anonymity:** They come, work here and earn money and remit to the home state. They are not registered, labour cards are not issued, Do not have any health check up or health insurance. There are workers from Bangladesh working here with fake ID card made in the boarder of West Bengal and Bangladesh.

Due to such anonymity, Criminals from other states come under the pretext of migrant workers and use Kerala as a hiding place. A criminal from assam was recently arrested from Kakkody in Calicut district.

Some of the migrant workers bring drugs while coming back home. Medias reported this and the Chief Minister of Kerala had to write to to the Chief Minister of Orissa to take action to prevent such activities.

Some come with contagious diseases. The health and hygiene practices of some of the migrant workers are poor that the locals are reluctant to relate with them.

Due to such anonymity, Criminals from other states come under the pretext of migrant workers and use Kerala as a hiding place. A criminal from Assam was recently arrested from Kakkody in Calicut district.

**Attitude:** Majority of the Malayalees do not have a positive attitude to them. There is need for change in the attitude of Malayalees and the attitude of Migrant workers. As they are Indian citizens, they must be considered as equals. But what happens now is segregation and avoidance. They are being used by the employers to a certain extent.

**Safety:** Safety of the Migrant workers is not ensured. Contractors and employers do not care about their safety due to the lack of awareness of the rules and regulations. They are not educated and neither have they known the rules. Recently there was an accident in

Calicut causing the death of two innocent Migrant labour due to the lack of safety measures while cleaning the drainage entering into it through the manhole.

**Social Distance:** The Migrant workers are not allowed to come closer to the Kerala society due to fear and suspicion. Usually they are not invited for any family functions. What an average Malayalee does is to give a tip when there is any function at home. This happens due to the suspicion about their honesty and intention. Incidents of killing by Migrant workers are reported by media when they occur. This puts the average Malayalee into a fear complex which prompts them to keep them away at a safe distance. . A certain amount of segregation exists due to bias, prejudices and difference in language and culture.

Most of the Migrant workers are self-identified with the state of their origin and do not have the plan to continue permanently in Kerala. Apart from earning money, they have only very limited interests. This also contributes to the lack of initiative taken by them for encouraging relationships, which leads to the development of social capital which is an outcome of participation in the social context. Social capital can be defined by inter relations of social agents (both individuals and groups) based on trust, communication and activities encouraging conversation which can lead to collaboration and social integration.



### **7.16.2. Prospects**

Even though all the above problems exist, migrant workers cannot be ignored or avoided because without them our economy will be handicapped. Our youth migrated to foreign countries and remit money to their families, enabling them to pay better wages than other states. This has resulted in the growth of our economy, especially in construction and small scale industries. This has brought a boom in Hotel Industry also. Number of families eating outside increases every year

Some consider migrant workers as nuisance. But, for the employer, labour contractors, shopkeepers and large scale agricultural operators, the migrant workers in Kerala is a blessing. They are very much needed for carrying out various activities which cannot be replaced by local people. They fill the gap of demanded labour in the absence of local workmen. These migrant workers sustain the economic activities and economic growth of Kerala. The economy benefits through indirect taxation when they purchase from Kerala.

A good number of migrant workers value d their increased self confidence as an important consequence of their migration. Migrants from stigmatized castes and religious communities, feel freed from social and psychological constraints on freely choosing their lively hoods and employers. They have more access to leisure activities.

Kerala becomes a hub of Higher education and children in Kerala are benefitted as they need not discontinue Higher education due to work pressure.

Kerala is in a way enriched by cultural Diversity. This diversity can be made use of by the tourism ministry for promotion of tourism industry. What is required is innovative ideas, which also can be contributed by the migrant workers.Indirectly it contributes to the productivity and efficiency of local workers. When the migrant workers are preferred due to their increased efficiency and productivity, the local workers will be forced to increase their efficiency and productivity for their sustenance.

## **7.17. Recommendations**

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### **7.17.1 Govt. of India and Govt. of Kerala together.**

1. Discussions may be stimulated between state governments, (employers and trade unions), civil society and migrant communities so that the contributions of migrant workers are recognized, their rights are protected, to ensure positive social and economic changes in the local community.
2. National labour and migration legislation may be introduced which enshrines international standards for the legal protection of migrant workers (particularly women), to ensure decent working conditions for migrants and local workers alike.
3. Appropriate labour laws regulations and inspections may be promoted to Ensure fundamental rights at work, including freedom of association for the migrant workers.
4. Rationing system in every state may be digitalized and prompt delivery of Ration Cards everywhere in India may be ensured, enabling the migrant workers to make use of the civil supplies system.
5. National level sports competitions may be organized every year for organized and unorganized sector workers for promoting national integration which will have a positive impact on integration of migrant workers.

### **7.17.2. Government of Kerala**

1. Registration of every migrant workers and issue Labor Card to every migrant worker on arrival with appropriate ID proof, may be ensured, making it mandatory on the Employer or Labour contractor. Digitalize the system and arrange on the spot registration on arrival in every railway station to ensure social protection to the migrant workers.
2. Where there is no railway station in the District Head Quarters, special counter may be opened for registration to ensure social protection.
3. Issues of occupational Health and safety may be addressed by promoting training programmes for migrant workers as well as Employers and contractors.

4. Cultural activities for migrant workers, local workers and local people, may be organized to bring them together and enable everyone to understand the different cultures.
5. A safety and welfare officer may be appointed in every Taluk, exclusively for ensuring the safety and welfare of the migrant workers, reporting to the District Labour Officer, with responsibility of issuing Labour Cards and inspecting the work places and ID proof of the migrant workers.
6. Health insurance and safety measures may be ensured to each and every migrant workers.
7. Programmes in the local and national TV Channels may be promoted to recognize the valuable services of the migrant workers.
8. Awareness programmes in the local TV channels may be promoted to make the local community ready to integrate the migrant workers as, they are absolutely necessary for our economy for its survival and growth.
9. NGO's may be encouraged by giving appropriate support, to help the government to carry out various welfare facilities for the migrant workers.
10. Government may insist that the Labor contractors and Employers to ensure the Labour Card and health insurance as a pre- requisite for employing them, in order to ensure, social protection to all the migrant workers in Kerala.

#### **7.17.3. Local Self Governments**

1. Appropriate Local Self Government may include the migrant workers also in their annual sports and cultural activities to ensure social integration.
2. Appropriate Local Self Government may ensure safe drinking water, pollution free atmosphere and facilities for recreation for the migrant workers.

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## Appendix I

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## **Appendix II**

### **Tools of Data Collection.**

1. Interview guide for Labour contractors
2. Interview guide for Health workers
3. Interview guide Police officials
4. Interview guide for Members of local Bodies
5. Interview guide for Neighbours
6. Interview guide for co passengers
7. Interview guide for shop keepers
8. Case study Guide
9. Scale for measuring the attitude of Malayalees towards Migrant workers
10. Interview schedule for Migrant workers
11. Scale for measuring the attitude of Migrant Workers towards Malayalees

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## **A.II.1. SOCIAL INTEGRATION OF MIGRANT WORKERS IN KERALA**

### **Interview guide for Contractors.**

.....

#### **1. Personal Data:**

.....

**Name:**

1. Sex: M/F

2. Age:

3. Educational

Qualification:

4. Address:

5. No. of Migrant workers employed:

#### **2. Dynamics of employing Migrant worker**

1. How do you get the migrant workers and supply them to local employers.

2. Efficiency of workers in comparison with Kerala workers:

More efficient/less efficient:

3. From which state do you get such workers?

4. Once you select a group of workers how long you retain them with you?

5. how do you relate with them: Need based only/Empathetic

6. What are the facilities provided to them such as; accommodation, health facilities, and other services?

7. Do you register them with any Govt. agency to ensure their safety and health needs?yes/no

8. If no, are you ready to register them with the labour department of Govt. of Kerala? Yes/No

9. What are your efforts to keep them in Kerala, as Kerala is short of local workers?

10. From your experience, are they happy to be here, if so, what are the reasons?

11. , Health facilities provided:

12. How do they contact own families and friends in their home states,

13. Should they continue in our state or should they return to their state?

14. If they should return, how long they should work here?

15. Why do you think they should return?

If the migrant workers continue to stay in Kerala and become part of the Kerala society, what are the advantages and disadvantages?

**Advantages**

**Disadvantages**

16. If they should continue in our state what are the facilities and opportunities to be provided to them?

17. Who should provide these facilities to them?

18. Do you think that the state govt. has to take certain steps for the welfare of the migrant workers? Yes/No.

19. Do you think that they should form a trade union to get their rights and the labour laws to be implemented for them?

Name of the investigator:

Locality:

Date:

**A.II.2 SOCIAL INTEGRATION OF MIGRANT WORKERS IN KERALA**

**Interview Guide for Health Workers.**

.....  
**1. Personal Data:**  
.....

**Name:**

1. Sex: M/F

2. Age:

3. Designation:

4 No. of years in Service: 5: Place of posting:

6. Educational

Qualification:  
.....

**Opinion Survey**  
.....

- /Health problems of migrant workers :
  - Treatment facilities available:
  - Burden on the facilities due to migrant workers: Medicine/Human resource/any other?
  - Measures to improve the health of migrant workers:
  - Health check up:
  - Immunization/if not taken facilities to provide them:
- Difficulties in dealing with migrant workers:
- Communication with the Migrant W Workers ,Difficulties if any:
  - **What are the advantages and disadvantages of Social Integration of**

**Migrant Workers:**

**Advantages**

**Disadvantages**

**Name of the investigator:**

**Locality:**

**Date:**

### **A.II.3. SOCIAL INTEGRATION OF MIGRANT WORKERS IN KERALA**

#### **Interview guide for Police officials.**

#### **2. Personal Data:**

Name:

1. Sex: M/F

2. Age:

3. Religion:

4. Designation:

5. No. of years in Service:

6: Place of posting:

Educational Qualification:

- Involvement of Migrant workers in crimes:
- Preventive measures:
- nature of crimes/measures:
- possibility of inspection:
- Infiltration terrorists in the pretext of migrant workers:
- Participation of local people in identification and reporting crimes of migrant workers:
- Involvement of other Govt. officials:
- Preventive measures to be taken:
- Opinion about integrating them in Kerala Society:
- What will be the problems of integration:

#### **Social Integration:**

#### **Advantages**

#### **Disadvantages**

**Name of the investigator:**

**Locality:**

**Date:**

**A.II.4. SOCIAL INTEGRATION OF MIGRANT WORKERS IN KERALA**

**Interview guide for Members of Local Bodies.**

.....

**Personal Data:**

Name:

1. Sex: M/F
2. Age:
3. Designation:
4. Name of the local body:
5. Experience of public Service years:
6. Educational Qualification:

**Opinion survey**

7. Migrant workers and their influence on job market:
8. Local economy:
9. Are you in favour of introducing a tax on migrant workers for making use of the facilities of the local bodies? yes/no
10. What are the existing facilities for integrating them:
11. If no, how can we integrate them? Do they need to be integrated:
12. Are they a burden on local authority services:
13. If so, how can we prevent it
14. What are the difficulties to integrate them:
15. Role of local bodies in integrating them:

**Advantages and disadvantages of Social Integration of migrant workers**

Advantages

Disadvantages

Name of the investigator:

Locality:

Date:

## A.II.5. SOCIAL INTEGRATION OF MIGRANT WORKERS IN KERALA

### Interview guide for Neighbours.

.....

#### **Personal Data:**

Name:

1. Sex: M/F

2. Age:

3. Occupation

4. Educational Qualification:

#### **Opinion survey**

5. Are you happy with the presence of Migrant workers? Yes/no.

6. If no why?

7. Do you invite them to any functions at home? yes /no

8. If no why?

9. Can you communicate easily with them? Yes/no

10. If no why?

11. Do you think that they are a burden to our society? Yes /no

12. Do you consider them as honest and simple individuals? Yes/no

13. If no why?

14. Don't you think that these workers have to be included in our society?

15. How will you rate their health and hygiene? Very good/good/poor/very poor.

16. Do you think that they have to continue in Kerala? Yes/no

17. If no why?

#### **Advantages and disadvantages of Social Integration of migrant workers:**

##### **Advantages**

##### **Disadvantages**

(Any other relevant information shared, and observations of the investigator)

**Name of the investigator:**

Locality.

**Date:**

## **A.II.6. SOCIAL INTEGRATION OF MIGRANT WORKERS IN KERALA**

### **Interview Guide for co -passengers.**

#### **Personal Data:**

1. Name:
2. Sex: M/F
3. Age:
4. Occupation
5. Educational Qualification:

#### **Opinion survey**

6. Are you happy with the presence of Migrant workers? Yes/no.
7. If no why?
8. Do you think that they are a nuisance to the others? Yes /no
9. If yes why?
10. Can you communicate easily with them? Yes/no
11. If no why?
12. Do you consider them as honest and simple individuals? Yes/no
13. If no why?
14. How will you rate their health and hygiene? Very good/good/poor/very poor.
15. Do you think that they have to continue in Kerala? Yes/no
16. If no why?
17. (Any other relevant information shared, and observations of the investigator)

#### **Advantages and disadvantages of Social Integration of migrant workers:**

##### **Advantages**

##### **Disadvantages**

**Name of the investigator:**

**Locality:**

**Date:**



**A.II.7. SOCIAL INTEGRATION OF MIGRANT WORKERS IN KERALA**

**Interview Guide for Shop Keepers.**

.....

**Personal Data:**

Name:

- 1. Sex: M/F
- 2. Age:
- 3. No. of years, running the shop
- 4. Educational Qualification:

**Opinion survey**

- 5. Do you think that the volume of sale in your shop has increased due to the arrival of Migrant workers? Yes/no.
- 6. Did you start bringing any new commodities in your shop just for the migrant workers? Yes/no
- If yes what are the new items? 1 .....2.....3.....
- 7. Are you happy with these new customers? yes /no
- 8. If no why?
- 9. Do you communicate easily with them? Yes/no
- 10. If no why?
- 11. Do you think that they are a burden to our society? Yes /no
- 12. If yes why?

Advantages and disadvantages of Social Integration of migrant workers:

Advantages

Disadvantages

Any other relevant information shared and observations of the investigator:

Name of the investigator:

Locality:Date:

## A.II.8. SOCIAL INTEGRATION OF MIGRANT WORKERS IN KERALA

### Guide for case study.

---

#### Personal Data

**Name:**

1. Sex: M/F
2. Age:
3. Country where the person served
4. Nature of work.
5. No of years worked
6. Educational Qualification:

#### Experience Sharing

1. Formalities to work in the country
2. Registration with govt. agency if any
3. Attitude of the officials
4. Attitude of the following to the migrant:
  - a. General Public, Men and women (b). Officials (c). Police (d). Doctors and health workers
  - (e).Coworkers (f). Co passengers (g) Shop Keepers (h) people in the market-- if any
  - (g)Neighbors
5. Whether considered equal
6. Whether invited for family functions
7. Whether allowed to participate in their festivals
8. Whether allowed to marry from their society
9. Whether welcome to settle there
10. Whether payment attractive and on time
11. Nature of accommodation provided
12. Any other experiences they want to share

Name of the investigator:

Locality:

Date:

**SCALE FOR MEASURING ATTITUDE OF MALAYALEES TO MIGRANT WORKER**

**1. I am happy that the migrant workers work sincerely anywhere in Kerala.**

(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree

**2. Wherever they work in Kerala, they are respected as a human being.**

(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree

**3. I am only happy to help the Hindi speaking Migrant workers.**

(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree

**4. Migrant workers are a nuisance in shops or supermarkets.**

(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree

**5. If they ask for any help, generally I escape somehow.**

(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree

**6. I consider migrant workers as harmless humble people.**

(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree

**7. I like them working in Kerala for a long time.**

(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree

**8. I dislike these workers settling in Kerala.**

(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree

**9. Migrant workers are harmless, gentle and nice to deal with**

(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree

**10. It is dangerous to keep the migrant workers in Kerala for a long period.**

(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree

**11. These Hindi speaking workers are dirty and unhealthy.**

(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree

**12. Migrant workers come here for money as the wages they get here**

**Is more than they get at home state. I pity the Poor guys.**

(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree

**13. I had several Bad experiences with migrant workers in Kerala**

(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree

**14. Officials in Kerala observe them with suspicion**

(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree

**15. Doctors in hospitals Neglects them when they approach them for treatment.**

(a) Strongly Agree (b) Agree (b) can't say (c) Disagree (d) Strongly Disagree

**16. I do not want them to continue here**

(a) Strongly Agree (b) Agree (b) can't say (c) Disagree (d) Strongly Disagree

**17. I appreciate the work they do here**

(a) Strongly Agree (b) Agree (b) can't say (c) Disagree (d) Strongly Disagree

**18. They must be paid promptly for the work they do.**

(a) Strongly Agree (b) Agree (b) can't say (c) Disagree (d) Strongly Disagree

**19. I don't want them to work in Kerala, but I prefer them because they are less expensive.**

(a) Strongly Agree (b) Agree (b) can't say (c) Disagree (d) Strongly Disagree

**20. I am of the opinion that women folk in Kerala has to be more cautious due to the presence of Migrant workers.**

(a) Strongly Agree (b) Agree (b) can't say (c) Disagree (d) Strongly Disagree

## SOCIAL INTEGRATION OF MIGRANT WORKERS IN KERALA

Interview schedule for migrant workers.

### प्रवासी श्रमिकों के एकीकरण केरल में

प्रवासी श्रमिकों के लिए साक्षात्कार अनुसूची

#### Personal Data:

##### व्यक्तिगत डेटा

Name:

नाम

1. Sex: M/F

लिंग-पुरुष / महिला

2. Age:

आयु

3. Religion:

धर्म

4. Year of arrival in Kerala:

केरल में आने के वर्ष

5. Educational Qualification:

शैक्षिक योग्यता

6. Daily wages / Monthly salary ; Rs.

दैनिक मज़दूरी/मासिक वेतन

7. Address: Present residence.

पता-वर्तमान निवास

8. Marital Status. Married/unmarried/divorced

वैवाहिक स्थिति-विवाहित, अविवाहित, तलाक़ शुदा

9. Living status in Kerala: Living alone, Living with family

केरल में कैसे रहते हैं - अकेले, परिवार के साथ

10. Mother tongue:

मातृ भाषा

11. Mother tongue of spouse:

पति या पत्नी के मातृ भाषा

12. Name of native state:

देशी राज्य के नाम

**Feelings and attitude of Migrant worker**

**भावनाओं और प्रवासी मज़दूर का रवेया**

13. Reason for coming to Kerala?

केरल में आने का कारण?

14. How did you come to Kerala?

केरल में कैसे आगया?

15. How did you find a job?

केरल में नौकरी कैसे मिली?

16. Expectations while coming:

क्या उम्मीदों लेकर केरल में आया

17. Could you meet your expectations? Yes /No

क्या आप अपने उम्मीदों को पूरा किया है? हाँ / नहीं

18. If yes How?

यदि हाँ तो कैसे?

19. If No why?

यदि नहीं तो क्यों?

20. Do you find the job here similar to what you were doing in your home town?

yes/no.

क्या आपका यहाँ का काम अपने शहर का काम से समान है? हाँ/नहीं

21. If no how is it different?

यदि नहीं तो कैसे अत्या है?

22 Working hours: Starting time: \_\_\_\_\_ Ending time \_\_\_\_\_  
\_\_\_\_\_

काम करने के घंटे - प्रारम्भ का समय \_\_\_\_\_ समाप्त का समय \_\_\_\_\_

23 Overtime Salary rate...

अधिक समय का वेतन

24 Difficulties faced, if any:

किस प्रकार की कठिनाइयों का सामना करना पड़ा ?

25 Feeling about local people: friendly/harsh/unfriendly

यहाँ के लोगों के बारे में क्या सोच है- मित्र, अमित्र, कठोर

26 How do you communicate with the local people? Hindi/Malayalam/English/

Mix of Hindi and Malayalam/ Any other. Specify.....

यहाँ के लोगों के साथ कैसे संवाद करते हैं ?

हिन्दी/मलयालम/अंग्रेज़ी

हिन्दी और मलयालम का मिश्रण / कुछ दूसरा \_\_\_\_\_

27 How do you find the food in Kerala?

आपको केरल का घाना कैसा लगता है ?

28 Do you prepare your food? Yes/no

आप हद अपने घाना तैयार करते हैं - हाँ/नहीं

29 If no, do the employers provide food? Yes/No,

यदि नहीं तो क्या आपके नियोक्ता आपको घाना देते हैं ? हाँ/नहीं

30 If no from where do you eat?

नहीं तो आप कहाँ से धाना धाते हैं।

31 Are you happy with the residential facility? yes/no

क्या आप आपके आवासीय सुविधा के साथ खुश हैं ?

32 If no reasons:

यदि नहीं तो कारण

33 Facilities available in the residence: Safe drinking water/toilet/television/news pa  
per/Dormitory/ place for waste disposal/ independent room/What are your require

ments to live happily in the work place?

निवास स्थान में उपलब्ध सुविधाएं - सुरक्षित पीने का पानी, शौचालय, टेलिविषन समाचार कागज़, छात्रावास, अवशिष्ट निपटान, स्वतंत्र कक्ष के लिए जगह

34. What are your requirements to live happily in the work place?

खुशी से काम जगह में रहने के लिए अपनी आवश्यकताओं क्या है?

35. What are the other requirements to live happily with local people outside the work place?

काम जगह के बाहर स्थानीय लोगों के साथ खुशी से जीने के लिए अन्य आवश्यकताएँ क्या है?

36. How do you spend your leisure time? Sightseeing/visiting friends/shopping/Movies/Internet/Mobile/Any other...Specify...

आपका खाली समय कैसे बिताते हैं - खूमना, दोस्तों के साथ, शॉपिंग, सिनेमा पर जाकर इंटरनेट, मोबाइल - या और कुछ - निर्दिष्ट करें

37. Are malayalees willing to relate with you? Yes/ no

केरल के लोग आप के साथ संबंधित करने के लिए तैयार है- हाँ/नहीं

38. Your experiences from the Kerala people? Good/bad/worst. Narrate:

केरल के लोगों से अपने अनुभव-अच्छा दें, बुरा सबसे खराब है, वयान करो

39. Do neighboring Kerala families invite you to any local/family functions? yes/no

पड़ोसी केरल परिवारों आपको किसी भी स्थानीय/परिवार कार्यों के लिए आमंत्रित करते है - हाँ/नहीं

40. If yes what type of functions?

यदि हाँ तो किस प्रकार के कार्यों के लिए?

41. Do you participate in any religious/cultural functions/ festivals of locals?

क्या आप किसी भी धार्मिक/सांस्कृतिक / स्थानीय लोगों का त्योहार में भाग लेते हैं?

42. Do you have friends from locals? yes/no

क्या तुम्हे स्थानीय लोगों से दोस्त है, हाँ / नहीं

43. If no, why?

यदि नहीं तो क्यों?

44. Where, do you go when you fall sick?

जब आप बीमार होते है तो कहाँ जाते हो?

45. How do you find the reactions of the health professionals? Good/Bad

आप स्वास्थ्य पेशेवरों की प्रतिक्रियाओं कैसे पाते है - अच्छा / बुरा



46. Do you prefer to settle in Kerala? Yes/no  
क्या आप केरल में बसना पसंद करते हैं? हाँ / नहीं
47. If yes Why?  
यदि हाँ क्यों?
48. If no Why?  
यदि नहीं तो क्यों?
49. Why do you prefer to work in Kerala?  
आप केरल में काम करना क्यों पसंद करते हैं?
50. Do you get the feeling that you are more than a “worker” to the employer?  
क्या आपको लगता है कि आप नियोक्ता के लिए एक ‘कार्यकर्ता’ उप्पर हैं?
51. Do you experience any efforts from Kerala people to include you in this place?  
क्या आपको लगता है कि केरल के लोग आपको यहाँ शामिल करने के लिए किसी प्रयास का अनुभव लेते हैं?
52. Do you have a permanent job contractor and he gives work for you? yes/no  
क्या आपको एक स्थायी नौकरी ठेकेदार है और वो आपको काम देते हैं- हाँ/नहीं।

**Level of satisfaction.**

**संतुष्टि का स्तर**

53. Are you happy with the present Contractor? yes/no  
क्या आप आपकी मौजूद ठेकेदार के साथ हैं? हाँ / नहीं
54. Do you have any health insurance coverage? Yes/no  
क्या आपको किसी भी स्वास्थ्य बीमा कवरेज है? हाँ / नहीं
55. What actions the job contractors take if you meet with an accident:  
अगर आपको कुछ दुर्घटना हुई तो आपका काम ठेकेदार क्या-क्या करते हैं?
56. How does the job contractor help you when you fall sick?  
जब आप बीमार होते हैं तो कार्य ठेकेदार आपकी मदद कैसे करता है?
57. What are the reactions of the contractor when you fall sick?Very much concerned/  
Concerned/Not concerned  
ठेकेदार की प्रतिक्रियाओं जब आप बीमार पड़ते हैं। बहुत ज्यादा चिंतित / चिंतित / चिंतित नहीं।

58. Nature of your job contractor in general: Friendly/strict/ unfriendly/hostile?

आपके कार्य ठेकेदार कि प्रकृति-मित्रतापूर्ण, सरल, अमित्र, शत्रुतापूर्ण

59. Do they treat you with respect? Yes/no

क्या आपकी कार्य ठेकेदार आपको सम्मान देते है - हाँ / नहीं

60. Is there any local person who you can trust and depend on when you are in difficulty such as sickness, want of money, to bring your family and find a proper accommodation for your family and so on? yes/no

क्या कोई स्थानीय व्यक्ति है जिससे तुम अपने बुरा वक्त में, बीमारी में, पैसा के लिए, अपने परिवार के लिए, एक उचित आवास ढूँढने के लिए भरोसा कर सख्ता हैं। हाँ / नहीं

61. Do you have to contact any Govt. official for working in Kerala? Yes/no

आपको केरल में काम करने के लिए किसी सरकारी अधिकारी से संपर्क करना ज़रूरी है? हाँ/ नहीं

62. Do you have a labour card issued by the govt. of Kerala? Yes/no.

क्या आपको केरल की सरकार द्वारा जारी किए श्रम कार्ड है? हाँ / नहीं

63. If yes how did you get that card?

यदि हाँ तो आपको श्रम कार्ड मिला?

64. Do you have a bank account in Kerala? Yes/no

क्या आपको केरल में एक बैंक खाता है? हाँ / नहीं

65. What is the support and facilities you would like to have from govt., while working in Kerala?

जब आप केरल में काम करते है तो आपको केरल की सरकार से क्या समर्थन और सुविधाओं चाहिए?

66. How do the local people address you?

स्थानीय लोग आप को कैसे संबोधित करता है?

67. How are you addressed in the work place?

काम जगह में आपको संबोधित करता है?

68. How do you like to be addressed?"

आपको किस तरह संबोधित किया जाना पसंद करते है?

69. Do you get full payment in case you go home on short leave? yes/no

जब आप छोटी छुट्टी पर घर जाते है तो क्या आपको पूरा भुगतान मिलता है? हाँ / नहीं

70. Have you experienced any kind of abuse from anyone in Kerala? Yes/no

क्या आपको यहाँ किसी प्रकार कि गलियाँ सुनना पड़ा? हाँ / नहीं

- 71 If yes, narrate;  
हाँ तो बयान करो
- 72 Do you want to continue in Kerala permanently, Yes/no  
क्या आप हमेशा के लिए केरल में रहना चाहते हो? हाँ/ नहीं
- 73 If yes, what are your reasons?  
हाँ तो कारण
- 74 If no, what are the reasons?  
यदि नहीं तो कारण
- 75 Present Employer and Contact Number:  
वर्तमान नियोक्ता, संपर्क संख्या
- Name of the investigator:  
अन्वेषक का नाम :
- Locality :  
इलाके :
- Date :  
तारिख :

**ATTITUDE OF MIGRANT LABOUR TO MALAYALEES.**

**केरल के लोगों से प्रवासी मज़दूरों के रवैया**

1. I get whatever is required for my food anywhere in Kerala.  
(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
भोजन के लिए जो भी ज़रूरत है वो केरल में कहीं भी मिल सकता है  
a) हड़तापूर्वक सहमत b) सहमत c) नहीं कह सकता d) असहमत e) हड़ता से असहमत
2. I don't want to work in Kerala, but the higher pay I get keeps me here.  
(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
मैं केरल में काम करना नहीं चाहता। लेकिन अच्छा वेतन मुझे यहाँ रोकता है।  
a) हड़तापूर्वक सहमत b) सहमत c) नहीं कह सकता d) असहमत e) हड़ता से असहमत
3. Wherever I work in Kerala I am respected as a human being.  
(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
केरल में कहीं भी काम करो, मुझे एक इंसान की तरह सम्मान करता है  
a) हड़तापूर्वक सहमत b) सहमत c) नहीं कह सकता d) असहमत e) हड़ता से असहमत
4. Whenever I find difficulty in communicating with people Hindi knowing Malayalees help me out.  
(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
जब भी मुझे लोगों के साथ बात करने में कठिनाई हो हिन्दी जानते हुए मलयाली मेरी मदद करता है।  
a) हड़तापूर्वक सहमत b) सहमत c) नहीं कह सकता d) असहमत e) हड़ता से असहमत
5. When I go to a shop or supermarket for buying things, I get due consideration and assistance.  
(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
जब भी मैं कोई दुकान जाता हूँ तो मुझे विचार और सहायता मिलता है।  
a) हड़तापूर्वक सहमत b) सहमत c) नहीं कह सकता d) असहमत e) हड़ता से असहमत
6. I had several Bad experiences in Kerala  
(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
केरल में मुझे कई बुरे अनुभवों हैं।  
a) हड़तापूर्वक सहमत b) सहमत c) नहीं कह सकता d) असहमत e) हड़ता से असहमत

7. If I ask for any help, generally local people help me out.  
(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
अगर मैं किसी भी मदद के लिए पूछूँ, तो स्थानीय लोग मेरी मदद करता है।  
a) हड़तापूर्वक सहमत b) सहमत c) नहीं कह सकता d) असहमत e) हड़ता से असहमत
8. Malayalees do not appreciate the work I do here  
(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
केरल के लोग मेरा काम की सराहना नहीं करता।  
a) हड़तापूर्वक सहमत b) सहमत c) नहीं कह सकता d) असहमत e) हड़ता से असहमत
9. Malayalees are generally friendly with me.  
(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
केरल के लोग आम तौर पर मेरे साथ मैत्रीपूर्ण रहे हैं।  
a) हड़तापूर्वक सहमत b) सहमत c) नहीं कह सकता d) असहमत e) हड़ता से असहमत
10. I like to live in Kerala for a long time.  
(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
मैं एक लंबे समय तक केरल में रहना पसंद करता हूँ।  
a) हड़तापूर्वक सहमत b) सहमत c) नहीं कह सकता d) असहमत e) हड़ता से असहमत
11. But for my family in the home land, I would have decided to settle in Kerala.  
(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
घर भूमि में अपने परिवार के लिए, मैं केरल में बसने का फैसला किया है।  
a) हड़तापूर्वक सहमत b) सहमत c) नहीं कह सकता d) असहमत e) हड़ता से असहमत
12. Doctors in hospitals neglects me when I approach them for treatment.  
(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
जब आस्पताल में इलाज के लिए जाते हैं तो डॉक्टरों मेरे उपेक्षा करता है।
13. People in Kerala are gentle and nice to deal with  
(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
केरल के लोगों से निपटना आसान है  
a) हड़तापूर्वक सहमत b) सहमत c) नहीं कह सकता d) असहमत e) हड़ता से असहमत
14. I prefer Kerala from other states in India because Malayalee culture is more accommodative  
(a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
मैं भारत में अन्य राज्यों से केरल पसंद करते हैं। क्योंकि यहाँ कि लोगों कि संस्कृति अधिक उदार है।  
a) हड़तापूर्वक सहमत b) सहमत c) नहीं कह सकता d) असहमत e) हड़ता से असहमत

15. People in Kerala look down upon me.  
 (a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
 केरल के लोग मुझे नीचे दिखाते हैं  
 a) हड़तापूर्वक सहमत b) सहमत c) नहीं कह सकता d) असहमत e) हड़ता से असहमत
16. Officials in Kerala observe me with suspicion (a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
 केरल में अधिकारियों मुझे संदेह की नज़र से देखते हैं  
 a) हड़तापूर्वक सहमत b) सहमत c) नहीं कह सकता d) असहमत e) हड़ता से असहमत
17. People in Kerala do not want me to continue here  
 (a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
 केरल के लोग मुझे यहाँ जारी रखने के लिए नहीं चाहते हैं।  
 a) हड़तापूर्वक सहमत b) सहमत c) नहीं कह सकता d) असहमत e) हड़ता से असहमत
18. I get prompt payment for the work I do.  
 (a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
 मेरे काम के लिए मुझे तुरंत वेतन मिलता है  
 a) हड़तापूर्वक सहमत b) सहमत c) नहीं कह सकता d) असहमत e) हड़ता से असहमत
19. I am of the opinion that women in Kerala are well behaved  
 (a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
 मेरे राय यह है कि केरल में महिलाओं से अच्छी तरह की व्यवहार करती हैं।  
 a) हड़तापूर्वक सहमत b) सहमत c) नहीं कह सकता d) असहमत e) हड़ता से असहमत
20. Those who give me employment consider me only as an instrument for work  
 (a) Strongly Agree (b) Agree (c) can't say (d) Disagree (e) Strongly Disagree  
 जो लोग मुझे काम देते हैं मुझे एक काम करने वाला साधन समझता है।  
 a) हड़तापूर्वक सहमत b) सहमत c) नहीं कह सकता d) असहमत e) हड़ता से असहमत