

MIGRATION AND IMPACT OF LIVELIHOOD: EVIDENCE FROM THE TRIBAL SOCIETY IN NORTH EAST INDIA

¹ Miss. Phiralin Amy Marsing, ² Miss. Duhaphi Annie Marsing, ³ Mr. Florian George Marsing

¹ Ph.D Research Scholar, Department of Sociology. University of Science & Technology Meghalaya. Techno City Kling Road 9th Mile Baridua. Ri Bhoi District, Meghalaya, India. 793101.

² M.Ed. Education Department. Regional Institute of Education Sachivalaya Marg, Bhubaneswar- 751022.

³ Ph.D Research Scholar, Department of Political Science. University of Science & Technology Meghalaya. Techno City 9th Mile Baridua, Ri Bhoi District, Meghalaya, India. 793101.

Email ID: ¹ Phiralynamy@gmail.com ² Duhaphimarsing.annie@gmail.com ³ Fgmarsing@gmail.com

Abstract: Richard E. Bilsborrow (1984: 34) defines the term, "migration", is reserved for those changes of residence to involve the complete change and readjustment of the community affiliation of the individual." Migration is a movement which involves a person or group of persons to move from one place to another, thus changing one's place of living especially for a limited period of time. India has the largest concentration of tribal population in Asia. It is the second in the world in terms of tribal population (Upreti, 2007). The first and foremost characteristic of the tribal economy is its close bond between economic life and the natural environment or habitat, which is, in general, the forest (Mehta, 1994). In Indian context, agriculture and allied activities support livelihood of nearly 70 per cent of rural population. It is well recognized fact that livelihoods are never static. It is dynamic and diverse and therefore keeps changing over time by various influences and the choices people make (Scoons, 2009) depending upon various factors including assets/capitals. It is essential to understand the overall situation in respect to livelihood framework. This can be done by adopting a more micro- level analysis on the framework. This paper is an attempt to look upon the flow of tribal migration and the livelihood of this different group of migrant's community habitations of Jirang C. D. Blocks in Ri-Bhoi District of Meghalaya.

Key Words: Livelihood, Tribal-Migrants, Place of destination, Development, Assimilation, Acculturation, Ri-Bhoi District, Meghalaya.

1. INTRODUCTION:

Tribe is a word of Roman origin, which was derived from the Latin word 'tribus' to mean the poor. In the Roman society, it stood for the masses. Its popularity in the English usage had to wait till the sixteenth century whereby it became common to denote a tribe as a community of persons claiming descent from a common ancestor. In the nineteenth century, the tribe was pitched against the civilization which was duly reflected in Sir Henry Maine's Ancient Law (1861); the latter identified tribalism with a pre-civilized stage of human society (Marshall, 1994, p.674) Andre Beteille (1960) sounds a death knell to the existence of tribe in India. A. R. Desai (1960) discovers that the tribal cultural mode of subsistence in the background of wider context of modern capitalism in India is everywhere in the melting pot. The homogeneity and prototype of tribe is at the end of the road. The stratification into ranks, sections and classes within the tribe are observable everywhere without fail. In short, what is commonly accepted by now is that there is hardly any tribe in reality in the country (Beteille 1977; Desai, 1977; Dube, 1977; Majumdar, 1937). What exists today as socio- economic category is the "tribes-in-transition". In the northeastern academies dominated by the anthropologists, the concept of tribe and tribal economy survived quite long, however (refer to the works B K Roy Burman, 1970, 1975). Migration is a form of spatial mobility of population between one geographical unit and another involving a permanent change of residence (UN, 1958).

2. REVIEW OF LITERATURE:

(Gosling, 1979). Movement Within the Rural Areas while spontaneous voluntary migration within rural areas due to changing economic opportunities in a known phenomenon, rural to rural migration due to both developmental activities and non-developmental reasons has become more frequent and is on the increase in many developing countries. Movement for non- developmental reasons occurs because of wars, racial and religious conflicts (political reasons), flood, drought and other natural calamities. In all such movements the main objective is to provide temporary resettlement which comprises of shelter, food and other possible basic amenities. In other words, in all such situations, a temporary security is provided. Hence people affected and resettled due to non-developmental reasons are called 'security oustees'.

(Zachariah, K.C.1963), the author makes an attempt to explain how the internal migration did take place in India and the factors determining the migration from historical perspective. The paper discusses the issue of agricultural backwardness and regional imbalance and the resulting migration from rural to urban areas. (Zachariah, K.C. 1964), this is an extension of the earlier study taken up by the author. This is a study on migration during historical period and deals with the internal migration in India during the British rule. It mainly focuses on the rural-urban migration.

(Joshi K G 1989), this work deals with migration as a demographic issue and the author has pointed out that due to migration demographic changes have taken place.

(FAO, 1990 cited in Das, 2005).The contribution of women to agricultural production and household food security is substantial. “Women in rural areas grow at least 50 percent of the world’s food stuff. They work in all activities of cultivation including planting, thinning, weeding, applying fertilizers and harvesting. They are actively involved in post harvest activities and livestock and dairy production”

In Assam, female workforce participation rate in crop production was 42 percent, almost as high as the male participation rate of 47 percent (Saikia, 1999). In Maharashtra, the labour contribution of women to crop production was 62 percent, most of which was hired female labour (Birari et al., 1999). The nation has witnessed transformation of the agricultural sector with higher percentage of women participating in the agricultural work force (Meenakshi, 1999a). “Workforce participation increased for women more than for men and more for women in rural areas especially in cultivation than in urban areas” (Hirway and Roy, op cit). For rural women, FWPR declined from 49% to 39% for this period. This is due to loss of women participation in paid work in rural areas. It is in contrary to the claims our government is making of higher women participation to largest employment generation programme, the MGNREGA (Mahatma Gandhi National Rural Employment Guarantee Act) which has served its purpose in rural areas. Main reasons for low women participation are: “increased educational enrolment of women in the age group of 15-24 years; increase in mechanization of agriculture; rising household incomes which cause women to recede voluntarily from paid work resulting in declining FWPR” (Mitra, 2013).

3. INTRODUCTION TO THE STUDY AREA:

The long history of migration has been witnessed across the globe; it is an integral part of the development of Indian society and nation (Rao, 1986). As a result, the change in residence can take place either on permanent or semi-permanent or temporary basis (Premi, 1984). The internal migration is a process that engages a change of residence within national borders of a given country (Dang 2005). The economic factors influence the process of migration and it has impact on the process of development indicators and it plays a pivotal role to eradicate the poverty (Rogaly and Rafique 2004).

The study area is taking place in Jirang CD Block of ri-Bhoi District in Meghalaya. It is located in the border of two states Assam and Meghalaya. Which is 120 km away from the District headquarters ie Nongpoh and 36km from Rani District of Assam. In this area there are around 19 Villages which falls under tribal migrants residing into this different villages namely as Baklapara, Jimirigoan, Longkhong, Haula, Patgoan, Karher, Sukhumijra, Balakhwa, Billpara, Ranibari, Akhoinijra, Niewbalakhwa, Nongspung, Bernongsai Nongkhlaw, Umshru, Sukrubiria, Mairapur, Gunapati and, Rani-Jirang. They are residing in a mixed communities belong to Rabha, Hasong, Boro (Khashari), Garo, Nepali, Das (Assamese), Bhoi (Jirang Sepngi), Manipuri, Missing, Khasi and the Mikir. It is a purely tribal dominated communities migrated from different states of North-East India. Out of this villages Baklapara is the oldest village almost 130yrs with a total population of 1600 and 105 households. Followed by Rani-Jirang and Jimirigoan village. And the village which has a small number of population with a 15 households is Rajabal.

4. LIVELIHOOD OF THE TRIBAL MIGRANTS:

It is established that the diversity and abundance of natural resources, resulting in varied socio-ecological, economic, political and cultural environments determines the livelihood pattern of any society. Natural environment, that surrounds people, provides several goods, services and amenities to them, but using the environmental resources for one purpose always reduces its ability to supply them with other services. Majority of people in rural and tribal areas, particularly in the developing world have remained marginalized, resulting in growing insecurity to the livelihoods. However, it is pertinent to note that, traditionally tribal people have managed their affairs and resources on a sustainable basis (Roy Burman, 1993). It had been observed that this tribal society they fully depends on nature and agriculture sectors. They have been practicing since long time back and also in preserving the natural resources and wildlife animals. They all share the same forest and common property goods.

Considerable literature is now available on migration, which provides some interesting insights into the strategies adopted by individuals, households or communities to upgrade their livelihoods. (Srivastava and Sasikumar (2003) and de Haan (2000).Migration decisions have been viewed variously as a coping mechanism‘ for poor households and as an accumulation strategy‘ for the better-off households. The theoretical literature and empirical evidence relating to migration decisions are grouped into two approaches: (i) individual utility maximisation behaviour (Todaro, 1969; Hariss and Todaro, 1970) and (ii) inter-temporal family contracts (Stark, 1991; Stark and Bloom, 1985; Stark and Lucas,

1988). Factors such as pressure of population, inequalities in distribution of land ownership, institutional mechanisms which discriminate in favour of owners of wealth and technological change biased against labour (Oberai and Bilsborrow, 1984).

5. USE OF LAND:

Land plays a very significant role in determining the livelihood pattern of the indigenous (tribal) communities, both in economic and social terms. Most of the Tribal migrants planted different varieties of product in their own private land like Bettle nut, Bettlenut leaves, Rice, Orange, Pine Apple, Broomsticks, pumpkin etc.... Since agriculture is the backbone of their economy. However, livelihoods of rural communities are becoming sustainable, because their land which they are making used for is gradually able to support the families' food requirements and instances of food security.

Research on the effects of migration on areas of origin is relatively scarce, but it is clear that out-migration usually does not radically transform poor areas (Srivastava, 1998). Rather, it may retard the overall development process and impair the whole social fabric as the able bodied male out-migrate in large numbers in search of their livelihoods.

6. NATURE OF RURAL EMPLOYMENT.

Agriculture is the dominant type of job this tribal people are engaging most of them are agricultural labourer very few work in comes Government Job. Apart from this three type of jobs a new form of occupation is exist like business, animal husbandry. Both male and feamler work together in the family. Ther earn as daily wagers for maleb 200Rs and female with an amount of 150Rs. Women play a very important role they are working hard in contributing and support the family. Post early 1990s period witnessed increased recognition among researchers that rural/tribal communities diversify their livelihood strategies, including on-farm (crop, livestock) and off-farm activities or market and non- market activities, to mitigate risks inherent in unpredictable agro-climatic, socio-political and economic circumstances (Ellis, 1998; 2000, Bryceson, 2002). Only from the agriculture sector this tribal migrants are earning with an amount of 3000-40000 monthly. The product which they are producing they take it to the Border market For supplying and selling the products between Assam and Meghalaya ie Bagan, Maiduki, Patharkhmah, jirang and Rani market.

The issue of rural employment has been extensively researched in the context of the developing world particularly after the well known dual sector' labour transfer model that was conceptualised by W. Arthur Lewis (1954) and later developed by Fei and Ranis (1964).

It is premised that technology-driven agricultural growth leads to several linkages—both production (forward and backward) and consumption—between agriculture and non-agriculture, which in turn results in the expansion of employment in the non-agricultural/non-farm sector. This alters the pattern of demand for goods and services and opens up opportunities for the further growth of employment in the non-farm sector (Chadha, 1994; Unni, 1998). Additionally, agricultural prosperity (in terms of increased crop output per capita of agricultural population) will enhance this demand for labour in agriculture, leading to better absorption of labour within the agricultural sector, reducing the spill-over of excess labour into non-agricultural employment (Vaidyanathan, 1986). A number of Indian studies support this development trajectory—growth of agriculture would stimulate growth and development of the rural non-farm sector (RNFS) (see particularly Hazell and Haggblade, 1993; Bhalla, 1993; Papola, 1987, 1994; Unni, 1991, Chadha, 1994). Creation of working days – This relates to the ability of a particular combination of livelihood strategies to create gainful employment for a certain portion of the year. (Grace Carswell, 199). This may be on or off-farm, part of a wage labour system or subsistence production. Sen (1975: 5) notes three aspects of employment – income (a wage for the employed), production (employment providing a consumable output) and recognition (where employment provides recognition for being engaged insomething worthwhile). In terms of the income/production aspects, various target levels have been suggested, but 200 days a year appears to be widely used as a minimum level to create a livelihood(Lipton 1991; 1993). Overall, the number of livelihoods created will be dependent on the proportion of the population available for work.

7. REASON FOR MIGRATION:

There are many factors affecting migration, such as, (1) Socio-economic factors, (2) Geo-political factors, (3) Demographic factors etc. Basically, the causes of people's mobility in the underdeveloped countries appear to lie in the rural areas (origin place) excepting the attractiveness of the rural growth centres or urban centers Dasgupta et.al,1976; [81].

Migration studies have focussed on determining the relative importance of migration in the framework of push-pull models (of migration) as developed by Lee (1966), which is a logical extension of Todaro-type analysis. Income differentials are seen as the major pull factors, while seasonality, risk, market failures, erosion of assets and landlessness are seen as push factors. Most of the micro studies on migration in India suggest that 'push' factors like inequality in land ownership, poverty and agricultural backwardness (Oberai and Singh, 1983; Dasgupta and Laishlay, 1975; Breman, 1985; Bora, 1996; Lipton, 1980) are mainly responsible for out- migration.

Singh (1974)[287] had explained that rural to rural migration from the nearby villages occurs due to the rigorous attitude of zamindars, social boycott, religious or cultural pursuits, relocation due to floods, increasing population, search for food and employment and famine conditions and so on.

8. EDUCATION:

It has been found that there are number of education institutions in an around this area. But most of them are till Primary standard. The highest qualification among the literate is Post Graduate, presently a good number of post graduate among the youth who are still pursuing have come up. Majority of the family members are literate since they used to send their young children to schools and also it has been found that their children most of them they preferred to enroll them self in the state of Assam and educated themselves more in Assamese medium very few of them continue schooling in their own place majority of them are studying in nursery and primary schools. After completing their primary schooling they continue their higher studies in the state of Assam in and around the border areas. Thus, it has been found that the tribal migrant's life when it comes to education field the parents they used to motivates and encourages their children to impart education and financially support their children expenditure. For their bright future and betterment of their future.

9. HISTORICAL BACKGROUND OF THE TRIBAL MIGRANRS:

Most of the tribal migrants like the Rabha, Hasong, Boro (Khashari), Nepali, Das (Assamese, Missing and the Miker communities they migrated from different parts of rural Assam. They belong from rural backwards society, who does not have not enough land to cultivate, low productivity, unemployment, drought, social tension and deprivation group. According to Najma Khan (1986: 82) the causes of high rate of migration in villages are extreme backwardness and poverty. The overall economic conditions are such that migration is the only way of survival for a large section of poor villagers. Which makes them to take decision to migrated to different place in search of livelihood.

10. MOVEMENT WITHIN THE RURAL AREAS:

Different reason has been encounter during field work into this study area. While spontaneous voluntary migration within rural areas due to changing opportunities in a known phenomenon, rural to rural migration due to both developmental activities and non-developmental reasons has become more frequent and is on the increase in many developing countries. Movement for non- developmental reasons occurs because of wars, racial and religious conflicts (political reasons), flood, drought and other natural calamities. In all such movements the main objective is to provide temporary resettlement which comprises of shelter, food and other possible basic amenities. In other words, in all such situations, a temporary security is provided. Hence people affected and resettled due to non-developmental reasons are called 'security oustees' (Gosling, 1979). We shall thus use this term for people affected due to non-developmental reasons. In the developmental activities, two types of movements occur. Due to availability of public land, manjr countries like Malaysia, Indonesia, Philippines, India and some countries of Africa and Latin America have adopted some schemes known as resettlement, transmigration (Indonesia), land colonization and land development. In some cases the unutilized public land is made available through irrigation facilities (known as the canal resettlement schemes). These schemes have been designed to achieve one or more of the following objectives: to provide land and income generating opportunities to the landless, to raise agricultural production, to correct spatial imbalances in the distribution of population or to exploit frontier lands for reasons of national security. Since an economic incentive is offered to encourage movement, we shall call such oustees as 'economic oustees'. Although these countries have the common aim of raising the incomes and standards of living of the rural landless, land settlement schemes in individual countries appear to differ in their approach and objectives (Oberai, 1982).

11. RESETTLEMENT PROCESS:

In this particular area the tribal migrants settle in different place comprises of villages.' Peterson (1958) was the first person to criticise the 'laws of migration' suggested by Ravenstein (1885, 1889) and stated that migration differs according to social conditions. Therefore, it is better to form a typology. He used psychological -variables (individual power and motivation) to modify the standard push and pull approach in migration. He noted:"Some persons migrate as a means of achieving the new. Let us term such migration innovating. Others migrate in response to a change in conditions, in order to retain what they have had; they move geographically, in order to remain where they are in all other respects. Let us term such migration conservative" (Peterson, 1958: 258).Taking the same typology of migration, the security and developmental oustees become the conservative ones as a power is left with them to decide whether to leave the old habitat or not. On the other hand, the economic oustees are classified as innovating migrants. Among these three types of oustees,' the decision to move is influenced or determined by exogenous factors like society, environment, government and any other outside agency. But they have some power to decide their new habitat and they also have an inherent tendency to return back to the old habitat.

12. SOCIAL RELATIONSHIP:

Gosal (1961) [118] had mentioned that migration is not only a shift of people from one place of abode to another but also it is most fundamental to the understanding of ever changing space content and space relationships in any area. The tribal migrants among them they are maintaining a healthy social relationship among them. They communicate with Assamese language among them. Except among their own community they communicate with their own dialect. Bose (1968) [29] has observed that in Calcutta there is a situation of cultural pluralism with different linguistics and regional in-migrant communities living in their own cultural world. It has been also found that change migration is taken place among them. Van (1960) [334] suggested that close kinship might promote a chain migration, which significantly increases the rate of migration.

13. RELATIONSHIP WITH THE NATURE:

Enormous literature on lives of tribal's reveals that these traditional groups, since time immemorial, have maintained a close and unique connection to the land and environment they live in (Anderson, 2003; Barke and O'Hare, 1987; Choudhury, 2009). The primitive man evolved over time was in close interaction with nature for sustaining the life of the family. It is assumed as a function of location, whereby certain locations possessed resources (physical and human) provide better opportunities to inhabitants than others (Ajala O. A., 2008). However, it is pertinent to note that, traditionally tribal people have managed their affairs and resources on a sustainable basis (Roy Burman, 1993). Popularly referred as forest community (Vanyajati) and people of the hills (Girijan), the tribals are known for their close association with forest and hills (Rao, 2001). According to Wolport (1966) [350], migration may be viewed as an outcome of the mismatching between individuals and their habitat. The relative impact of environmental stress, however, depends very much on individual attributes, such as the cumulative physical, emotional, social experiences of the individual combined with his endowment. Temporal perspective were the focus of these debates and studies. This was essentially to ensure achieve livelihood provisions, protection and promotion (Jaspars and Maxwell, 2009).

14. LIFESTYLE OF THE TRIBAL MIGRANTS:

They live a very simple life, festival like Christmas, New-Year, Conference for the Christians believers. Most of non Christians tribal migrants have converted into Christians. The life style and tradition of all tribal communities is unique and is intricately related to the utilization of particular resources and opportunities vis-à-vis skills people acquire over time. Since, tribal communities live in close proximity with bio-diversity rich landscape they have evolved location specific and unique livelihood strategies based on their indigenous knowledge, passing through generations. Very few of them are still practicing indigenous rituals.

It is well recognized fact that livelihoods are never static. It is dynamic and diverse and therefore keeps changing over time by various influences and the choices people make (Scoons, 2009) depending upon various factors including assets/capitals. Kosinski and Prothero (1970) [158] had described that some people may choose lower levels of living, at least until pressures become severe, before leaving a home environment. Indeed, it appears that most people, particularly in areas where family ties and community bonds are keenly felt, choose migration reluctantly.

15. CONCLUSION:

A livelihood is considered to consist of the assets, activities and entitlements that enable people to make a living (Singh et al 1994, cited in Mugisha, 2005:27). Assets are designed by human capital, social capital, natural capital and physical capital. According to Ellis (2000:10), a livelihood comprises the assets (natural, physical, human, financial and social capital), the activities, and the access to these (mediated by institutions and social relations) that together determine the living gained by the individual or household. This study considers livelihoods as a way to create different assets, activities and entitlement that enable people to make a living.

Livelihoods are the means by which households obtain and maintain access to the resources (physical, natural, financial, human and social) necessary to ensure their immediate and long-term survival, increase their capabilities and assets to withstand stresses and shocks and to manage risks that threaten their well-being (Anon., 2000b). The sustainable livelihoods facilitate more employment and income opportunities, increased well-being, reduced poverty and vulnerability, enhanced adaptation and resilience, food and nutrition security, improved health, education and social services based upon sustainable use of the natural resources.

It has been observed that this group of tribal migrants they learned and practices forest preservation they strictly abide by the community laws and regulations. They did not allowed to cut down trees, burning of char coal, selling of soils to others non-tribal people especially extraction of resources and selling of raw materials like sand and stone. They practice afforestation planting tree like rubber and tea garden have started in such community land. Large scale exploitation of forest resources is a profound livelihood strategy of forest dwellers and rural people across the world. The livelihood promotion through forest resources is economically effective, ecologically sound and socially equitable (Shackleton, 2004).

These tribal migrants they make used together to the community forest in collecting fire wood and cutting tress for selling in order to help in increasing the fund of the community. The forests resources are being used by the tribal communities to meet their daily livelihood needs besides satisfying their social, economic, cultural, religious, ethical, traditional, spiritual, ecological and political aspirations since time immemorial (Vidhyarthi and Gupta, 2001).The linkages between tribal people, livelihood dependence on forest resources and poverty is complex and requires locally specific analysis (Singh et. al., 2007).

The tribal migrants they maintained a good social relationship among different groups of migrants, even inter-group community marriages is practicing among them and love marriage, also exchange of culture and traditions. During the field work it has been observed that the tribal migrants their main dress for male is shirt and pant whereas for female a Garo culture of dressing has been practicing by all the different group of migrants and they speaks Assamese language as their common language of communication. Different types of Government Schemes have been implemented to them like BPL, Fishery, NREGS, BRGE, Swatch Bharat Abhiyan, Old Age Schemes, and Health Department etc.... Development means positive change of individuals and communities for them. This change can be accomplished through getting access to various assets or resources by the individuals and communities Livelihood sustainability of the people is in the activities that people are engaged in making a living. The tribal migration makes an interesting case for investigation because they depend on specific parameters, which are usually considered significant in over all migration trends.

REFERENCES:

1. A K Sahay 2010, 'Conflicts between developmental needs and Migration Politics in India' Other side 23(6) June 2010 pp 28-30
2. Arjan De Haan 2010 'Migration and livelihoods in Historical Perspective: A case study of Bihar, India', The Journal Of Development Studies, 38(5) pp115-142
3. Bhagat R.B 2005 'Conceptual Issues in Measurement of Internal Migration in India' IUSSP XXV International Conference, Contributed Papers, Tours, France, July 18-23.
4. Biplab Dasgupta (1987) 'Urbanisation and Rural Change in West Bengal' Economic and political weekly Vol.22 No 7pp276-287
5. Chakrapani C and Vijaya Kumar 1994 'Migration Pattern and Occupational Change A study of Palamur Labour in Andhra Pradesh The Indian Journal Of Social Work 55 1 pp 83-94
6. Chakrapani C and Vijaya Kumar 1994 'Migration Pattern and Occupational Change A study of Palamur Labour in Andhra Pradesh The Indian Journal Of Social Work 55 1 pp 83-94
7. Harris J. and M.Todaro, 1970 Migration, Unemployment & Development: A Two-Sector Analysis. American Economic Review, March 1970:60 (1):126-42
8. Joshi K G 1989, 'Migration and Mobility: A Sociological Study of Urban Karnataka' Himalaya Publishing House, New Delhi. 23. Kadi A S 1986, 2011 'A simple model for estimating inter-state migration for using limited data'. Paper presented in All India Seminar on Migration Research in Context of Development, BHU, Varanasi India.
9. Nair, P.S and Narain .V 1985. 'Internal Migration in India: Demographic Knowledge and Policy Issues'. IUSSP Seminar on —Policy Formulation, Implementation and Evaluation: The case of East, South and South East Asia, Contributed Papers, Bombay, India, January 24-28.
10. Zachariah, K.C. 1964. Historical Study of Internal Migration in the Indian Sub Continent, 1901-1931. Research Monograph 1, Demographic Training and Research Centre, Bombay.
11. Zachariah, K.C.1963. 'Internal Migration in India from the Historical standpoint', Invited Paper, 34th Session. I.S.I. Ottawa, Canada.