

SOCIO –ECONOMIC IMPLICATIONS AND LEGAL ISSUES IN KOZHIKODE DUE TO THE INFLUX OF DOMESTIC MIGRANT LABOUR TO THE REGION

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Human beings from time immemorial are known for their nomadic character and mobility. This mobility exposed man to a wide range of socio-economic and environmental diversities. Human species have always tried to adapt to totally strange surroundings which brought about a lot of changes in their lives as well as the new surroundings in which they temporarily or permanently settled. The early hominid populations from homo erectus onwards adapted to such increasingly diversified economic conditions. Homo erectus moved from the hot savanna to a variety of new environments which led to changing food habits, adaptation to new types of subsistence economy and morphological changes. It is noteworthy that the process of adaptive change in response to environmental alterations was visualized as early as the time of Herodotus, the father of history (484-425 B. C).ⁱ History has witnessed a great number of such migrations which brought about tremendous socio –economic implications to man's life. Migration can be simply defined as movement of population from one place to another. It includes temporary or permanent movements. As the impacts of migration are really far reaching, studies on migration deserves special attention.

The different causes of migration include the following factors : 1. Physical i.e., climatic extremes, natural calamities like drought, famine, flood etc ; 2. Economic, i.e. lack of means of livelihood including non availability of agricultural land, attraction of good productive land, irrigation facilities and better job opportunities. 3 socio-cultural, i.e. relatively better educational facilities, life style etc and 4. political, i.e. wars, people's movements, uprisings etc. ⁱⁱ

Baker uses two terms when explaining the significance of migration which are adaptation and stress. Adaptation implies any biological or cultural trait which aids the biological functioning of a population in a given environment. Thus it includes aspects as a population's health,

ability to feed itself adequately , functional capability in its physical environment and reproductive performance. Stress is defined as those natural or cultural environmental forces which potentially reduce the population's ability to function in a given situation.ⁱⁱⁱ All the groups that migrate to new surroundings will be facing issues to which they try to cope and adapt.

The magnitude of migration from rural areas to urban areas has increased tremendously in the modern days with industrial growth and urbanisation. An examination of the reasons for urban migration suggests that among the rural migrants ,economic factors such as employment account for fifty percent of the total. The incidence of illiteracy is invariably high among the rural migrants as compared to the urban counterparts. Employment in high productivity segment in tertiary activities requires skilled force , where skill can be approximated mostly through formal education. Moreover due to their poverty they can't afford to stay unemployed for a very long time like their urban counterparts. This explains why migrant labourers from the rural areas are forced to be residually absorbed in informal sector that provide low wages . For the skill requirement in the high productivity tertiary activities is unlikely to be met by these migrants.^{iv} The scheduled castes in India being mainly located in low income brackets , have little access to formal education and skill acquisition. A majority of skilled jobs remain beyond their reach and they are forced to take up jobs that don't require skills and hence remain underpaid. This explains why most of the migrant labourers are from backward and marginalized sections of the society.Lee's laws divide factors causing migrations into two groups of factors : Push and Pull factors. Push factors are things that are unfavourable about the area that one lives in and pull factors are things that attract one to another area.

Push factors

Not enough jobs and opportunities , inadequate working conditions, desertification , famine or drought ,political fear or persecution ,slavery or forced labour ,poor medical care , loss of wealth ,death threats, pollution, landlord /tenant issues, wars, poor chances of marrying,

Pull factors

better medical care, security, industrial growth, attractive climates, family links, the feeling of having more political and religious freedom

Job opportunities , better living conditions, education ,^v

Ravenstein 's Migration laws are as follows

- Every migration flow generates a return or counter-migration
 - The majority of migrants move a short distance
 - Migrants who move longer distances tend to choose big-city destinations
 - Urban residents are often less migratory than inhabitants of rural areas
 - Families are less likely to make international moves than young adults
 - Most migrants are adults
 - Large towns grow by migrations rather than natural increase
 - Economic Conditions
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- Migration stage by stage
 - Urban rural difference^{vi}

The state of Kerala located at the southern tip of India also witnessed several streams of migration. One major migration was the post second world war period when Syrian Christians of Travancore migrated to the hilly areas of Malabar . Factors like unemployment ,poverty ,landlessness and over population forced them to settle in the hilly tracts of North Kerala. This was a movement which created a lot of repercussions in the socio-economic scenario of the small state. The movement which was initiated by the Christian church, became a major factor in spreading Christianity in Malabar thus bringing about tremendous changes in education in Malabar. It paved way for commercialization of agriculture and increased productivity.

Another major stream of migration that affected Kerala was during the Gulf boom in 1970's . Unskilled youth of Kerala migrated to the Persian gulf in large numbers and made kerala's economy a remittance economy. The migrants had to live hard lives in the deserts of Gulf countries leaving their families behind in Kerala. Their miseries became the central theme of literature and mainstream Malayalam cinema for more than three decades . People of Kerala sympathized and empathized with the labourers who migrated abroad in search of 'gulf gold'

This migration led to the shortage of unskilled labourers in Kerala and the labourers from other states of India started migrating to Kerala. Kerala with its strong lenience to socialist thoughts and commitment to Marxian labour values but was not ready to welcome the migrant labourers into its fold. People of Kerala who have always been tender hearted towards its own people who migrated to the Gulf were not ready to share the same attitudes to their fellow countrymen from other parts.

Interdisciplinary Relevance

The study of migration benefits significantly when examined within the context of multi disciplinary frame work since the social economic and demographic factors influence the spatial distribution of migrants and this spatial distribution in turn has social economic and demographic consequences. Moreover the interdisciplinary approach has been indispensable in attempts to understand the causes of migration, in describing the patterns of migration, their integration with the people etc. Though economic variables may be dominant in any process of migration, non economic variables like education, social structure, institutional setup, demographic pressure etc. are equally strong in determining the direction, size and pattern of migration. Therefore the present study proposes to explore the socio-economic changes and impacts of migration by using sister disciplines like Economics, Political Science and Sociology.

Significance of the study

The migration of labourers from North and North Eastern India has brought deep repercussions in the socio-economic scenario of Kozhikode. The situation is generally so in the state of kerala where the ageing population of the state finds it difficult to manage their day to day activities without the help of these labourers. Hotels, restaurants ,shops and construction activities might even come to standstill if not for these migrants. They are the people who supply everything that the town needs and demands. In Kozhikode without knowing Hindi,the language in which most of the migrant labourers communicate ,matters wouldn't be very smooth to the domestic population.

The migrant labourers are able to earn more in Kerala than in their own state.On an average each of them sends home at least Rs.70,000 annually,almost entirely through the banking

channels. Together they have spent at least over Rs.17,500 crore every year to their home states. This has made considerable economic impact on the economy. A mason proficient in his work is given as much as Rs 700/- per day. Moreover they work over time and for night shifts and earn more. Even for agricultural work in rural areas they are employed now due to dearth of domestic agricultural labourers. Middlemen and agents extract a share from them which they are forced to give as they are ignorant and unorganised. In order to control the wage increase, the confederation of construction organisations (CCO) chapter of Kozhikode is contemplating on fixing a uniform wage for the workers in all the construction sites that come under its umbrella.

Coming to the social impacts of migrant labour exodus to Kozhikode, one would say that they are treated by the domestic society as invisible people who are very much a part of the society but whose presence is ignored by the host population. 'you see them everywhere but you fail to notice them'^{vii} ("Invisible People", Frontline Magazine, January 14, 2011). Social scientists see this influx of migrants as a social hazard as it involves human trafficking and could also lead to the resurgence of child labour. There is again a tendency among the local population to charge them with murders, theft and other crimes due to their anonymous nature. Numerous cases of deaths and mishaps have been reported in construction sites as they are not provided with protective shields, safety chains, gloves and other safety measures. Their surviving family members are also at loss as these labourers are not insured. The builders and owners who are supposed to provide them with insurance facilities, exploit their ignorance, lack of organisation and willingness to do any kind of work for any number of hours.

Kerala is the first among the Indian states to launch a scheme for the welfare of the migrant labourers in 2010.^{viii} They have not been able to reap the benefits of the scheme as most of them have not registered with the State Labour Department. In construction firms of Kozhikode today, builders in organised sectors are issuing identity cards for them. Medical awareness campaigns can help to have them awareness of AIDS and other STDs. The study also focuses on the measures that can be taken to dispel unwanted fears of both the migrant labourers and local population.

Objectives

1. To analyse the overall profile of migration of labourers to Kerala in a historical perspective.
2. To examine the socio-economic impact of migration in Kozhikode.

3. To analyse the spatial transformation and to examine the measures that can be taken to make living better for the labourers.

Review of Related Works

The influx of migrant labourers to Kerala is increasing tremendously with each day and the socio-economic implications of this issue are very important. Due to the lack of authentic data it became a major concern for the Government of Kerala as to how these labourers could be brought within the ambit of labour laws. This required a detailed study of the domestic migrant labourers and a systematic recording of their data. In the absence of any proper study about them, the Government of Kerala undertook the task of studying this issue by entrusting it to M P Joseph, D Narayana and C S Venkiteshwaran. They conducted a study on Domestic Migration Labour in Kerala with the support of Gulathi Institute of Finance and Taxation. The report was submitted to the Labour and Rehabilitation Dept., Government of Kerala in 2013. They have done the estimation and stock of domestic Migrant Labour by conducting a train based survey of migrants who were coming and going out of the state. The whole report was presented on the basis of case studies done at major migrant settlements of Kerala which included Perumbavoor in Ernakulam district, Ramanthali in Kannur district and Thirumal in Thiruvananthapuram district. K. C. Zachariah and S. Irudiyarajan in 'Migration and Development: The Kerala Experience' have concluded that migration had provided the single most dynamic factor in Kerala's economic development. They had also examined in detail Kerala's deepening socio economic nexus with gulf countries and the role of remittances. Another work on Impact of migration on Kerala's economy and Society by K C Zachariah, E T Mathews and S Irudiyarajan that was published in 2001 examined in detail Kerala's deepening socio economic nexus with gulf countries and the role of remittances in increasing the state's domestic product. Y G Joshi and D K Varma, in their book, 'In Search of Livelihood: labour Migration from Chattisgarh', published in 2004 delved into the poverty and unemployment in the native places which forced people to migrate to states where they have chances to earn better income. 'Urbanization, Slums, Informal sector, Employment and Poverty' written by Arup Mitra in 1994, tried to examine whether rural to urban migration aggravated the urban unemployment problem. The author has concluded that as the rural migrants are taken to be absorbed in the informal and unskilled component of the tertiary sector, their presence has not aggravated the unemployment problem in destination areas.

'Labour Migration and Integration in Kerala' by Jonathan W Moses and S. Irudiyarajan in the journal on labour and development vol 19 June 2012 published by V. V. Giri National Labour Institute describes how out of state migrants are kept isolated from the surrounding community. An overview of migration in India by Ravi Srivastava and S Sasikumar analysed how migrant labour acted as safety valve in severely poverty affected areas.

Methodology

The methodology adopted for the study was mainly analytical and descriptive. Primary data included field work which was supplemented with government records, labour records, laws and legislation etc. and the available secondary sources. . Interstate workmen (regulations of employment and conditions of services) Act 1979, of, Minimum Wages act 1948, The Unorganized Sector Workers Social security Act ,Ministry of Labour, The Equal Remuneration Act 1983. The Emigration Act 1983 and The contract labour (regulations and abolition) act 1970 all have clauses to protect migrant labour. Report of the National commission on rural labour 1991 and the Report of the Study Group on Migrant labour in 1991 are good primary sources that give the real statistics of the influx of migrant labour to Kerala. They also provide recommendations on how to improve the condition of the migrants and also to integrate them to the mainstream society. But due to lack of support from the civil society and the overstretched nature of all the above regulations this seems to be impossible. Theories of migration too were used for the proper understanding of transformation due to migration. Oral sources mainly in the form of interviews with a good number of migrant living in migrant settlement of Kuttikattoor, Mangave, Kallai were very useful to understand about their conditions . The study is an attempt to analyse how marginalised they are from the other society members ,even when this neglected group contributes every way possible, the township of Kozhikode.

Kozhikode (Calicut city) , in North Kerala is known in history generally as the home of the famous calico textiles and the kingdom of Zamorins. At the beginning of the 12th century, it was just a no man's land with saltpans and marshes. In the 14-15th centuries at the end of which Vasco Da Gama visited the Zamorin Raja of Calicut in 1498 AD , it had been transformed into one of the most prominent centres of international trade , the meeting point of East and west , in the streets of which merchants from China and South east Asia brushed shoulders with those from Abyssinia and Europe.^{ix}

The legend behind the origin of the city, Keralolpathi chronicle (Genesis of Kerala) explains the hearty welcome given to the Muslim traders in the city. According to this chronicle, the last of Kerala kings (Cheraman Perumal) partitioned the kingdom among his dependents and secretly left for Mecca with some Arab traders, embraced Islam and lived for few years in obscurity and peace in Arabia. After sometime he sent an expedition under a traveler, Malik Ibn Dinar to proceed to Malabar for the spread of Islam. They were received hospitably and in Perumal's instructions, land to build a mosque and a suitable endowment were given.^x

The Keralolpathi chronicle also tells about a Tamil Chetti whose ship almost got wrecked in near Kozhikode. He then met the Zamorin Raja who gave him permission to build a granite cellar in the palace to store his gold and riches. When he returned after sometime he found that his treasure was intact. He offered half of it to the Raja who refused it. The ruler helped him to organize a street of the Tamil Chettis (*chettitheru*).^{xi} The historian of Calicut M. G. S. Narayanan suitably titled his book on the history of Calicut as 'The City of Truth'.

The name of Calicut is mentioned in the travelogues of Ibn Batuta, Mahuan, Abdu Razak, Duarte Barabosa etc. Ships from various countries harboured at this port. K.P.P. Menon has written that "Calicut is a perfectly secured harbor, which like that of Ormuz, brings together merchants from every city and from every country. Security and justice are so firmly established in the city". Mahuan the Chinese traveler of the medieval period called it the 'Great country of the Western Ocean'.^{xii} The city of Calicut is known for its courtesy towards strangers. Ibn Batuta and others have recorded their gratitude for hospitable treatment. Vasco Da Gama himself had enjoyed warm welcome from the ruler and the people until he started hostile acts against the local population.

Vasco da Gama's travels connected Kozhikode to Europe and the city's spices mainly pepper was of great demand in the west. The scramble for this coastal region of Malabar could be seen in the sixteenth and seventeenth centuries. The Zamorin Raja lost his powers to Tipu Sultan, the Mysorean ruler whose inroads to the area opened up a new chapter in the History of the city. In 1799, after the death of Tipu Sultan, it became a part of the Madras presidency under the British. It was after Indian independence that the Malabar area became a part of the newly formed state of Kerala.

The records of historians, foreigners and travelers are solid proofs of the hospitality and warmth of the region and its people. History shows how various ethnic groups who came to

this region became an integral part of its society . The push and pull factors of migration created waves in the twentieth century Kerala too. A significant development that brought great changes in modern Malabar's economy and society was the migration of Christians from Travancore which began in the 1930's. This movement initiated by the Churches of Travancore continued till 1970's. This migration created cultural renaissance , broke the backbone of the existing feudal relationships , commercialized agriculture and became a very important reason behind the urbanization of the area. Kozhikode became one of the crowded and prosperous urban centres in Kerala state known for its multi –ethnic and multi religious demography in the twentieth century.. Agriculture was the major occupation of the people here but trade in timber and textiles and a number of tile factories that came up made it a busy industrial centre. Hindus ,Muslims and Christians have contributed to the development of the region. Education and Health care facilities are of good standard in the district as shown by various indexes. Parents in Malabar have always been keen in giving the best education to their wards and the region was always ahead in imparting good education to its people when compared to other regions of Kerala

These bright narratives of Kozhikode but has another side too. Malabar witnessed another wave of migration in the 1970's . But this time it was in the form of exodus of unskilled and semi –skilled labourers of the land to the Persian Gulf. The Mass migration of the people from this area to Gulf took place during the period between 1972 and 1983 , it is still continuing , though not on the mass scale earlier. The initial wave of migration to Gulf countries is usually referred to as the ' Kerala Gulf Boom'. The commercial extraction of huge oil resources in the Gulf region in the 1950s required the service of skilled and unskilled labourers in Gulf. Malabar at that time teeming with unemployment and poverty grabbed this opportunity and subsequently a lot of youth migrated to gulf countries in search of fortune. The remittances of the gulf Malyalees raised and it almost created a parallel economy in the state. With the gulf remittances , Kerala's economy underwent substantial changes especially in the field of labour market , consumption , savings, investment and income distribution. The economy became a money-order economy , waiting for the gulf remittances . When there was large scale migration to Gulf it created shortage of unskilled and skilled labour in Kozhikode.

There were yet other reasons for the labour shortage in Kozhikode. As the profit from agriculture was minimal , interest of the people to pursue it as an occupation started diminishing over the years . Corruption, nepotism and red tapism after independence made

this zone a totally industrially unfriendly zone a hub of unemployment. A mania for the 'white collar jobs' that earned respectability, and required no manual labour forced the youth to shun away from the 'blue collar jobs' that need physical exertion. The reluctance of Malayalee youth to take up blue collar jobs and the availability of plenty of jobs that needed physical exertion became the major factors which attracted labourers from other Indian states.

In the 1970s, labourers from the neighbouring states, Tamilnadu and AndhraPradesh migrated to Kerala to work as masons, sweepers, manual scavengers etc. They began to be derogatorily addressed as *Pandi* and *Annachi* by the local population. This trend continued till 1990s when development due to globalization and privatization brought in a tremendous increase in the number of migrant labourers. The people friendly schemes of the Tamilnadu governments that included a number of freebies and distribution of food items through rationing system made life secure for them. This resulted in a reduction in their migration to Kerala. Their void was filled by the overflow of labourers from North India.

Today Kozhikode boasts as largest urban area in the state and the 195th largest urban area in the world. Labourers from north Indian states have been an indispensable part of the development of Kozhikode in the past three decades. More than seventy-five percent of the migrant labourers are from North Indian states like west Bengal, Bihar, Assam, Uttarpradesh, Jharkhand and Orissa. The boom in the construction scenario that occurred along with

globalization was another factor that attracted unskilled workers from north and north India to Kozhikode. The local youth in the region continued to keep away from physical labour as the more enterprising firms that included insurance and banking firms accommodated them with heavy payments.

As per the 2011 census the labourers from north Indian states figured as much as eight lakhs. Kozhikode city has a good share of these labourers now. Poverty, underdevelopment, population growth, debts, unemployment, low productivity and less wages in their native states forced them to leave their homes and family hoping for better jobs and wages. The first wave

of migration in 1990s was through intermediaries who recruited and entered into contract with them. Those who followed afterwards were brought to the area by their friends or family who had migrated earlier. This continued as a network which made the intermediaries very powerful and dominant. But the laws did not insist on strict registration of the migrants who came and hence the local authorities are almost unaware of the whereabouts of the migrants. It also makes the situation of the migrants truly vulnerable and make them a group with absolutely no bargaining power in the labour market.

The youth who migrated mainly belonged to the age group between eighteen and thirty-five. A migrant labourer in this area gets Rs 700 as daily wages which is certainly high when compared to the low wages in their homestates. Their presence in Kozhikode has totally changed the outlook of Kozhikode. They are found all over in Kozhikode in Beauty Saloons, construction work, hotels, shops and sewage cleansers.

A major problem confronted by the labourers is their difficulty to master Malayalam language. Being a Dravidian language they find it very tough to master Malayalam initially but a long stay in the region forces them to learn it. They try to maintain good relationship with the local labourers that help them to master Malayalam and also to get acquainted with the local culture, traditions and life style. As a result we can see them learning Malayalam at a faster pace than a Malayalee who attempts to learn Hindi. Though Hindi is the national language of Kerala, the communicative skill in the same was very low amongst the people of Kozhikode. However with the coming of the migrant workers from North, this has improved tremendously. They are addressed as 'bhai' or 'bhaiyya' by the local population.

The migrant labourers are extremely hardworking and the Malayalee agents who recruit them are happy with their work. While a Malayalee labourer is more demanding and has different political parties and trade unions to support him a migrants on the other side are ignorant and unorganized. As they are unorganized the contractors and intermediaries make them easy targets and pay them very less. The starking reality is the huge disparity that can be seen in the wages given to a migrant labourer when compared to a Malayalee.^{xiii} In the construction scenario where a Malayalee refuses to work more than eight hours a migrant labourer is ready to work for more than twelve hours.

As they are less demanding the contractors do not bother about their accommodation and health care. Most of them are put up in make-shift tents in the construction site or congested

buildings near their work place. Six to eight people are put in a single room which can barely accommodate two. The single room is converted into bedroom, kitchen and for all other utility purposes. A rent of Rs 1000- is collected from a migrant whose monthly income after the rent payment is minimum. But in a room that cannot accommodate more than two six to eight people are crammed in and all are forced to pay the same rent.^{xiv} It is seen where the migrants of the same religious beliefs or those coming from the same district share the living space. They consume mainly food items made of wheat as it is the staple diet of the people in north India. They start their day as early as four o'clock in the morning. Water availability is a major problem as they have to collect water from a common corporation water tap, the supply of which is limited to alternative days. Most of them prepare only dinner, as they eat breakfast and lunch from hotels near their work place.

Though many labourers migrated to this area before many years, the government has not taken much efforts to register their details. Though they are seen everywhere the local people are not aware of their origin or their family details. There is no register kept to record their details and hence they are not in a position to avail any of the facilities. As they do not have ration card to buy grocery, they have to get it at a higher price from the other retail shops.

Sunday is their day of rest but many work on Sundays too for extra payment so that they can send a little more home to meet their needs or to repay their debts. They spend Sundays cooking and cleaning their premises. For some Sunday is the day for a little entertainment to those who can afford it. It includes watching television or going to the neighbouring theatres to watch the latest Hindi film that is released. It is seen that the viewers of the Hindi films released in the country side and rural villagers are also migrant labourers and their friends. It is again on Sunday when they keep a little time aside to meet their friends and family. They meet at Mananchira (a park in Kozhikode) or at the beach. But as their presence in such public places is not liked by the local population, the number of migrants who can be seen in such places is very less. It is also noted that addiction to liquor is not very common among the migrants but to many eating 'pan' is a part of their daily routine.

They celebrate festivals like Holi and Diwali by spending time with their families and bursting crackers. It is again during this festival season that many go home. They keep aside a good portion of their daily wages to meet the needs of their travel and to buy gifts

for their loved ones from Kerala which to them is their Gulf. Fairs and special markets during these festival seasons targeting the migrants from other states are very common in Kozhikode nowadays. Most of the shops now advertise their products in Hindi to attract migrants and buses also have signboards in Hindi. These are recent developments in the city which are certainly due to the pouring in of migrants to Kozhikode.

Migrant labourers are in some cases accompanied by their wives and children. The cost of living here does not allow all the labourers to bring their families to Kozhikode. Women who come to Kozhikode help their husbands by engaging in all possible jobs at construction sites, hotels and beauty parlours. It is a very common sight these days to watch these migrant women carrying babies selling toys and statues of Gods at all the busy junctions in Kozhikode. There is disparity in the wages that they get while compared to their male counterparts. But a job that fetched only Rs 30 to 40 in their home state get for them Rs 400 in Kozhikode as a result of which they are suffering the discrimination. After the death of their spouses in accidents some women have come to Kozhikode so that they could render some financial support to their family. Some have migrated to Kozhikode to escape from gender based violence in their home state and some due to severe poverty and unemployment. Some women who are separated from their spouses find it very difficult to provide food and educate their children. As they are ignorant the owners of construction firms and factories exploit them by not giving them the insurance allowances that they ought to after these migrants meet with accidents or death due to lack of safety measures and protective gears in the work place. ^{xv}Migrant women are also sexually exploited by men and become carriers of sexually transmitted diseases. As some are forced into prostitution, moral policing by the locals make it extremely difficult for those women who lead family lives. They are followed and hunted down by the police force too for their alleged involvement in sex trafficking and crimes like theft.

The local population don't like their children to be taught in the same schools where their children study and they face a lot of discrimination in their schools. Bhairai Kulam U P school at Poonthaman Junction in Kozhikode is one which today has a good number of migrant children studying. The figure shows that this school has more of migrant children when compared to children of the local population.

A lot of changes are visible in the society of Kozhikode with the influx of migrant labour to the society. Their presence has certainly helped the construction business to overcome the dearth of unskilled labour when the youth of the locality sought white collar jobs. The industry has flourished and the number of high rise buildings are on the rise ever than before. They are also willing to do all the filthy and dirty tasks which the educated malyalees refuse to do. Since they are un-unionized, their power to bargain in the labour market is almost nill and so their presence in the society reduces the cost of labour on the whole. The absence of trade unions to demand for their better working conditions and the lack of political representatives to speak for their cause force them to take up long hours of working and also hazardous jobs . The migrant labourers due to their ignorance and vulnerability work in very unsafe circumstances without any safety measures or protective gears.^{xvi} In construction sites they climb up heights without any safety belts and helmets . These are work which the local labourers refuse to do taking into account the risks involved. Many cases are reported in Kozhikode where the migrants fall from such heights and thus meet with accidents which are very fatal and result in death. The laws of the sate ensures protection and compensation to the family members of the deceased but the private owners takes advantage of the situation and gives nothing . The dead body is sent to the home state and the family ends up with neither insurance nor compensation. Such a shocking incident which shook the consciousness of mankind happened on 24th November 2015 ,when two migrant workers opened a manhole to check the water level in the 12ft sewer near Jaya auditorium ,Kozhikode. Fire force officials said that the security measures were not taken while cleaning the drainage. Due of shortage of oxygen and presence of poisonous gases in the drainage one should not enter the manhole as soon as it is opened .The witnesses said that they did not even check whether there was poisonous gases . However due to lack of safety arrangements , Narasimhan fainted after inhaling the toxic gas that emanated from the manhole and fell into the sewer. Bhaskar Rao jumped into the sewer to save Narasimhan but both were trapped and died of asphyxiation .^{xvii} The contractors who got them on duty failed to provide safety gears for the workers. We can see that due to their difficulties and lack of awareness the migrants are forced to do such risky and filthy jobs which no one in the locality dare to do As a result they meet with a number of mishaps and accidents. . Such exploitation takes place when Interstate Workmen’s Act of 1979 clearly states about the rights and benefits that a migrant can avail. We can see how the law becomes toothless when the exploited are ignorant and are not conscious of their rights

A major problem faced by the migrants is the severe discrimination that the north Indian migrants face from the local population. Though they work very hard day and night and to a great extent trustworthy the local society that speaks high about cultural acculturation and show lenience toward marxist-communism keep them at a bay and are insensitive to most of their problems. . Still treated as strangers though an indispensable part of the society, the migrant population faces severe isolation . They face a lot of exploitation from the intermediaries through which they get the jobs. Most of them are forced to share a good amount of their earnings with these men. As the migrants are not organized and lack education their chances of getting exploited are very high. From the house owners to shopkeepers and policemen treat them in a very insulting matter.

The local people who generally known for their good health and hygiene standards fail to be sensitive to the health issues faced by the migrants. The make shift tents and single room apartments in which the migrants are crammed barely have the basic amenities. In the absence of toilets and bath rooms , they use public toilets or defecate in the open which becomes a major issue . As a result they are prone to get infected by a number of diseases. ^{xviii}Reports how that most of the patients who get affected with malaria and filariasis are migrants. It is mainly due to the unhygienic set up where they are put up. Another common disease which is seen among the migrants is skin disease. This is also due to lack of water availability and hygiene in the places they stay. There is a lot of awareness amongst migrants regarding health and hygiene.

In Kerala though health care is really affordable and almost free to poor people but they can avail it only by producing their ration cards. Migrants whose entry to the city itself is unregistered cannot avail these medical facilities Hence they are force to go to private hospitals that are expensive. Only recently the Government of Kerala has taken initiative to give free health check up and medical care to the migrant population.^{xix} It was very lately that a separate counter was set up exclusively for the them taking into consideration the spread of a many alarming diseases among them. The consultation timings in the government hospitals make the migrants difficult to adjust their day's work and meet the doctor. Since the migrants are given daily wages when take leave due to health reasons they do lose on a day's wages. Hence there is the tendency for self treatment with painkillers and antibiotics. Off lately the government is creating health awareness amongst migrants with the help of Asha workers who distribute pamphlets to spread awareness and medicines to prevent contagious diseases. As

they are away from their families and since they do not have any way for entertainment the migrants fall prey to lose sex life which result in an increase in a number of them suffering from sexually transmitted diseases and AIDS. Medical studies find migration as a major cause in spreading AIDS. AIDs control Society is also active nowadays in conducting awareness classes for the migrants towards safe sex by using condoms. Certain NGO's have Migrant labour Security Schemes which organize cleanliness drives amongst migrants.^{xx}

The authorities had not taken any measures to register the entry of migrants to the city. So the local people do not have any idea about their whereabouts. As they are not registered the migrants cant avail the facilities and Government schemes for the poor.^{xxi} Along with people who were in dire need of jobs to escape from poverty back in their home state, migration also resulted in the movement of people with criminal and anti-social background to Kozhikode. The crime rate in the city is on the rise and the alleged involvement of migrants in rapes, thefts drug trafficking and murders make them anti-social elements of the society. A number of cases have been registered by the local police against the migrants. To tackle this issue and to keep a track of the migrants coming to the state T.K Ramakrishnan, the labour Minister has said that the Labour Department will in a few months issue guidelines that will make registration of migrant labourers mandatory.^{xxii}

Interstate workmen (regulations of employment and conditions of services) Act 1979, states equality of payment to the domestic migrant labourers and also the regulations that contractors who appoint labourers have to follow. It clearly says about the responsibility of the contractor in providing accommodation to the labourers with good sanitation facilities. It also says how the contractor should issue a passbook to every labourer working under him and has to deposit a small amount in his or her name.^{xxiii} Due to the floating nature of the migrant population most of the contractors refuse to get the migrants registered under them as they are not willing to take up the responsibility all the activities of the migrant always. Minimum Wages act 1948 of the Ministry of Labour, Govt of India ensures fixed minimum wages to all the labourers including those in the highly informal sector.^{xxiv} The Unorganized Sector Workers Social security Act, Ministry of Labour, Govt of India, 2008 has clauses on old age protection, health and maternity benefits.^{xxv} The Equal Remuneration Act 1983 Ministry of Labour, Govt of India also speaks loud about the rights and working conditions of all the labourers.^{xxvi} The Emigration Act 1983 of Ministry of Labour, Govt of India says that no person can function as recruiting agent without a valid certificate.^{xxvii} The contract labour (regulations and abolition

) act 1970 Ministry of Labour, Govt of India has clauses to prevent the exploitation of contract labourers.^{xxviii} Report of the National commission on rural labour 1991 and the Report of the Study Group on Migrant labour in 1991 all have numerous recommendations on how to improve the condition of the migrants and also to integrate them to the mainstream society. But due to lack of support from the civil society and the overstretched nature of all the above regulations this seems to be impossible. Moreover sub-contracting and segmentation of labour are common features in the labour market of Kozhikode which supply the employers with a regular and cheap supply of labour. The builders and contractors do not want the migrants to form unions and they expressed their concern as to what would happen if the north Indian markets formed their trade unions.^{xxix}

The statistics proves that the migrant labour influx to Kerala is going to be higher in the coming years. The city of Kozhikode which took pride in being courteous and humane to the strangers is not so now in the recent times. Urgent measures should be adopted to accept the migrants into the mainstream society. The responsibility of it vests on the shoulders of the local authorities of the district. Labour cells can be set up in the district for this purpose. Public private partnerships can be sought to tackle this problem. However the most important aspect is to change the mindset of the local population. The society should take care not to stereotype them as rapists, thieves and criminals because certain major crimes and rapes had their involvement. Calicut, the medieval city that was the epitome of honesty, compassion and humanity can retain its name in the future only if the people of the city are courteous and humane to all.

ⁱ Chumki Piplai, *Migration and Human Variation*, New Delhi, 2014, p.1.

ⁱⁱ *Ibid.*, p.3

ⁱⁱⁱ P.T. Baker, *Climate, Culture and Evolution*, Human Biology, 1960, p.32.

^{iv} Arup Mitra, *Urbanisation, Slums, Informal Sector, Employment and Poverty: An Exploratory Study*, New Delhi, 1994, p.134.

^v Everett S. Lee, *Theory of Migration*, Pennsylvania, 1960, p.47.

^{vi} G. Ravenstein, *Theories of Migration*, Journal of The Statistical Society of London, Vol 48, 1885, p.167.

^{vii} R. Krishnakumar 'Invisible People', *Frontline*, January 14, 2011, p.11.

^{viii} M P Joseph, D Narayana and C. S. Venkiteswaran, *A study on Domestic Migration Labour in Kerala*. Published by Labour and Rehabilitation Dept, Government of Kerala, 2013, p.13.

^{ix} M.G.S. Narayanan, *Calicut: The City of Truth Revisited*, Kozhikode, 2006, p.17.

^x K. P.P Menon, *History of Kerala*, Madras, 1996, p.436.

^{xi} *Ibid.*, p.437.

^{xixii} M.G.S. Narayanan, *op.cit.*, p.18.

^{xiii} Interview with Rajeev K.P, Civil Engineer at his residence on 8.7.2015

^{xiv} Interview with Kasinath, Migrant Labourer from Bihar at Kozhikode on 15.3.15

^{xv} Interview with Rupa Sindu, Migrant Labourer from Orissa, at Kozhikode on 12.8.15

^{xvi} Interview with Gobind, Migrant Labourer from Orissa at his workplace, Kozhikode on 18.4.15

^{xvii} *Mathrubhumi* Daily ,(Mal.) ,25.11.15

^{xviii} Interstate Migrant Register,Labour Office, Civil Station, Kozhikode.

^{xix} *Ibid.*

^{xx} Interview with Ranjith .K , Officer, Labour Department, Civil Station , Kozhikode at his office on 12.6.2016

^{xxi} Interview with Surjith migrant Labourer from Bengal at his residence on 13.8.2015

^{xxii} *The Hindu*, 13.6.2016

^{xxiii} Interstate Migrant Workmen's Act , Governement of Kerala, 1979

^{xxiv} Minimum Wages act , Ministry of Labour, Govt of India,1948

^{xxv} The Unorganized Sector Workers Social security Act ,Ministry of Labour, Govt of India ,2008

^{xxvi} Equal Remuneration Act ,Ministry of Labour, Govt of India,1983.

^{xxvii} Emigration Act , Ministry of Labour, Govt of India,1983

^{xxviii} The contract labour (regulations and abolition) act Ministry of Labour, Govt of India,1970

^{xxix} Interview with Sumesh .K , employee , PVS Builders, at Kozhikode on 2.7.16