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Part X—E

RICKSHAW PULLERS

OF

CHANDIGARH–A SPECIAL SURVEY

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FOREWORD

Apart from laying foundation for demographic studies in the country, the Indian Census have carried out pioneering work in the area of ethnology, linguistics, events (like fairs and festivals), socio-economic profile of villages and towns and a host of other studies of topical interest. Many of these studies have been acknowledged as path-finders by scholars the world over. In fact, individual contributions made by some of the earlier Census Commissioners and Census Superintendents/ Directors on a variety of subjects would remain as landmarks in the history of Indian Census.

2. During the post-independence period the Census Superintendents (subsequently redesignated as Directors of Census Operations) were encouraged to undertake studies in the areas of their interest or in the field of their specialisation. This healthy tradition was continued at the 1981 Census as well. In respect of such special studies, the Directors of Census Operations were required to draw the study designs, tools for data collection and formats for data analysis and report writing. The present study on "Socio-Economic Conditions of Rickshaw Pullers in Chandigarh" was one such study in the special study series undertaken by the Director of Census Operations, Union Territory of Chandigarh.

3. A preponderant section of the working population in the country is engaged in unorganised sector. Many among them are seasonal agricultural labourers who migrate to distant places in search of jobs. They are either self-employed or are engaged as casual labourers and are mostly devoid of any regular source of income. The rickshaw pullers found in towns and metropolitan cities constitute a significant proportion of such migrant workers. The present study on the rickshaw pullers of Chandigarh would be a welcome addition to the existing literature on migratory workers, as this study aims at throwing light on the socio-economic condition of this specific category of workers at the place of their migration about which very little data are available.

4. I take this opportunity to congratulate Shri S. P. Grover, Deputy Director of Census Operations, Union Territory of Chandigarh and his colleagues for bringing out this useful publication.

New Delhi :

November 20, 1989

A. R. NANDA
Registrar General, India

PREFACE

The Census Organisation has been conducting a number of special studies regularly, as ancillary studies, like socio-economic survey of villages, town studies, traditional rural crafts, fairs and festivals, castes and tribes besides various other important topics, right from 1961 Census onwards. The present monograph is one such special survey undertaken as ancillary to 1981 Census to study the living and working conditions of the rickshaw pullers of Chandigarh city.

Chandigarh city, being the capital of Punjab and Haryana States and the headquarters of Chandigarh Union Territory, affords much better employment opportunities not only for skilled and unskilled workers but also for prospective entrepreneurs. The object of the survey is to assess the plight of the rickshaw pullers who are mostly migrants from rural areas, predominantly from U.P. and Bihar apart from most of the other States/U.Ts in this fast expanding model capital city. An attempt has also been made to study the impact of the urban influence on their lives and the consequences of interaction among the heterogeneous castes/religious communities of the rickshaw pullers belonging to different cultural backgrounds.

I am indebted and highly grateful to my predecessor Shri J. C. Kalra, Joint Director of Census Operations, Punjab and then head of the Directorate of Census Operations, Union Territory Chandigarh under whose able guidance the schedules to be canvassed and the tabulation plan were formulated by Ex-Deputy Director Shri C. D. Bhatt and Shri Jaswant Lal, Assistant Director. These were finalised after incorporating the comments of Social Studies Division. The design adopted is purposive sampling, as adoption of random sampling was found to be non-feasible on account of seasonal nature of stay in Chandigarh of the migrant rickshaw pullers. The field survey was conducted under the guidance of Assistant Director Shri J. K. Nanda. The initial draft report was prepared by Shri J. K. Nanda and the undersigned. The final press copy of the report was prepared in the light of the comments of Social Studies Division of the Office of the Registrar General, India by Shri J. K. Nanda and edited at my level.

I wish to place on record my deep appreciation for the commendable efforts made by Shri J. K. Nanda, Assistant Director, in bringing out the present useful publication. I also acknowledge with thanks the valuable assistance received from my office colleagues in field work, tabulation, preparation of title page, type and proof reading as per list of acknowledgements annexed to the preface.

The special information for the study has been collected from the cycle rickshaw puller unions, police, traffic police and transport departments and other concerned officers of the Chandigarh Administration. I am deeply indebted to all. In this regard, I would like to make special mention of Shri V. P. Vadhera, Chairman, Hind Rickshaw Workers Union, and Shri H. L. Chawla, Tehsildar Enforcement, who rendered us full cooperation and provided all the requisite available information for the report.

I am gratefully indebted to Dr. K. P. Ittaman, Deputy Registrar General and his colleagues Shri M. K. Jain, Senior Research Officer and Smt. Suman Prasher, Assistant Director and Sarvshri S. Sanyal and S. S. Saha, Investigators of social Studies Division for their valuable guidance and suggestions, from time to time.

I must also record my deepest gratitude to worthy S/Shri P. Padmanabha and V. S. Verma, Ex-Registrar Generals, India, who were a constant source of inspiration and motivation for us to bring out the present report.

CHANDIGARH :

DATED : 28TH JULY, 1989

S. P. GROVER
Deputy Director,
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RICKSHAW PULLERS— A PHOTOGRAPHIC PROFILE



A Jhuggi-Jhonpri colony, predominantly inhabited by rickshaw pullers on the out-skirts of Chandigarh city



A bird eye-view of Bapu Dham labour colony, Sector 26, which also houses a good number of rickshaw pullers



A picturesque view of the reflection of house types in a pond of waste water in a rickshaw puller colony



A group of rickshaw pullers staying in the corridor of one of the markets



A lone rickshaw puller brushing his teeth and preparing himself for a bath in a fountain tank on a Sunday in Sector 17 (City Centre)



Rickshaw pullers making full use of the leakage in a main water pipe



Rickshaw pullers and their family members washing clothes on hand-pumps in a Jhuggi-Jhonpri colony



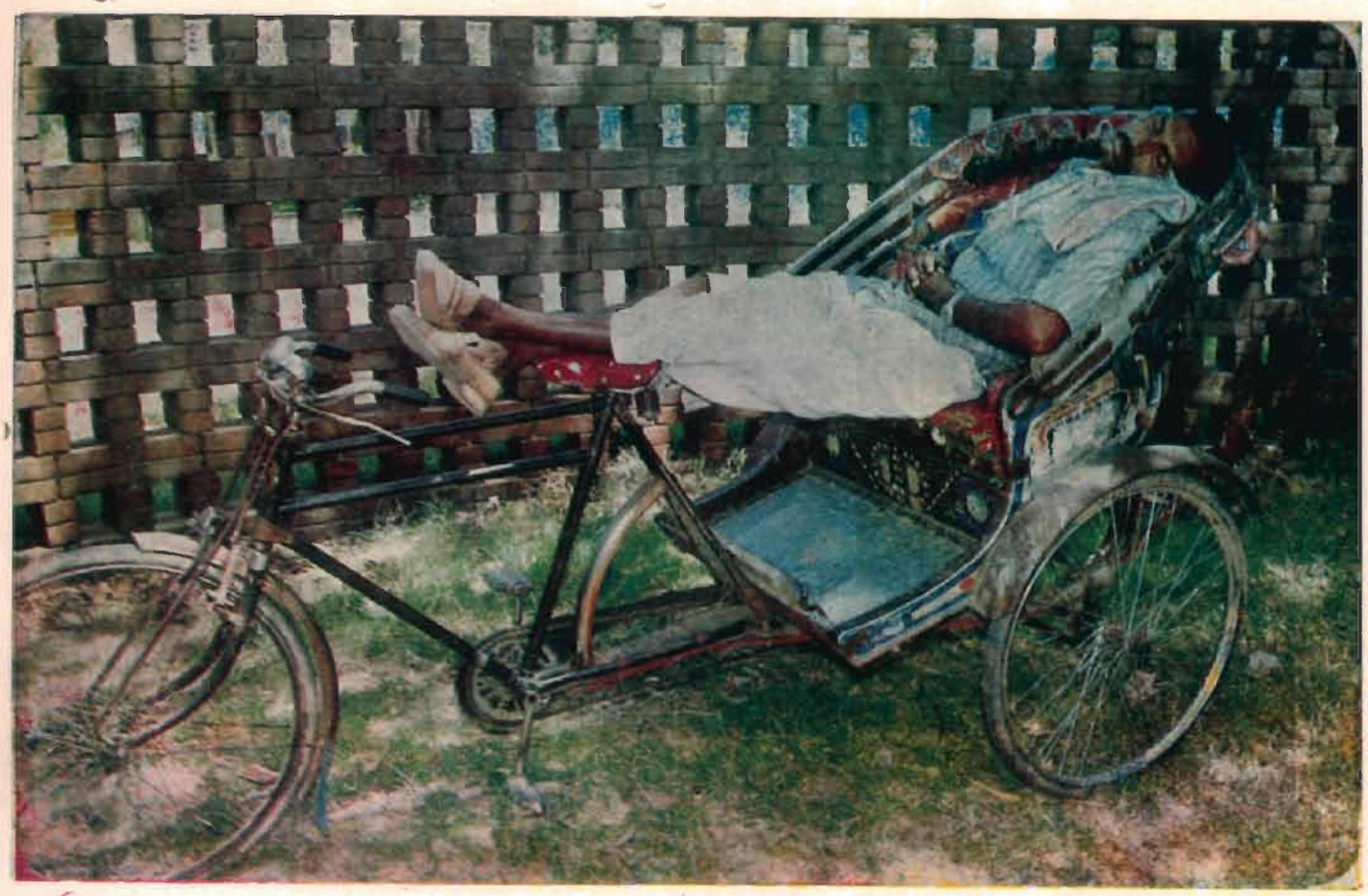
Rickshaw pullers and their family members washing clothes on hand-pumps in a Jhuggi-Jhonpri colony



Houseless rickshaw pullers cooking their meals in the open under a tree



Houseless rickshaw pullers cooking their meals in the open under a tree



Rickshaw puller enjoying a nap on a hot day under a shady tree



A rickshaw carrying school children on contract basis. A temporary seat fixed in the rear of the puller may be taken note of



A rickshaw specially meant to carry school students only—a violation of Bye-laws



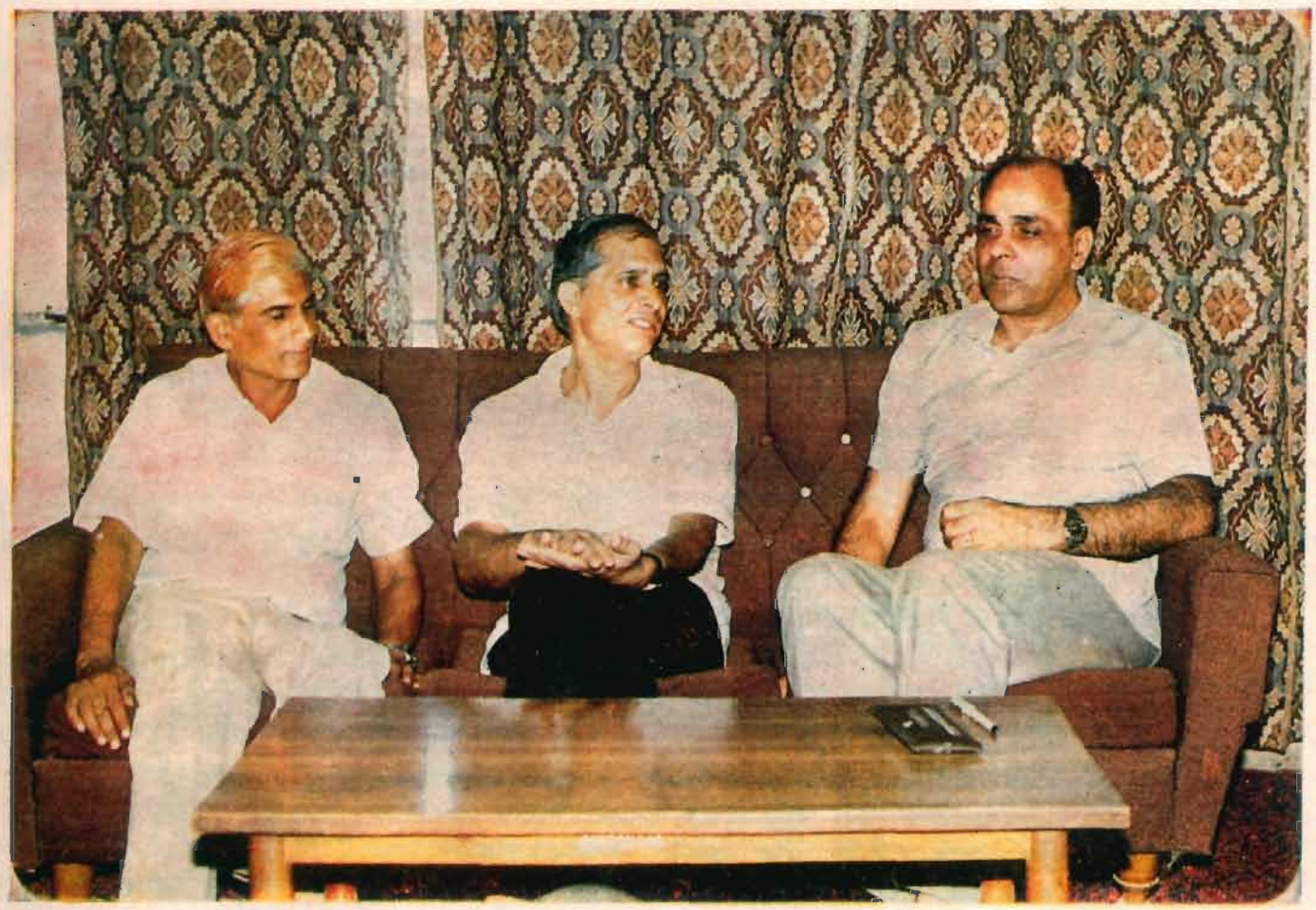
An over-loaded rickshaw carrying school children—another violation of Bye-laws



Rickshaws meant for passengers being used for carrying loads—a violation of Cycle Rickshaw Bye-laws



S/Shri S. P. Grover, Deputy Director, and J. K. Nanda, Assistant Director—conducting enquiries in one of the Jhuggi-Jhonpri colony of rickshaw pullers



Shri V. P. Vadhera (Centre), Chairman Hind Rickshaw Workers Union, discussing the problems faced by Rickshaw pullers with S/Shri S. P. Grover (right), Deputy Director and J. K. Nanda (left), Assistant Director

CHAPTER I

INTRODUCTION

Rickshaw pulling, even though an out-dated mode of transport, is still popular in India. Not to say of small towns, even in the fast developing industrial and commercial cities and metropolis of the country, it is a common scene to see a rickshaw puller carrying a huge load and toiling against the wind, unmindful of rigours of the climate like rain, scorching heat, shivering cold, etc. Even though various legislative measures have been introduced for the welfare of labour from time to time, these steps have helped this unorganised labour sector only in a limited way, even after more than forty years of Independence. Time and again, social workers have also been raising their voice against this inhuman occupation, employing raw human energy to transport another man, which is not only degrading but also deplorable, and belongs to the age of slavery. But this social evil—'A MAN, PULLING MAN', still persists.

If the number of rickshaw pullers is still multiplying everywhere, it points out to the fact that there is still high rate of unemployment and under-employment in rural India. Some of the landless and unskilled labourers, who have no choice left to join any other avenue of employment or do not have work for the full year, switch over to rickshaw pulling, which is in demand and continues to be comparatively a cheaper and popular mode of transport for covering short distances. It is said that no person becomes a rickshaw puller voluntarily but the circumstances of acute deprivation only compel him to join this occupation, which is extremely strenuous.

Before an attempt is made to introduce the working and living conditions of the rickshaw pullers of Chandigarh city, it would be interesting to know the brief historical perspective of this occupation in this fast growing city, which took birth after Independence as a model capital city. Pt. Jawahar Lal Nehru inaugurated the city of Chandigarh on April 2, 1952. The city enjoys the distinction of being one of the most well planned cities in the world. It is not only a model of architectural grandeur but also has a beautiful lay out. The lay out is so marvellously conceived that by providing beautiful rose and other flower and fruit gardens, leisure lush green valleys, evergreen and flowering trees, the town and the countryside have been blended into a perfect harmony most striking between the nature and the man. That is why, Chandigarh is known as 'the city beautiful' and 'the city of roses'. The planners of the city had, therefore, decided, among other things, not to introduce animal driven tongas/vehicles in the city so that the beauty of the city may be maintained and the roads remain clean and free of pollution. However, a few horse driven load carriages can occasionally be seen at times in a few sectors, carrying L.P.G. gas cylinders and other loads etc.

As soon as the capital city came into being with a population of about 40,000 persons, the rickshaw pullers flocked in, alongwith other skilled and unskilled labourers from various States of India, who were too much in demand due to the hectic construction and commercial activities. The population of Chandigarh city has since multiplied at a much faster rate and stood at 3,79,660 persons during 1981 Census. No wonder, therefore, that the rickshaw pullers who hardly numbered about 100 in the beginning have at present a strength of about 6,000* in the city.

As back as 1982, Hind Rickshaw Workers Union had conducted a survey to assess the strength of rickshaw pullers in the city. As per the findings, the total strength of rickshaw pullers at that time was 4,200, so the increase of another 1,800 during a span of seven years is not beyond expectations. It may, however, be specified that 6,000 rickshaw pullers are inclusive of all those who may be employing their rickshaws on passenger traffic, contract basis and for carrying of loads from one place to another.

As per the information supplied by Tehsildar Enforcement, there are in all 133 recognised rickshaw stands in the city. Against it, as per information gathered during the course of the survey, there are more than 500 rickshaw stands, recognised as also others, accommodating about 6,000 workers and the same number of rickshaws. These rickshaw stands are located mostly on all main roads, crossings of every sector and on roads of the periphery of the city,

*The figure of about 6,000 rickshaw pullers has been arrived at after due consultations with the various Rickshaw pullers Associations as well as Tehsildar Enforcement, Chandigarh Administration. Shri V. P. Vadhera, Chairman, Hind Rickshaw Workers Union, has also endorsed our findings.

wherever shady trees are available and passengers can be expected.

For selecting the sample, a base-line survey was conducted during the month of May, 1988 to enlist the rickshaw pullers of almost all the rickshaw stands in the six central and busy sectors of the city, namely, 15, 16, 17, 18, 19 and 22. During the base-line survey, information was gathered about the name of rickshaw puller, father's name, whether rickshaw was registered, place of origin and rickshaw stand to which attached. In all these six sectors, 1,177 rickshaw pullers were found to ply rickshaws, out of which 1,129 or 95.92 per cent were Hindus, 27 or 2.29 per cent Muslims, 20 or 1.70 per cent Sikhs and the remaining 1 Christian. Of the 1,177 rickshaw pullers, 902 or 76.64 per cent belonged to U.P., 153 or 13 per cent to Bihar, 47 or 3.99 per cent to Punjab, 19 or 1.61 per cent to Chandigarh U.T. while 18 or 1.53 per cent each came from Haryana and Himachal Pradesh. The remaining 20 rickshaw pullers hailed from States of Andhra Pradesh, Assam, Jammu & Kashmir, Madhya Pradesh, Rajasthan, West Bengal and a few from the neighbouring country of Nepal. Another interesting finding of the base-line survey was that hardly 236 or 20.05 per cent rickshaws were found to have been registered with the Chandigarh Authorities.

In the beginning it was decided that the selection of the sample be based on systematic random sampling method and a sample of 291 rickshaw pullers was drawn out of the universe of 1,177 rickshaw pullers for canvassing the detailed schedule, specially devised for the purpose (specimen appended as an annexure with the draft report).

The Household Schedule canvassed among the sample rickshaw pullers included, among other things, identification particulars, specifying the name of rickshaw puller, father's name, registration number of the rickshaw, place of residence and the most common rickshaw stand used. Besides, demographic particulars (age, sex, educational level, marital status, religion, migration status etc.) of rickshaw puller and his family members residing with him were recorded. Other enquiries made were regarding particulars of ownership, maintenance of rickshaw, working conditions, health problems, knowledge of family planning, income and expenditure, savings and indebtedness, details of property, housing conditions and trade union, etc.

The sample survey was taken in hand in the beginning of July, 1988 but it was found in the field that most of the selected rickshaw pullers were not available due to one or the other reason. After investigations, it was found that June to August is a lean season for rickshaw pullers mainly due to summer break in educational institutions, rainy season etc., and that is why most of the rickshaw pullers usually visit their native places during this interval. Thus instead of random sampling, it was decided to switch over to purposive sampling technique. The purposive sampling is resorted to whenever it is not possible to adopt random sampling technique due to certain field constraints. The purposive sampling procedure keeps in view the purpose and objective of the survey. The schedules are canvassed among the convenient sample population but it is ensured that the sample is representative of the universe to the extent possible. Accordingly, the survey was launched on 20th July and completed by the end of August, 1988. In all, 252 rickshaw pullers comprising of 250 households with a population of 344 persons were covered in the purposive sample. As the coincidence would have been, all the 252 rickshaw pullers are migrants from outside Chandigarh Union Territory.

Interview method was followed not only to collect the information from rickshaw pullers but also from the rickshaw stand leaders, Rickshaw Pullers Unions, Officials of the Chandigarh Administration and other related offices. Of the difficulties experienced in the field by our team members, mention may be made of unwillingness of most of the rickshaw pullers to supply detailed information especially about income and expenditure, indebtedness, registration of rickshaws and driving licences, details of property, family planning, health problems etc. Due to the intervention of Union leaders and on great persuasion and discussion, the workers provided the necessary information as also explained the various problems they were facing in this model capital city of Chandigarh, far away from their native places.

The objective of the present survey is to study the socio-economic life of the rickshaw pullers of the city. Besides, emphasis has also been laid to analyse the working and living conditions of the workers in this small section of the unorganised labour sector. It is an established fact that the working and living conditions of workers in any field have a direct impact on their health, morale, efficiency and out-put. Hence, in this regard, a study of the implementation of 'Capital Administration Bye-laws of Chandigarh Administration' for cycle rickshaw pullers is equally important. An attempt has been made in the proceeding chapters to present a glimpse and plight of the life of the rickshaw pullers of Chandigarh city.

CHAPTER II

DEMOGRAPHIC AND ETHNIC COMPOSITION

Before attempting to highlight the demographic and ethnic composition of the surveyed rickshaw pullers of Chandigarh city, it would not be out of context to study the historical perspectives which might have attracted not only these riskshaw pullers but also a large chunk of other skilled as well as unskilled workers in this part of the country.

Chandigarh is widely acclaimed as a unique attempt in the country to build a new capital city on the latest architectural plans. Chandigarh Union Territory which had a population of 24,261 persons in 1951 returned a population of 4,51,610 persons in 1981 Census. As per 1981 Census migration data, the migrants constituted 71.95 per cent of the total 1981 population. The proportions of intra-state, inter-state migrants and those born in other countries stood at 0.07 per cent, 88.65 per cent and 10.68 per cent respectively. Another interesting feature of the data is that the inter-state migrants hail from all the twenty-two states and seven of the Union Territories except Lakshadweep. There is, therefore, no denying the fact that Chandigarh is a rare example of a latest settlement by virtue of immigration; portraying singularly a good picture of cultural diffusion and social integration.

Chandigarh city, besides being the capital of two prosperous states of Punjab and Haryana, is also the headquarters of the Union Territory of Chandigarh. It has resulted in providing greater employment opportunities due to expansion of various offices of Punjab and Haryana states as also of Central Government and Chandigarh Administration. It is a fast developing city and affords a great potential in trade and commercial activities, industries, banking, transport, construction as also in a number of other economic pursuits beside being the pre-dominant service sector. The city is also gaining importance as a centre of political power, knowledge, higher academic and technical education, latest medical facilities and other socio-economic and cultural developments. Consequently, it has become a centre of great attraction for the entrepreneurs and the prospective unemployed not only from the adjoining states but also from all other states of India.

In the light of the preceding paragraph, there is no wonder if the rickshaw pullers of the city, covered in the present survey, constitute mostly of those who are inter-state migrants.

Table No. II.1 shows the number and percentage of these rickshaw pullers by state/country of origin.

TABLE NO. II.1

Rickshaw Pullers by State/Country of Origin

State/Country of origin	No. of rickshaw pullers		Percentage of ricks haw pullers	
	Base-line survey	Surveyed sample	Base-line survey	Surveyed sample
1	2	3	4	5
Total rickshaw pullers	1,177	252	100·00	100·00
Non-migrants	19	..	1·61	..
Migrants	1,158	252	98·39	100·00
A. From within Chandigarh U.T.	19	..	1·61	..

1	2	3	4	5
B Other States of India	1,149	248	97·63	98·41
1 Andhra Pradesh	1	..	0·09	..
2 Assam	1	1	0·09	0·40
3 Bihar	153	34	13·00	13·49
4 Haryana	18	2	1·53	0·79
5 Himachal Pradesh	18	8	1·53	3·17
6 Jammu and Kashmir	5	4	0·42	1·59
7 Madhya Pradesh	1	..	0·09	..
8 Punjab	47	11	3·99	4·36
9 Rajasthan	2	1	0·17	0·40
10 Uttar Pradesh	902	186	76·63	73·81
11 West Bengal	1	1	0·09	0·40
C Other Countries				
1 Nepal	9	4	0·76	1·59

As is evident that the rickshaw pullers covered under the base-line survey consist of 1.61 per cent non-migrants and 98.39 per cent migrants hailing from 11 other states and the country of Nepal. Against it, the rickshaw pullers in the surveyed sample are all migrants originating from 9 states of India and Nepal. It is further apparent that 76.63 per cent and 73.81 per cent of the rickshaw pullers covered under the base-line and sample survey respectively were born in Uttar Pradesh. Next in numerical strength are the rickshaw pullers from Bihar whose percentages in base-line and sample survey stand at 13.00 and 13.49 respectively. In other words, a large proportion representing 87 to about 90 per cent of the total rickshaw pullers hail from the states of Uttar Pradesh and Bihar together. Third rank goes to the state of Punjab from where rickshaw pullers have migrated to Chandigarh city. In case of base-line survey, the states of Himachal Pradesh and Haryana get fourth ranking whereas the similar rank in the surveyed sample is for the state of Himachal Pradesh only. Rickshaw pullers hailing from Andhra Pradesh and Madhya Pradesh, who were covered in the base-line survey, are conspicuous by their absence in the selected sample.

Table No. II.2 highlights the place of last residence and duration of stay in Chandigarh city of the rickshaw pullers surveyed in the selected sample, all of whom are migrants.

TABLE NO. II·2

Rickshaw Pullers by Place of Last Residence and Duration of Stay in Chandigarh City

Place of last residence	Rural/ Urban	Duration of residence				
		All duration	Less than 1 year	1—4 years	5—9 years	10+ years
1	2	3	4	5	6	7
Total migrants	T	252	12	78	75	87
	R	236	11	75	68	82
	U	16	1	3	7	5
A Other States	R	236	11	75	68	82
	U	12	1	3	4	4
1 Assam	R	1	..	..	1	..
	U	..	..	..	..	..

1	2	3	4	5	6	7
2 Bihar	R	34	2	17	11	4
	U	1	..	1	..	..
3 Haryana	R	3	..	..	..	3
	U	..	..	..	..	..
4 Himachal Pradesh	R	7	..	1	..	6
	U	1	..	..	1	..
5 Jammu and Kashmir	R	4	..	1	1	2
	U	..	..	..	..	..
6 Punjab	R	6	1	1	1	3
	U	5	1	..	2	2
7 Rajasthan	R	1	..	..	1	..
	U	..	..	..	..	..
8 Uttar Pradesh	R	180	8	55	53	64
	U	4	..	2	1	1
9 West Bengal	R	..	..	..	..	..
	U	1	..	..	..	1
B Other Countries						
1 Nepal	U	4	..	..	3	1

An analysis of these figures points out that of the 252 rickshaw pullers in the surveyed sample, 236 (93.65 per cent) and 16(6.35 per cent) had their places of last residence in rural and urban areas respectively in other states of India including Nepal. In other words, in this stream of inter-state migration, the rickshaw pullers from rural areas far out number their counter parts from urban areas. There is no case of migrant rickshaw puller from within the Union Territory of Chandigarh in the sample. The 4 migrants from Nepal represent a trend of urban turn over but from the urban areas of another country.

A study of migrants by place of last residence and duration of stay in Chandigarh city shows that of the 252 rickshaw puller migrants, more than 1/3rd have come to the city less than 5 years ago while the remaining about 2/3rd migrated 5 or more than 5 years back. 12 or 4.76 per cent have moved in the city less than one year ago, 78 or 30.95 per cent are staying for 1 to 4 years while 75 or 29.76 per cent have a duration of stay of 5 to 9 years and the remaining 87 or 34.53 per cent are residing here for 10+ years. Of the 12 migrants who shifted to the city less than 1 year ago, 11 or 91.67 per cent represent rural push while 1 or 8.33 per cent indicate urban turn over. Of the 78 migrants with a duration of stay of 1 to 4 years, 75(96.15 per cent) can be classified under rural push while the remaining 3(3.85 per cent) as urban turn over. In case of 75 migrants who migrated 5 to 9 years ago, rural push and urban turn over are 90.67 per cent and 9.33 per cent respectively. So far as the 87 migrants with a duration stay of 10 or more years are concerned, the rural push is 94.25 per cent against an urban turn over of 5.75 per cent. It is, therefore, evident that irrespective of the period of stay in the city, 93.65 per cent of the migrants represent rural push against 6.35 per cent urban turn over. The table further highlights the rural push and urban turn over of migrants by place of last residence state-wise/country-wise and duration of stay in Chandigarh city. The reasons for migration collected during the survey reveal that all the 252 rickshaw pullers migrated to Chandigarh city in search of employment and joined rickshaw pulling as an occupation.

Table No. II.3 reveals the rickshaw pullers by unit of migration and help received by sources at the time of migration from the place of last residence.

TABLE NO. II.3

Rickshaw Pullers with Unit of Migration and Help Received at the Time of Migration by Source

Unit of migration	No. of rickshaw pullers	Did not receive any help	Help received by source			
			Co-villagers	Relations	Friends	All sources
1	2	3	4	5	6	7
Total	252	86	81	51	34	166
Single	174	75	77	11	11	99
With family	17	10	3	3	1	7
With relatives and friends	61	1	1	37	22	60

A study of 252 migrant rickshaw pullers by the unit of migration shows that a majority of 174 or 69.05 per cent migrated to the city single handed, 17 or 6.75 per cent moved alongwith family and the rest 61 or 24.20 per cent came in the company of friends and relatives. Out of 252 rickshaw pullers, a major number of 166 or 65.87 per cent received help at the time of migration from different sources of which co-villagers was the predominant source. Of the 166 rickshaw pullers who received help at the time of migration, 81 or 48.80 per cent received help from co-villagers, 51 or 30.72 per cent got assistance from relatives and the source of help of the rest of 34 or 20.48 per cent is friends. In case of 166 rickshaw pullers who received help at the time of migration, unit of migration of the largest number 99 or 59.63 per cent was single, 7 or 4.22 per cent moved with family while the remaining 60 or 36.15 per cent came alongwith relatives and friends.

While gathering information on migration, the data on the problems faced by rickshaw pullers during migration were also collected and displayed in table No. II.4.

TABLE NO. II.4

Rickshaw Pullers with Unit of Migration and Problems Faced During Migration

Unit of migration	No. of rickshaw pullers	Problems faced			
		Housing and pecuniary	Pecuniary	Housing	Total of columns 3 to 5
1	2	3	4	5	6
Total	252	25	5	1	31
Single	174	23	3	1	27
With family	17	2	2	..	4
With relatives and friends	61	..	..	..	..

Out of 252 migrant rickshaw pullers, 31 or 12.30 per cent only faced some problems during migration. Of these 31 who faced problems, the unit of migration of 27 or 87.10 per cent was single and the remaining 4 or 12.90 per cent with family. All those migrants who migrated alongwith relatives and friends, as expected, faced no problems during migration. In case of 27 rickshaw pullers whose unit of migration is single, 23 faced both problems relating to housing and pecuniary, 3 only pecuniary and the remaining one housing problem during migration. So far as 4 migrants who moved with family are concerned, 2 faced both pecuniary and housing while the other 2 pecuniary problems only during migration.

Table No. II.5 shows the household composition of 252 rickshaw pullers who in all belong to 250 households together with their total population and religion/caste/community break up.

TABLE NO. II.5

Number of Households and Population by Caste and Community

Religion/Caste/Community	No. of households	Population		
		Persons	Males	Females
1	2	3	4	5
All Religions	250	344	288	56
A Hindu	239	331	277	54
1 Ahir	1	1	1	..
2 Arora	1	1	1	..
3 Arya	1	1	1	..
4 Khatri	14	14	14	..
5 Bania	27	27	27	..
6 Bazigar (S.C.)	1	4	2	2
7 Brahman	46	57	49	8
8 Chamar (S.C.)	16	33	24	9
9 Rajput	23	26	25	1
10 Dhiman	1	1	1	..
11 Dhobi	2	2	2	..
12 Gadria	1	1	1	..
13 Gawala	4	4	4	..
14 Jat	2	2	2	..
15 Kahar	6	14	10	4
16 Kori (S.C.)	9	12	10	2
17 Kumhar	2	5	3	2
18 Kurmi	6	6	6	..
19 Mallah/Kewat	5	7	5	2
20 Mahta	3	3	3	..
21 Mourya	2	3	3	..
22 Nai	2	2	2	..
23 Pasi (S.C.)	18	52	32	20
24 Paswan	1	1	1	..
25 Ramdasi (S.C.)	8	8	8	..
26 Saini	3	6	4	2
27 Saroj	3	3	3	..
28 Sanyasi	1	1	1	..
29 Shilpkar	6	6	6	..
30 Teli	2	2	2	..
31 Yadav	21	25	23	2
32 Unspecified	1	1	1	..
B Sikh	4	6	4	2
1 Jat	2	4	2	2
2 Khatri	1	1	1	..
3 Saini	1	1	1	..
C Muslim	7	7	7	..

Note.—S.C. within bracket indicates Scheduled Castes.

It is evident that of the 250 rickshaw puller households, 239 or 95.60 per cent belong to Hindu community sub-divided into 31 castes while one household comprising of a single male member could not spell out his caste. Another 4 or 1.60 per cent households belonging to Sikh community distinguish themselves in 3 castes. The remaining 7 or 2.80 per cent households of Muslim community have not returned any caste. There are in all 52 scheduled caste households constituting 20.80 per cent of all the households covered in the survey. Scheduled castes have been noticed among Hindu households only and belong to Bazigar, Chamar, Kori, Pasi and Ramdasi castes.

Numerically predominant castes among Hindus are Brahman, Bania, Rajput, Yadav, Pasi, and Chamar who constitute 18.83 per cent, 11.30 per cent, 9.62 per cent, 8.79 per cent, 7.53 per cent and 6.69 per cent of the total Hindu households respectively. Among 4 Sikh households, the numerically predominant caste is Jat who constitute 50 per cent households of the community while Khatri and Saini have one household each.

The 250 surveyed households have a total population of 344 (288 males and 56 females), giving a sex ratio of 194 and an average household size of 1.38. Hindus, the predominant community, has overall population of 331 (277 males and 54 females) or 96.22 per cent of the total population of the surveyed sample. The average size of a household and sex-ratio in case of Hindus worked out to be 1.38 members and 195 females per 1,000 males respectively. In case of Sikh community, the population is only 6(4 males and 2 females) or 1.76 per cent of the total population of the sample. Sikhs have an average household size of 1.50 members and a sex ratio of 333. The Muslim community consists of 7 single male member households only. The population of the 52 scheduled caste households among the Hindu community, stands at 109 or 32.93 per cent of the total Hindu population and 31.69 per cent of the entire population of the sample. Scheduled caste population comprises of 76 males and 33 females giving the average size of a household and sex-ratio of 2.10 members and 434 respectively. The reason for such a small size of an average household and highly adverse sex-ratio among all the communities is understandable because a large majority of the rickshaw pullers are living all alone as is evident from Table No. III.1 that there are 217 single member households accounting for 86.80 per cent of the total households of rickshaw pullers covered under study of Chapter III.

Table No. II.6 presents the surveyed population by age-groups and sex, with age-group-wise sex ratio.

TABLE NO. II.6

Age-group-wise Sex data with Sex-ratio

Age-group	Population			Sex-ratio (no. of females per 1,000 males)
	Persons	Males	Females	
1	2	3	4	5
All ages	344	288	56	194
0—4	20	12	8	667
5—9	23	15	8	533
10—14	16	8	8	1,000
15—19	44	44	..	..
20—24	76	65	11	169
25—29	63	53	10	189
30—34	43	39	4	103
35—49	49	45	4	89
50—59	5	4	1	250
60+	5	3	2	667

The age-composition of the population shows that except for age-groups 10—14, where the male and female population is at par, and 15—19, which has only male population, in all other age-groups the males out-number females. In the age-group 10—14, the sex-ratio is ideal as both sexes are balanced. Age-groups 0—4, 5—9 and 60+ only have returned a sex-ratio ranging from 533 to 667. In all other age-groups the sex-ratio is highly adverse except age-group 15—19 which is populated by males alone. The overall as well as age-group-wise very low sex-ratio appears to be natural as the surveyed population mostly comprises of young male rickshaw pullers who ply rickshaws in Chandigarh city leaving their families behind in their native places.

The dependency ratio worked out as the ratio of the number of persons in the age-groups 0—14 and 60+ to those in the working age-group 15—59 gives us the number of dependents for every 100 persons in the working age-group and is calculated as under :

$$\text{Dependency ratio} = \frac{\text{Pop. in age-group 0—14 \& 60+}}{\text{Pop. in age-group 15—59}} \times 100$$

The very fact that 81.40 per cent of the surveyed population belongs to the working age-group 15—59 is obviously due to the fact that a large majority of the rickshaw pullers have migrated to the city alone leaving their families behind at their native places and are continuing to stay alone even now. It is, therefore, natural that the dependency ratio has worked out to as low as 23 only.

CHAPTER III

SOCIAL AND CULTURAL LIFE

As all the selected 250 households of rickshaw pullers are migrants, an attempt would be made in this chapter, among other things, to study not only their social, cultural and family life in Chandigarh city but also their social bonds with the place from where they migrated.

Table No. III.1 shows the distribution of households classified by number of members and age of head of the household.

TABLE NO. III.1

Distribution of Households by Number of Members and Age of the Head of Household

Age of head of household	No. of households having members						Total
	Single member	2 members	3 members	4 members	5 members	6-7 members	
1	2	3	4	5	6	7	8
Total	217	7	7	10	4	5	250
Below 20 years	41	3	..	..	..	..	44
20—29 years	105	2	4	4	..	..	115
30—39 years	42	..	3	4	3	2	54
40—49 years	23	2	..	1	1	3	30
50—59 years	4	..	..	..	..	..	4
60+ years	2	..	..	1	..	..	3

Among the 250 households, 213 or 85.20 per cent have their heads below 40 years of age and the rest of 37 above that age. The maximum clustering (115) is between ages 20 and 29 years followed by 54 in age-group 30—39. The next clustering (44) is in the age below 20 years followed by 30 in the age-group 40—49. The remaining 4 and 3 heads belong to the age-groups 50—59 and 60 + years respectively.

The most interesting feature of the family composition is that there are 217 single-member households spread over all the age-groups of head of households. The reason for a very high incidence of single member households is that most of the rickshaw pullers came alone in search of livelihood leaving their families in their native places. Of these 217, maximum (105) cluster in age-group 20—29 followed by 42 and 41 in age-groups 30—39 and below 20 years respectively. The next numerically strong (10) are four-member households followed by two and three member households each of which has a strength of 7. The maximum size of a household in the selected sample is 6 to 7 members whose number stands at 5.

Table No. III.2 highlights the nature of relation of members to head of household.

TABLE NO. III.2

Households by Nature of Relation of Members to Head of Household

Nature of relations of members to head of household	Number of households
1	2
Total	250
Self	217
Self and spouse	3
Self, spouse and unmarried sons and daughters	23
Self, married brother	1
Self, spouse, married son, son's wife with or without unmarried sons and daughters	1
Self, spouse, unmarried son/daughter and widowed mother	1
Self, widowed mother	1
Self, spouse, unmarried son/daughter and wife's sister	1
Self, unmarried brother/sister	2

As already stated, out of 250 households, 217 or 86.80 per cent are single-member households. Another 26 or 10.40 per cent are nuclear families consisting of a couple with or without unmarried children. The composition of other types of households is insignificant in number as is clear from the table.

Table No. III.3 furnishes the details of relatives of the surveyed rickshaw pullers staying at the place from where migrated.

TABLE NO. II·3

Particulars of Relatives Staying at the Place from where the Rickshaw Pullers Migrated

Place of last residence	Rural/ Urban	Number of rickshaw pullers	Relations at the place of migration					
			Parents	Parents, wife with or without children	Wife with or without children	Brothers & sisters	Mother's brother	Having no relations
1	2	3	4	5	6	7	8	9
Total migrants	T	252	122	40	30	14	1	45
	R	236	114	36	30	13	1	42
	U	16	8	4	..	1	..	3
A Migrants from other parts of Chandigarh UT	R	..	..	..	..	..	..	..
	U	..	..	..	..	..	..	..
B Other states in India	R	236	114	36	30	13	1	42
	U	12	6	4	..	1	..	1
1 Assam	R	1	1	..	..	..	..	..
	U	..	..	..	..	..	..	..
2 Bihar	R	34	17	8	5	..	..	4
	U	1	1	..	..	..	..	..
3 Haryana	R	3	..	..	..	1	..	2
	U	..	..	..	..	..	..	..
4 Himachal Pradesh	R	7	2	..	2	..	..	3
	U	1	..	..	..	..	..	1
5 Jammu & Kashmir	R	4	1	..	3	..	..	..
	U	..	..	..	..	..	..	..
6 Punjab	R	6	5	..	..	..	..	1
	U	5	4	1	..	..	..	..
7 Rajasthan	R	1	..	..	..	..	..	1
	U	..	..	..	..	..	..	..
8 Uttar Pradesh	R	180	88	28	20	12	1	31
	U	4	1	2	..	1	..	..
9 West Bengal	R	..	..	..	..	..	..	..
	U	1	..	1	..	..	..	..
C Other Country	U	4	2	..	..	..	..	2
Nepal	U	4	2	..	..	..	..	2

A study of the social bonds with close relations residing at the place from where rickshaw pullers have migrated shows that of the 252 rickshaw pullers, 207 or 82.14 per cent have some relation(s) and only 45 or 17.86 per cent have no relations at the place of migration. Out of 45 having no relations, 42 belong to rural and 1 to urban areas of other states of India while the remaining 2 belong to urban areas of Nepal. Of the 194 rickshaw pullers who have their 'stay away kins' in rural areas of other states, 114 or 58.76 per cent have left behind parents and 36 or 18.56 per cent parents and wife with or without children. Another 30 or 15.46 per cent have their wives with or without children staying at their native places. Of the remaining (14), 13 have brothers and sisters while 1 has mother's brother in the rural areas from where they migrated. This leaves 13 rickshaw pullers having some close relations in urban areas, of whom 8 have parents, 4 parents and wife with or without children and 1 brother at the place from where migrated. The table further highlights these social bonds with rural/urban areas by the state/country from where migrated.

Table No. III.4 reveals the frequency of visits by rickshaw pullers to close relations during last three years by duration of stay in present residence.

TABLE NO. III.4

Frequency of Visit to Close Relations During last Three Years by Duration of Stay in Present Residence

Close relation	Duration of stay of the household at the present residence	Number of rickshaw pullars	Frequency of visit to close relations during last 3 years			
			No visit	1—3 times	4—6 times	More than 6 times
1	2	3	4	5	6	7
Parents	Less than 5 years	51	6	27	11	7
	5—9 years	36	2	20	9	5
	10+ years	35	2	23	9	1
Parents, wife with or without children	Less than 5 years	17	..	8	7	2
	5—9 years	14	..	8	4	2
	10+ years	9	..	5	4	..
Wife with or without children	Less than 5 years	6	..	5	..	1
	5—9 years	6	..	2	2	2
	10+ years	18	..	6	8	4
Brothers & sisters	Less than 5 years	5	..	2	2	1
	5—9 years	5	1	1	2	1
	10+ years	4	1	2	1	..
Mother's brother	Less than 5 years	..	..	..	..	..
	5—9 years	1	..	1	..	..
	10+ years	..	..	..	..	..
Having no relations	Less than 5 years	11	11	..	..	..
	5—9 years	13	13	..	..	..
	10+ years	21	21	..	..	..
	Total	252	57	110	59	26

The relations of the migrant households at the place of origin, as already stated, are of assorted type — parents, wife with or without children, brothers and sisters etc.

Of the total 207 rickshaw pullers having close relations, majority of them 110 (53.14 per cent) have visited their close relations 1 to 3 times during the last three years. Fifty-nine rickshaw pullers (28.50 per cent) visited 4 to 6 times and twenty-six (12.56 per cent) even more than 6 times. Twelve richshaw pullers did not visit even once.

Another interesting point of social linkage with the place from where migrated is that the frequency of visits is directly related to the type of relationship. The more closer the consanguineous bond is, the more is the frequency of visits to relations irrespective of the duration of stay in present residence. This trend is, therefore, conspicuous, in case of frequency of visits to parents/parents & wife with or without children or wife with or without children.

A study of the purpose of visits to close relations by rickshaw pullers during last three years shows that out of 195 rickshaw pullers as many as 193 visited their close relations just to meet them while one each visited to attend to domestic problems and maintenance of the house respectively.

Table No. III.5 shows the number of households visited by close relations staying at the place from where migrated in the course of last three years by duration of stay at present residence and frequency of such visits.

TABLE NO. III.5

Frequency of Visits by Close Relations During Last Three Years by Duration of Stay at Present Residence

Close relations	Duration of stay of the household at present residence	No. of households	No. of households & frequency of visits by close relations	
			1—3 times	4 or more times
1	2	3	4	5
All relations	Less than 5 years	3	2	1
	5—9 years	5	5	..
	10 + years	2	2	..
1 Parents	Less than 5 years	2	1	1
	5 — 9 years	4	4	..
	10 + years	2	2	..
2 Wife with or without children	Less than 5 years	..	..	..
	5—9 years	..	..	..
	10 + years	..	..	..
3 Brothers & sisters	Less than 5 years	1	1	..
	5 — 9 years	1	1	..
	10 + years	..	..	..

Out of 205 households having close relations at the place from where migrated, ten households with varying durations of stay in Chandigarh city were visited by their relations during last three years—nine 1 to 3 times and one 4 to 6 times. The remaining 195 households were not visited even once by their relations. When enquired about the purpose of visit of these close relations, the reply in all the cases was to meet their near and dears.

Table No. III.6 portrays the population of 250 households by religion, literacy and the educational levels attained. All persons who can read and write a simple letter in any language, with understanding, have been treated as literates and others, who can neither read nor write or can merely read but cannot write in any language, classified, as illiterates.

TABLE NO. III.6

Population by Religion and Literacy by Educational Levels

Religion	Total Population			Literates		Literates by Educational Level							
						Literate without educational level		Primary		Middle		Matric	
	P	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All religions	344	288	56	132	9	62	4	45	4	18	1	7	..
1 Hindu	331	277	54	125	9	60	4	44	4	16	1	5	..
(i) Other castes	222	201	21	92	5	45	3	31	1	11	1	5	..
(ii) Scheduled castes	109	76	33	33	4	15	1	13	3	5	..	..	..
2 Sikh	6	4	2	3	..	1	..	..	..	2	..	..	..
3 Muslim	7	7	..	4	..	1	..	1	..	..	..	2	..

Of the surveyed population of 344 persons, 141 or 40.99 per cent are literates; the male and female literacy works out to be 45.83 per cent and 16.07 per cent of their respective populations.

An analysis of literacy by religious communities shows that maximum literacy of 57.14 per cent has been observed among Muslims followed by Sikhs (50.00 per cent) and Hindus are trailing behind (40.48 per cent). Scheduled castes among Hindus have the lowest literacy of 33.94 per cent. If we examine sex-wise rates among these communities, we find that highest literacy (75.00 per cent) is among Sikh males followed by Muslim (57.14 per cent) and Hindu (45.13 per cent) males. Literacy among scheduled caste males stands at 43.42 per cent. Female literacy is 16.67 per cent and 12.12 per cent among Hindu community as a whole and scheduled castes respectively. While there are no females in the surveyed Muslim households, literate females are conspicuous by their absence among Sikhs.

Out of 141 literates, 66 or 46.81 per cent are literate without any educational level while the educational attainment of 49 or 34.75 per cent is primary, 19 or 13.48 per cent middle and 7 or 4.96 per cent matriculation.

To judge the trend of the growing social awareness about the need of basic education among the surveyed rickshaw puller households, as a result of impact of the city environment, it would be worth while to study the following age-specific literacy rates prevalent among the younger school going age-groups 5—9, 10—14 and 15—19 : —

Age-group	Age-specific Literacy rate (percent)		
	P	M	F
5—9	50·00	63·16	22·22
10—14	47·06	33·33	62·50
15—19	54·55	54·55	

It is evident that literacy rates are encouraging and in the years to come these are surely going to enhance further with more and more of urban influence. On further investigation, it was found that all the literates numbering 15 males and 7 females in the age-group 5—14 were regularly attending school. Against this, all the 24 male literates in age-group 15—19 have discontinued their studies after primary/middle standard to augment the household income. 23 of these 24, are plying rickshaws while the remaining one has joined as a domestic servant.

It was also confirmed that there is no person above the age of 15, among the 250 rickshaw puller households surveyed, who may be studying in any school/college or attending to any adult education courses etc. It appears, therefore, that they are compelled to discontinue their studies on account of economic compulsions.

Table No. III.7 depicts the surveyed population by sex, broad age-groups and marital status.

TABLE NO. III.7

Population by Age, Sex and Marital Status

Age-group	Total population			Marital status					
				Never married		Married		Widowed	
	P	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10
All ages	344	288	56	125	24	158	30	5	2
0—14	59	35	24	35	24	..	..	..	..
15—34	226	201	25	81	..	118	25	2	..
35—59	54	49	5	8	..	38	4	3	1
60 +	5	3	2	1	..	2	1	..	1

It is evident that among the surveyed population, out of every 100 persons, 43 are never married, 55 married while the remaining 2 widowed. There are no divorced or separated persons. In case of male as well as female population, the same proportions more or less hold good except that the proportion of widows is a little higher among females.

The never married females are all concentrated in age-group 0—14 only. In case of never married males, 28.00 per cent and 64.80 per cent belong to age-group 0—14 and 15—34 respectively. Of the remaining 6.40 per cent and 0.80 per cent never married males aged 35—59 and 60+ respectively, a few in the former age-group may marry in near future while all the rest seem to be chronic bachelors who may have decided not to marry.

There are no married persons in the age-group 0—14. Maximum married persons are in age-group 15—34 which has 74.68 per cent and 83.34 per cent of the total married males and females respectively. In the next higher age-group 35—59, the percentages of total married males and females stand at 24.05 per cent and 13.33 per cent respectively. Age-group 60+ has all the remaining married males and females with a proportion of 1.27 per cent and 3.33 per cent respectively.

The widowed males are concentrated in age-groups 15—34 and 35—59 which have 40 per cent and 60 per cent of their proportion. Female widows number 2 only, of which one each is in age-group 35—59 and 60+.

The large disparity in the overall male and female never-married and married population is because of the sample which is not balanced so far both sexes are concerned but constitutes bulk of male working population alone. It is, however, natural that most of the married males would have left behind their counter-parts and female children at their native place.

Table No. III.8 shows the attitude of rickshaw pullers towards family planning.

TABLE NO. III.8

Rickshaw Pullers having Number of Sons and Daughters and Who Want/Do not Want to Have More Children

	No. of rickshaw pullers			
	All religions	Hindu	Sikh	Muslim
1	2	3	4	5
Number of rickshaw pullers*	158	151	1	6
A Rickshaw pullers wanting more children—	98	93	1	4
(i) Having more than 3 sons	1	1	..	..
(ii) Having 2-3 sons	3	2	..	1
(iii) Having 1 son	14	13	..	1
(iv) Having no son	18	17	1	..
(v) Having no daughter	16	16	..	..
(vi) Having no children	46	44	..	2
B Rickshaw pullers wanting no more children—	60	58	..	2
(i) Having more than 3 sons	6	5	..	1
(ii) Having 2-3 sons	17	17	..	..
(iii) Having 1 son	21	20	..	1
(iv) Having no son	2	2	..	..
(v) Having no daughter	14	14	..	..
(vi) Having no children	..	..	..	..

*Excluding 94 unmarried and widowed rickshaw pullers

Out of 252 rickshaw pullers, 86 or 34.13 per cent are aware that family planning devices can control unwanted births.

Out of 27 cases having two or more children, only four rickshaw pullers want more children and 23 do not want any more children. There are 35 rickshaw pullers having one son and out of these 14 desire more children.

It is further evident that in all 98 or 38.89 per cent of the total rickshaw pullers desire to have more children even though 4 of them have either 2 or more sons. Of the other 94 who crave for more children, 46 have no children, 16 have no daughters. 18 have no sons and the rest of 14 have only one son.

Rickshaw pullers who want no more children number 60. Out of these, 14 have no daughter, 2 have no son while 21 have only one son. The remaining 23 have two or more sons.

Of the 158 rickshaw pullers discussed above, 98 (62.03 per cent) of whom want more children and 60 (37.97 per cent) no more children, a further querry was sought as to how many of them would be content with only a family with two children and how many with more than two children. The replies thus received reveal that 86 or 54.43 per cent of these rickshaw pullers would like to have a family with two children only while the rest of the 72 or 45.57 per cent would like to have a family of more than two children. The most interesting feature is that of the 86 rickshaw pullers who want an ideal and planned family with two children only, the age of 65 or 75.58 per cent is less than 30 years. It clearly points out that there seems a definite impact of the family welfare measures undertaken by State/Central Government through radio, T.V. and other advertisements as well as of the urban enviornments on these rickshaw pullers who are well aware about the benefits accruing of a planned family.

Table No. III.9 shows the awareness of rickshaw pullers about the various family planning methods by their educational status.

TABLE NO. III·9

Awareness of Family Planning Measures by Educational Status of Rickshaw Pullers

Educational status of rickshaw pullers	Total No. of rickshaw pullers	Possibility of prevention of birth	No. of rickshaw pullers aware of family planning measure			
			(1) Nirodh	(2) Operation	(3) Copper-tee	(4) Withdrawal
1	2	3	4	5	6	7
Illiterate	133	24	20	20	..	5
Literate upto matric	112	55	41	40	1	10
Matric & above	7	7	5	5	..	4
Total	252	86	66	65	1	19

Out of 252 rickshaw pullers, 86 or 34.13 per cent are aware about the possibility of prevention of births by the use of one or more contraceptive devices and of these, 24 or 27.91 per cent are illiterate, 55 or 63.95 per cent are literate up to matric standard and rest of the 7 or 8.14 per cent have educational level of matriculation and above.

Further, of the 86 rickshaw pullers aware of family planning measures, 66 know that births can be prevented by the use of nirodh as a contraceptive and is available free of charge from family planning centres. Sixty-five have a knowledge that male/female by undergoing a minor operation can prevent further births. It seems only a solitary rickshaw puller is aware that the copper-tee device can stop a female from becoming pregnant any more. Nineteen of the rickshaw pullers are sure that 'husband alert' or 'withdrawal' method can also stop a woman from conceiving.

On further probing, it was found that of the 86 rickshaw pullers aware of family planning devices, 31 or 36.05 per cent are actually practising one or the other of these methods. Nirodh is being used by 11 of which 3, 5 and 3 rickshaw pullers are using it as a contraceptive since 1985, 1986 and 1988 respectively. Fifteen are following 'withdrawal' as a device to control births since 1988. The wives of 4 of the rickshaw pullers have undergone family planning operations, one each during 1985 and 1986 while the other two in 1988. Of the 4 females operated upon, only one had developed some complications and had to be reoperated. One of the rickshaw puller's wife got inserted a copper-tee during 1986 and as a result had abnormal mensuration periods for a few months after operation but is now feeling normal.

During the survey, data were collected about the type of health problems rickshaw pullers faced during rickshaw pulling and their adverse effects. Table No. III.10 brings to light the various ailments suffered by the rickshaw pullers during the past one year as a result of plying rickshaws in the city and the type of medical treatment sought.

TABLE NO. III·10

Number of Rickshaw Pullar Patient by Type of Ailments and Medical Aid Sought

Medical aid sought	Total No. of rickshaw pullers with health problems	No. of rickshaw pullers by health problems						
		Chest pain	Leg pain	Neck pain	Arthritis	Pain in backbone	Coughing	Fatigue & tiredness
1	2	3	4	5	6	7	8	9
Total	39	16	16	1	1	1	1	3
Govt. Dispensary	5	3	1	..	1	..	..	..
Govt. Hospital	10	4	5	1	..	..	..	..
Private Doctors	24	9	10	..	.	1	1	3

Out of 252 rickshaw pullers, 39 or 15.48 per cent had health problems due to plying rickshaws and all of them sought allopathic medical aid for their ailments; while 5 got treatment in government dispensary, 10 sought aid from government hospital and the rest of the 24 consulted private doctors. The two major ailments, which victimised 16 rickshaw pullers each, are chest and leg pains. Of the remaining 7, 3 have suffered due to fatigue and tiredness while one each due to neck pain, arthritis, pain in back bone and cough respectively.

An analysis of the expenditure incurred by rickshaw pullers on their treatment during the past one year shows that the average expenditure on treatment of chest pain was Rs. 655.65 per patient. The average amount spent by a sufferer of leg pains was Rs. 156.88. Against this, the average expenditure on the treatment of fatigue and tiredness per head was Rs. 186.67. Arthritis, neck pain, cough and pain in back bone cost each one of their victims Rs. 300.00, 80.00, 100.00 and 200.00 respectively during the past one year.

A study of the ages of the rickshaw pullers who have suffered on account of chest and leg pains shows that out of 32 such patients, 21 belong to the young age-group of 14—34 and 10 fall in the age-group 35—49 while the remaining one is aged 50—59. In case of neck pain, arthritis and pain in back bone the victims are much younger of the age of 25 to 34 only. The three other rickshaw pullers who have suffered on account of fatigue and tiredness, one each belongs to the age-group 35—49, 50—59 and 70+ respectively.

A number of other rickshaw pullers also reported that after entering into the rickshaw pulling profession, they have lost weight and their healths have deteriorated. It was further observed that most of the workers used intoxicants such as country liquor, pan, jarda, lime, tobacco, bidi, etc. Out of 252 rickshaw pullers, 32 or 12.70 per cent take country liquor and the average amount spent by each one is Rs. 31.81 per month on the same. Another 208 or 82.54 per cent of the surveyed pullers take pan, bidi, tobacco, jarda etc. and the average expenditure per head spent each month on these items stands at Rs. 40.65. No rickshaw puller was reported to be taking smack or brown sugar or such other drugs. Anyhow, the exposure to these social evils can mostly be due to their being lonely and away from their families and native places.

So far as the social interaction and community relations of the rickshaw pullers within their own occupational groups are concerned, these are mostly restricted to their own caste groups and that too circumscribed to their states of origin. For example, Bania or Brahman or Chamar rickshaw pullers originating from Bihar would like to live together in the same locality of the city and even would prefer for all practical purposes to stay in their own caste groups at various rickshaw stands. It may be so, because this way they would remain for most of the time among their own caste people and feeling a sense of social security in a micro group, far away from their native place. This pattern of living together among own micro caste groups and sharing each others joys and sorrows was observed almost among all rickshaw pullers belonging to various states right from Bihar to Kashmir.

This acute feeling of belongingness, attachment, security and mutual understanding for each other in various caste groups is but natural and at its best whenever they celebrate together their respective gala days, festive occasions and cultural programmes. Diwali, Dussehra, Gurpurab, Holi, Lohri, Idds and Janam Ashtmi are the major festivals which were reported to be observed by rickshaw pullers of different faiths in their own micro groups. Holi and Janam-Ashtmi are, however, the only two festivals in which majority of the rickshaw pullers also take part together, irrespective of their castes and states of origin, and form sectorwise committees to celebrate the occasions. The union representatives are also invited to take part in these functions as chief guests. During these festivals, folk songs in Avadhi and Bhojpuri languages are sung and troupes of rickshaw pullers move from place to place singing devotional hymns and other folk songs specially meant for the occasion.

The caste factor and the region of origin play a very prominent role for get-together among rickshaw pullers and generally they do not invite the people from other castes/communities to their domestic rituals like birth, marriage, death etc. Despite the fact that rickshaw pullers are divided into a number of clusters based on caste and state of origin, they no more remain isolated whenever there be a common cause. The cause can be a dispute with neighbourers (engaged in other occupations) or a raid from the Estate office Authorities or any other grievance against the Chandigarh Administration or a fatal/major accident of

a rickshaw puller. On such occasions, the rickshaw pullers react as a class breaking all caste/creed/religious barriers. Such united confrontations on the call of unions have broadened their outlook and enlarged the sphere of their association with other fellow pullers. In spite of this spirit of fraternity, the sense of acute caste distinction is at its best at the time of election of the office bearers of a union. The rickshaw pullers belonging to a particular caste/ community will always have a soft corner for their own representatives.

It may, however, be mentioned that rickshaw pullers belonging to higher castes like Brahman, Bania etc. are treated with due regard and respect by other castes belonging to the same region. But strangely enough, whenever there is a case of rivalry/dispute in between the pullers belonging to two different caste groups, the caste struggle leaves a bitter taste and the rickshaw pullers get divided and would always support their caste people. There is no social stigma attached to any group of rickshaw pullers. As per the enquiries conducted, the pullers belonging to higher castes are also treated gracefully by their own caste people and others at their native places.

The enquiries conducted during the survey have revealed that more or less cordial relations persist within and among the various caste groups of rickshaw pullers. However, when misunderstandings and disputes crop up, they prefer, first of all, to settle their issues among themselves with the help of elders of their caste groups. If these efforts fail, the matter is reported to the union panchayat, of which they may be members, for finding an amicable solution which is usually accepted and respected. The rickshaw pullers are aware of the disadvantages of going to the court of law or police stations for resolving their individual differences and disputes. These disputes are usually of three types namely financial disputes, domestic disputes and rivalry among different castes regarding the places of stay or parkings etc. In case the aggrieved parties fail to settle the issue amicably among themselves or do not accept the verdict of the union panchayat, union helps to take up such cases with the appropriate authority and expenses, if any, on this account are borne by the concerned union. In any case, such cases do not exceed more than twenty in a year.

The rickshaw pullers are socially active and conscious of the role of labour unions in the present set up to protect their legitimate rights. Out of 252 rickshaw pullers surveyed, 140 or 55.56 per cent are members of one or the other union. Of these 140, 112 or 80 per cent are the members of Hind Rickshaw Workers Union, which is a registered union and affiliated to Hind Mazdoor Sabha at national level. Rickshaw Workers Union and Karanti Union are the two other unregistered unions of which the remaining 26 and 2 rickshaw pullers respectively are members.

The Hind Rickshaw Workers Union has been registered under the Trade Union Act, 1926 under No. 224 dated 6th March, 1981 with Registrar, Trade Unions, Chandigarh. The working committee of the union consists of a chairman, a president, a general secretary, two vice-presidents, two secretaries, one treasurer and a working committee of 50 members having not more than one person from each stand. The office-bearers including the chairman are elected annually in the general body meeting of the union. The union has a membership of 835 rickshaw pullers and the monthly subscription for each member is Rs. 2. The main aim of the union is to promote the welfare of the members and to render them monetary and other assistance in case of accident/death of the members while plying rickshaws. Among other objects, mention may be made of promoting a feeling of solidarity, fraternity, confidence and cordial relations among not only the members but also between the employer and the employee. Another important aim is to protect the interest of rickshaw pullers and to work for the redressal of their grievances legally or otherwise and assist them in the matters relating to Chandigarh Administration.

The most genuine demands of the union for resolving various burning problems of the rickshaw pullers which have also been taken up with the Chandigarh Administration from time to time consist of the following :—

(i) Police verification for issue of cycle rickshaw licence should be stopped by Estate Office and instead the office bearers of a registered union should have the right to verify the identity of the rickshaw puller;

(ii) The principle of granting a licence only if the rickshaw puller be the owner of the cycle rickshaw should be abolished as the seasonal rickshaw pullers cannot buy their own rickshaws for a limited period. They can only afford to ply rickshaws on

hire. There should, therefore, be no bar on issuance of cycle rickshaw licence to the puller who may apply for it without being the owner of the cycle rickshaw;

(iii) The fine imposed by the enforcement staff of Estate Office for violation of cycle-rickshaw bye-laws is Rs. 30 to 50, which the poor rickshaw puller cannot afford to pay and as such be reduced to Rs. 5;

(iv) Approved cycle rickshaw stands numbering 133 are inadequate and their number should be increased;

(v) Water and shed facilities should be provided by Chandigarh Administration at the approved stands;

(vi) No cycle rickshaw should be lifted from the approved rickshaw stand by the enforcement staff in the absence of the puller;

(vii) 'Rainbaseras', built in Sector 28 and Labour colony should be allotted to the rickshaw pullers and till then they should be allowed to live peacefully where-ever they may be residing;

(viii) Rickshaws carrying students to schools and back should be allowed to carry at least six children;

(ix) The procedure for issuance of cycle rickshaw licences should be simplified by the Estate office and the union should be authorised to get the licences by depositing the registration fee on behalf of its members.

During the course of the survey, the above listed points and also a number of other related issues were discussed not only with the rickshaw puller groups but with the representatives of their unions and Tehsildar Enforcement, Chandigarh Administration, as well. In addition, the following important observations were made during field investigations which further highlight a number of salient features closely associated with the rickshaw pullers of the city, their unions and Chandigarh Administration.

(a) As per the requirement of the Bye-laws (discussed in deail in Chapter IV), no cycle rickshaw should ply in the city unless it is registered and the puller has a driving licence. But of the 252 rickshaw pullers surveyed, 152 or 60.32 per cent had no driving licences, and 189 or 75.00 per cent of these cycle rickshaws were found to have no valid registeration papers. As the survey sample was selected from among the most busy six sectors, the position can be no better in other sectors of the city;

(b) Licence means a licence granted under these bye-laws and includes both owner's and driver's licence. It seems no cognizance of this provision is being taken strictly by the enforcement staff because 10 to 15 influential persons are said to own 50 or more cycle rickshaws. Even among the 252 rickshaw pullers under survey, 111 or 44.05 per cent are plying rickshaws on hire and as such no longer own any rickshaw;

(c) No driver's licence is to be issued unless the licencing authority is satisfied that the age of the applicant is more than 18 and less than 50 years. The age statistics of the 252 pullers reveal that 44 or 17.46 per cent fall in the age-group 14—19 while another 7 or 2.8 per cent are aged 50 and above;

(d) No cycle rickshaw displayed the fare list which was required to be affixed to the rickshaw. The fare list has not been revised by Chandigarh Administration since the day it was framed. In the absence of the latest fare list, rickshaw pullers do a lot of bargaining, exploit passengers for more payment at odd hours and especially the strangers;

(e) The rickshaw pullers were found to carry more passengers and load than the permissible limits. Against the existing rules, the cycle rickshaws are fitted with temporary seats to carry school going children numbering 6 to 10 at a time;

(f) Majority of the rickshaw pullers are residing in the corridors of the markets. Of the surveyed 252 rickshaw pullers, 176 or 69.84 per cent were found to be using the verandahs of the main markets in sectors 7, 8, 15, 16, 17, 18, 19, 22 and 31 as dwelling places at night;

(g) Cycle rickshaws were found to be parked and kept waiting for passengers on the shopping roads of various sectors and at such places where parking and waiting is not allowed. Rickshaw pullers also park their rickshaws at convenient places under the shady trees anywhere they expect passengers unmindful of the fact that this is an offence and parking places have been provided by Chandigarh Administration in each sector;

(h) None of the sample rickshaw puller could avail of the opportunity to get loan for purchase of rickshaw under the twenty-point programme of the Central Government. However, 4 pullers did raise loans from their friends and relatives to purchase rickshaws while another 5 contacted Tiwari Cycle Store, Chandigarh to get rickshaws on hire purchase;

(i) The trade unions of the rickshaw pullers have not been able to do much to solve their problems partly due to the migratory character of workers and partly because of the lack of interest of such workers in the trade union movements.

All these findings were brought to the notice of Shri H. L. Chawla, Tehsildar Enforcement. According to him, Chandigarh Administration was fully aware of these facts and certain concrete proposals are under active consideration to provide enough teeth to the enforcement staff to implement effectively the various provisions of the Bye-laws. Tehsildar Enforcement also explained at length the various bottle-necks which come in their way whenever stringent measures against the defaulter rickshaw pullers are taken. On a number of occasions, rickshaw pullers plying cycle rickshaws without valid registration papers were taken to task by imposing fines varying from Rs. 30 to 50 per defaulter and in a few cases, even these rickshaws were impounded. But each time they had to release these rickshaws on the intervention of union and political leaders who did organise mass hunger strikes, rallies and processions etc. He further enlightened that there is a proposal to gradually eliminate this degrading man pulling man aspect by providing or allowing motorised machine pulled rickshaws.

Social security is a dynamic concept. It implies that security which the society should furnish to its members through appropriate organisations against social evils and certain risks to which its members are exposed. Of late, it is regarded as the duty of the State itself to provide social security to all citizens. Government has enacted a number of legislations in this regard and schemes like provident fund, gratuity, employees insurance scheme, workmen's compensation etc., are some of these popular measures. But these schemes are binding in government offices, public and private undertakings and in almost all other organised sectors of employment. The plight of the poor rickshaw puller is, however, miserable because he does not enjoy the benefits of any of these schemes and social security legislations because there is no established employee—employer relationship in this unorganised labour sector.

Shri V. P. Vadhera, Chairman, Hind Rickshaw Workers Union, was interviewed and asked as to what the union was doing for the social security of its members. He was very co-operative and explained in detail that the union was taking care of the social security of its members by attending promptly to the three important aspects, namely accidents during the working hours, problems of enforcement staff and those created by traffic and general police, as explained in the following paras.

In case of accidents, on receiving the information, the union representatives rush to the spot and after assessing the damage done to cycle rickshaw etc., first of all, start negotiations for the compensation of the loss with the other party. In case no compromise is possible, the union takes the legal course on the written request of the member and all the legal expenses incurred on this account are met by the union. According to Shri Vadhera, in most of the cases, the mutual negotiations resolve the issue amicably on the spot to the satisfaction of both parties. Most of the members are not at all interested either to insure their cycle rickshaws or themselves against accidental risks so that accidental damages could be claimed. According to Shri Vadhera, however, the members are aware of the law of social security under which a compensation of Rs. 3,000 is provided by State to the members of the bereaved family in case of old-age death of the earning member. In case of rickshaw pullers who are working on monthly wages with the employers/shopkeepers, their disputes of non-payment of wages, or services etc. and their being getting injury during the period of employment/work are also negotiated in the first instance by the representatives of the union with the concerned parties. In case the mutual negotiations fail, union takes up these cases on its own expenses, after getting a

written complaint from the member, with the appropriate authority under the payment of Wages Act and Workers Compensation Act, as the case may be.

The rickshaw pullers, mostly on account of their being simple and illiterate folk, have to face a lot of problems with the enforcement staff regarding registration of cycle rickshaws and issuance of driving licences etc. The union representatives help the innocent members to get all the formalities completed so that they may receive their licences and registration plates without any botheration. As is well known, many rickshaw pullers ply rickshaws on hire without a driving licence and when caught are fined heavily and even their rickshaws impounded. Union represents all such cases with the appropriate authority and in most of the cases succeeds in pursuing the authorities to impose a nominal fine and release these vehicles but not without a warning not to repeat such instances again. Sometimes, the enforcement staff raid and take away the cooking utensils and other belongings of the rickshaw pullers who live in the verandahs of the markets of various sectors. In such cases, as well, the union comes to their rescue and takes up the matter with Estate Office authorities. It happened at least four times and the union was successful each time to get their belongings released without any fine etc.

According to Shri Vadhera, the traffic police, taking undue advantage of the innocence of rickshaw pullers, tries to stop them on flimsy grounds and this usually happens near the main bus stop. At times, the rickshaw pullers are very badly treated. All these incidences are taken up with the higher police authorities. Similarly, in case of verification of antecedents of the rickshaw pullers, before the issuance of the driving licence to the puller, the police do not give some times a satisfactory report. In some of the cases, where the permanent address of a rickshaw puller is that of his native village either in U.P. or Bihar etc., the police of Chandigarh refers such cases to their native places. In a few cases, the police authorities of those places is said to have harassed the members of their families. That is why union has been pleading time and again with the Chandigarh Administration to abolish police verification and instead allow registered unions to certify the characters of their members.

Deputy Superintendent traffic police office has made available the following figures of general violations of rules and regulations by rickshaw pullers such as using the cycle rickshaws meant for passengers for carrying loads and parking on pavements or other places where parking is not allowed.

Year	*No. of cycle rickshaws challaned*
1985-86	477
1986-87	238
1987-88	Nil

As per the traffic police authorities, cases of wrong parkings, on pavements or near markets or under shady trees etc., are not uncommon. But in most of the cases, the traffic police pushes out the defaulting pullers out of such places after a warning.

It was also reported by the traffic authorities that the following minor and major accidents were taken on record during 1985 to 1987.

Year	*Total accidents*	*Minor accidents*	*Major accidents*
1985	6	5	1
1986	4	4	—
1987	5	3	2

The office of the Senior Superintendent of Police, Chandigarh was approached to get information about the crime ratio among rickshaw pullers of the city and the type of crimes committed, if any, during the past three years. As per the information supplied, during 1985-86, two crimes were committed by rickshaw pullers and both related to the criminal breach of trust. In the year 1986-87, again two cases were reported one each of criminal breach of trust and theft. Against it, during 1987-88 the solitary case reported was that of the criminal breach of trust. It was also conveyed that no cases of drug paddling and addiction like smack, opium or any other harmful drug have been noticed among the rickshaw pullers.

CHAPTER IV
ECONOMIC LIFE AND WORKING CONDITIONS

Data on economic indices such as workers and non-workers, economic links with the place of origin, ownership rights on rickshaws, working conditions, income and expenditure and indebtedness etc. have been collected in stipulated schedules specifically evolved for the study of rickshaw pullers in Chandigarh city. A number of tables have been generated based on the data collected. The tables will be analysed to study the economic conditions of the rickshaw pullers in Chandigarh.

Before an attempt be made to analyse the data on workers, it would be worthwhile to know the concept of workers as adopted in 1981 Census. Work can be defined as participation in any economically productive activity involving physical or mental labour. Work not only involves actual work but also effective supervision and direction of work. Any person attending to such an economic activity is a worker. Worker can either be a full-time worker or marginal worker. All workers who worked in any economic activity for more than six months during the past one year were taken as main/full-time workers. Those persons who have worked for less than six months during the last year, were treated as marginal workers. All the remaining population, who did not participate in any economic activity, was treated as non-workers. As per the information supplied by Chairman Hind Rickshaw Workers Union, of the 6,000 workers plying rickshaws in the city, about 70 per cent are full time workers while the rest can be termed as marginal workers. During the year, these seasonal/casual workers generally come to the city from July to September and again from February to April, and leave before the wheat harvesting season. During the major part of the year, they mostly work as agricultural labourers in Punjab or Haryana and some of them who own agricultural land also visit their native places for cultivation.

Working Force

Table No IV. 1 portrays data on population and participation rate of workers in sample households.

TABLE NO. IV.1

Population and Workers by Religion/Caste

Religion/Caste	Total population	Total workers	Percentage of workers to total population in each caste
1	2	3	4
Total	344	260	75·58
Hindus	331	249	75·23
1 Brahman	50	45	90·00
2 Bania	27	27	100·00
3 Yadav	25	21	84·00
4 Pasi (SC)	52	26	50·00
5 Chamar(SC)	33	17	51·52
6 Rajput	23	20	86·96
7 Other Castes*	121	93	76·86
Sikhs	6	4	66·66
1 Jat Sikh	4	2	50·00
2 Khatri	1	1	100·00
3 Saini	1	1	100·00
Muslims	7	7	100·00

*Other castes include Bazigar, Kori and Ramdasi Scheduled castes.

Out of the total sample population of 344 persons, 260 are workers. This gives us a participation rate of 75.58 per cent. The participation rate varies from 66.66 per cent for Sikhs to 100 per cent for Muslims. In respect of Hindus, the participation rate works out to 75.23 per cent. It may be mentioned that sample Sikh & Muslim population is only 6 & 7 respectively. The remarkable high participation rate is attributed to the fact that most of the sample households are single male member households who have migrated for seeking livelihood by adopting the profession of a rickshaw puller. This is supported by the data collected, as out of 250 households, 207 (82.8 per cent) are single member households. Caste-wise, the participation rate ranges from 50.00 per cent for both Pasi (SC) and Jat Sikhs to 100 per cent for Bania, Khatri (Sikh), Saini (Sikh) and Muslim.

Out of total 260 workers, 255 are males and 5 females giving a participation rate of 88.54 per cent for males and 8.93 per cent for females. None of the females is working as rickshaw puller. All the male workers except 3 are working as rickshaw pullers. Three male workers, not plying rickshaws, are engaged at Tea stalls/ Dhabas for cleaning utensils. All the five female workers are engaged in domestic services.

Non-workers

Table No. IV.2 furnishes data on caste-wise distribution of non-workers in sample population.

TABLE NO. IV.2

Population and Number of Non-workers by Religion/Caste

Religion/Caste/Community	Total population	Total non-workers	Percentage of non-workers to total population in each caste
1	2	3	4
Total	344	84	24·42
Hindus			
1 Brahman	50	5	10·00
2 Bania	27	..	..
3 Yadav	25	4	16·00
4 Pasi (SC)	52	26	50·00
5 Chamar (SC)	33	16	48·48
6 Rajput	23	3	13·04
7 Other castes*	121	28	23·14
Sikh			
1 Jat Sikh	4	2	50·00
2 Khatri	1	..	..
3 Saini	1	..	..
Muslims	7	..	..

*Other castes include Bazigar, Kori and Ramdasi Scheduled castes.

Out of 84 non-workers, 82 are Hindus and the remaining 2 are Jat Sikhs. The proportion of non-workers to total sample population is 24.42 per cent among the Hindus. Chamar (SC) and Pasi (SC) have the major proportion of non-workers, their percentages being 48.48 and 50.00 respectively. All the 27 persons belonging to Bania caste are workers. Among the Muslims, all the seven are workers and among the Sikhs two out of six persons are non-workers.

Most of the non-workers forming 42.86 per cent are dependents followed by those engaged in household duties (30.95 per cent) and students (26.19 per cent). Among the male non-workers, 45.45 per cent are students and 54.55 per cent are dependents, whereas among the females, majority of them constituting 50.98 per cent are engaged in household duties. Compared to 54.55 per cent male dependents, there are 35.29 per cent female dependents only. Proportion of students among females is only 13.73 per cent which is less than 1/3rd of the corresponding male proportion of 45.45 per cent. All the male dependents and 16 of the 18 female dependents belong to the age-group 0—14. The remaining 2 females belong to the age-group 60+.

Workers and Non-workers by Scheduled Caste

Table No. IV.3 portrays data on this aspect. 109 persons (31.69 per cent) of the total sample of 344 constitute scheduled castes. There are 61 workers (56 males and 5 females) among the sample scheduled caste population. The participation rate of workers for scheduled castes is 55.96 per cent which is substantially lower than the participation rate of 75.58 per cent for the whole sample population. All the eight-workers (3 engaged in occupations of cleaning utensils and 5 in domestic services) belong to Pasi scheduled caste. Predominant sample scheduled caste population comprises of Pasis, Chamars and Koris which together form 97 persons or 89.00 per cent of the total scheduled caste population. Koris have the highest participation rate of 90.00 per cent and Pasi the lowest at 65.63 per cent, Chamars falling in between with a rate of 70.83 per cent.

TABLE NO. IV.3

Workers and Non-workers by Scheduled Castes

Religion/Scheduled caste	Total population			Total workers		Occupational category of workers						Non-workers	
						Rickshaw puller		Cleaning utensils		Domestic work			
	P	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Total Hindu (SC)	109 (100·00)	76 (69·72)	33 (30·28)	56 (73·68)	5 (15·15)	53 (69·73)	..	3 (3·95)	..	..	5 (15·15)	20 (26·32)	28 (84·85)
Bazigar	4 (100·00)	2 (50·00)	2 (50·00)	1 (50·00)	..	1 (50·00)	..	..	..	..	..	1 (50·00)	2 (100·00)
Chamar	33 (100·00)	24 (72·73)	9 (27·27)	17 (70·83)	..	17 (70·83)	..	..	..	..	..	7 (29·17)	9 100·00)
Kori	12 (100·00)	10 (83·33)	2 (16·67)	9 (90·00)	..	9 (90·00)	..	..	..	..	..	1 (10·00)	2 (100·00)
Pasi	52 (100·00)	32 (61·54)	20 (38·46)	21 (65·63)	5 (25·00)	18 (56·25)	..	3 (9·38)	..	..	5 (25·00)	11 (34·37)	15 (75·00)
Ramdasi	8 (100·00)	8 (100·00)	..	8 (100·00)	..	8 (100·00)	..	..	..	..	..	..	..

Age-wise Distribution of Workers and Non-workers

Table No. IV.4 gives distribution of workers and non-workers in various age-groups.

TABLE NO. IV.4

Distribution of Workers and Non-workers in Different Age-groups

Age-group	Total population			Total workers			Total non-workers		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
Total	344	288	56	260	255	5	84	33	51
0—14	60	35	25	3	2	1	57	33	24
15—19	45	45	..	45	45	..	..	..	..
20—24	71	60	11	60	60	..	11	..	11
25—29	65	55	10	56	55	1	9	..	9
30—39	63	56	7	58	56	2	5	..	5
40—49	30	30	..	30	30	..	..	..	..
50—59	5	4	1	5	4	1	..	..	..
60+	5	3	2	3	3	..	2	..	2

Table No. IV.5 furnishes data on percentage distribution of workers in the various age-groups to total workers.

TABLE NO. IV.5

Percentage of Workers in Different Age-groups to Total Workers

Age-group	Percentage of workers		
	P	M	F
1	2	3	4
Total	100·00	100·00	100·00
0—14	1·15	0·78	20·00
15—19	17·31	17·65	..
20—24	23·08	23·53	..
25—29	21·54	21·57	20·00
30—39	22·31	21·96	40·00
40—49	11·54	11·76	..
50—59	1·92	1·57	20·00
60+	1·15	1·18	..

Of the total workers, 3 belong to the tender age group 0—14 and of these 2 are males and 1 is a female. The proportion of workers in age-group 0—14 to total workers for persons, males and females is 1.15 per cent, 0.78 per cent and 20.00 per cent respectively. The major proportion of workers come from the age-group 15—19, 20—24, 25—29 and 30—39; the last three groups having almost equal proportion. Their percentage being 23.08, 21.54 and 22.31 respectively. Most of the rickshaw pullers are of young age. The proportion of workers after the age-group 30—39 declines steeply. Their percentage being only 1.92 per cent for the age-group 50—59 and

1.15 per cent for the age-group 60+. The above analysis holds for males as well. In respect of females one worker each belongs to the age-group 0—14, 25—29, 50—59 and 2 workers to the age-group 30—39. When we consider broad age-groups 0—14, 15—59, 60+, 97.69 per cent of the total workers belong to the working age-group 15—59. This proportion for males and females is 98.04 per cent and 80.00 per cent respectively. Table No. IV.6 portrays data on non-workers and their proportion in each age-group.

TABLE NO. IV.6

Distribution of Non-workers and Their Proportion in Each Age-group

Age-group	Total non-workers			Percentage of non-worker population in each age-group		
	P	M	F	P	M	F
1	2	3	4	5	6	7
Total	84	33	51	100·00	100·00	100·00
0—14	57	33	24	67·86	100·00	47·06
15—19	..	..	..	..	..	..
20—24	11	..	11	13·10	..	21·57
25—29	9	..	9	10·71	..	17·65
30—39	5	..	5	5·95	..	9·80
40—49	..	..	..	..	..	..
50—59	..	..	..	..	..	..
60+	2	..	2	2·38	..	3·92

The major proportion of non-workers constituting 67.86 per cent pertains to the age group 0—14. A good proportion (29.76 per cent) of non-workers also comes from the age-group 20—24, 25—29 and 30—39 and these are only females. The non-workers in the old age-group 60+ forms 2.38 per cent. All the male non-workers are from the age-group 0—14. Among the female non-workers also a major proportion (47.06 per cent) is from the age-group 0—14, although a good proportion also comes from other age-groups as it can be seen from the table. Among the old age-group 60+, the proportion of non-workers among females is 3.92 per cent whereas all the three males in this age-group are workers.

Table No. IV.7 portrays the rickshaw pullers by place of birth and occupation prior to migration.

TABLE NO. IV·7

Rickshaw Pullers by Place of Birth and Occupation Before Migration

Place of birth (STATE)	Rural/ Urban	No. of rickshaw pullers	Occupation prior to migration													
			Cultivation	Agricultural labourer	Cattle rearing	Construction labourer	Painting, white washing	Cleaning utensils at dhaba	Running tea stall	Shop assistant	Cobbler	Selling pan, bidi, etc.	Truck driver	Helper in soap factory	Non-worker
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Total		252	71	85	7	29	2	5	2	2	1	1	1	2	44
A. Born in other States of India	Rural	238	69	82	7	28	2	5	1	1	..	1	..	..	42
	Urban	10	..	1	..	1	..	..	1	1	1	..	1	2	2
1 Assam	Rural	1	1	..	..	..	..	..	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..	..	..	..	..	..	..	..
2 Bihar	Rural	34	11	9	..	4	..	..	..	1	..	1	..	..	8
	Urban	..	..	..	..	..	..	..	..	..	..	..	..	..	..
3 Haryana	Rural	2	..	1	..	..	..	..	..	..	..	..	..	..	1
	Urban	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4 Himachal Pradesh	Rural	7	1	2	..	..	1	..	..	..	..	..	..	..	3
	Urban	1	..	..	..	..	..	..	..	..	..	..	..	..	1
5 Jammu & Kashmir	Rural	4	2	..	..	..	..	..	..	..	..	..	..	..	2
	Urban	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6 Punjab	Rural	7	..	2	..	2	..	2	..	..	..	..	..	..	1
	Urban	4	..	1	..	..	..	..	1	1	..	..	..	1	..
7 Rajasthan	Rural	1	..	1	..	..	..	..	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8 Uttar Pradesh	Rural	182	54	67	7	22	1	3	1	..	..	..	..	..	27
	Urban	4	..	..	..	1	..	..	..	..	1	..	..	1	1
9 West Bengal	Rural	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Urban	1	..	..	..	..	..	..	..	..	..	..	1	..	..
B Born in other countries	Urban	4	2	2	..	..	..	..	..	..	..	..	..	..	..
(i) Nepal	Urban	4	2	2	..	..	..	..	..	..	..	..	..	..	..

As is evident, out of 252 migrant rickshaw pullers, hardly 44 or 17.46 per cent were non-workers prior to migration to Chandigarh city while the rest of 208 or 82.54 per cent were workers and represent cases of occupational mobility. Of the 44 non-workers, 42 belonged to rural and 2 to urban areas of other states of India. All of them came in search of employment and joined rickshaw pulling as an occupation.

In case of 208 rickshaw pullers who were engaged in various professions before migration, 85 (40.87 per cent) worked as cultivators, 71 (34.13 per cent) as agricultural labourers, 29 (13.94 per cent) construction labourers and the remaining 23 (11.06 per cent) followed diverse type of occupations like cattle rearing, cleaning utensils at 'dhabas', running tea stall, white-washing, shop assistant, cobbler etc. The table further highlights whether these rickshaw pullers came from rural or urban areas by region of origin. The reasons stated for the occupational shift all converge to the conclusion that rickshaw pulling is comparatively a more lucrative profession.

Table No. IV.8 gives data on employment depth.

TABLE NO. IV.8

Distribution of Households by Employment Depth i.e. Number of Workers in the Household

No. of workers	No. of households	Percentage to total households
1	2	3
Total	250	100·00
1	241	96·40
2	8	3·20
3	1	0·40

All the 250 households have at least one of their members employed. Majority of the households constituting 96.40 per cent have one worker, 3.20 per cent households 2 workers each and one household as 3 workers. Thus there is a high employment depth which is attributed to the fact that all the sample households have at least one male member who have succeeded in taking the employment of a rickshaw puller after his migration to Chandigarh city.

Ownership Rights

Many of the seasonal rickshaw pullers are not interested in having their own rickshaws. Their plea is that in case they purchase their own rickshaws, the problem of keeping the rickshaw and handing over to some responsible person arises when they would like to go back to their villages. The hired rickshaw can be returned to the owner and the responsibility is over. Most of the rickshaws are hired ones and do not have any licence and registration. Only those persons are interested to buy their own rickshaws whose families have also migrated and for whom there are lesser possibilities of going back to their native places. Most of the rickshaw pullers desire, (1) pucca shed for parking the rickshaws, where they can park the rickshaw if they have to go to native place for a certain period, (2) loan from the Government for purchase of rickshaw for which there should not be any need for security/surety from any institution. No rickshaw is insured. The reason being that most of the rickshaws are hired and for the hired rickshaws neither the owner nor the rickshaw puller is interested in insurance. In case of a hired rickshaw, the rickshaw puller is only bothered about the payment of the hire charges which is Rs. 3 to Rs. 8 per day.

A study of distribution of rickshaw pullers by ownership rights will serve to know about the economic condition of the rickshaw pullers and table No. IV.9 gives data on ownership of rickshaws classified by income-groups of the rickshaw pullers.

TABLE NO. IV·9

Rickshaw pullers Classified by Income-groups and Ownership of Rickshaws

Monthly income (income-groups)	Total number of rickshaw pullers	Number of rickshaw pullers having own rickshaws	Ownership		
			Outright purchase	Hire purchase	On hire
1	2	3	4	5	6
All income-groups	252	141	132	9	111
Less than Rs. 500	5	4	4	..	1
Rs. 500—749	50	30	27	3	20
Rs. 750—999	128	75	70	5	53
Rs. 1000 and above	69	32	31	1	37

Out of 252 rickshaw pullers, majority of them 141(55.95 per cent) are the owners of their rickshaws. 111 rickshaw pullers (44.05 per cent) are taking rickshaws on hire. Out of 141 rickshaw owners, 132 (93.62 per cent) have purchased their rickshaws on outright purchase basis and the remaining 9(6.38 per cent) on hire purchase basis. Majority of the rickshaw owners constituting 75(53.19 per cent) belong to the income-group Rs. 750—999 and another 32(22.69 per cent) to the income range Rs. 1000 and above. A good number forming 30(21.28 per cent) rickshaw owners pertain to the income group Rs. 500-749. Only 4 rickshaw owners are those with income range Rs. 250 to 499. The price of a rickshaw in 1978 was Rs. 1200 which rose to Rs. 1800 in 1983 and Rs. 2200 at present. The data has also been collected on the present cost of the rickshaw owned by the rickshaw pullers. This is given in table No. IV.10

TABLE NO. IV·10

Number of Rickshaw Pullers Classified by Income-group and Having Own Rickshaw by Present Cost of Rickshaw

Monthly income (income-group)	No. of rickshaw pullers having own rickshaws	Present cost of rickshaw (in Rs.)					
		Less than Rs. 500	Rs. 500 —749	Rs. 750 —999	Rs. 1000 —1499	Rs. 1500 —1999	Rs. 2000 +
1	2	3	4	5	6	7	8
All income-groups	141	9	36	37	33	13	13
Less than Rs. 500	4	..	1	1	1	..	1
Rs. 500—749	30	2	4	6	10	3	5
Rs. 750—999	75	4	25	19	12	8	7
Rs. 1000 and above	32	3	6	11	10	2	..

For 73 rickshaws (51.77 per cent), present cost ranges between Rs. 500—999. In respect of 33(23.40 per cent), the present cost of rickshaw varies between Rs. 1000 to 1499. The cost exceeds Rs. 1500 for 26 rickshaws constituting 18.44 per cent. There are only 9 rickshaws for which the cost is even less than Rs. 500. The data reflects positive relationship between present cost of rickshaw and the income group owning these rickshaws. Thus out of 26 rickshaws for which the present cost exceed Rs. 1500, 15 are owned by the rickshaw pullers with monthly income range of Rs. 750—999 and two with monthly income range exceeding Rs. 1,000.

The data on duration and cost of purchase for outright procurement of rickshaw and source of finance may also throw some light on the economic conditions of the rickshaw pullers. Out of the 132 such rickshaws, 129 constituting 97.72 per cent have been financed from savings by the rickshaw pullers and only 3 were purchased exclusively by loan. 53 rickshaws (40.15 per cent) were purchased within the last two years, for 59 rickshaws (44.70 per cent) the duration of purchase was 2—5 years and for the remaining 20(15.15 per cent), the period of purchase was more than 5 years. For majority of the 54 rickshaws (40.91 per cent), the cost at the time of purchase was between Rs. 1000 to 1499, for 48 rickshaws (36.36 per cent) the cost was less than Rs. 1,000 and for 30 rickshaws (22.73 per cent) the cost was more than Rs. 2000. Out of the 3 rickshaw pullers who have purchased rickshaws exclusively out of the loan money, two have raised loan from money lenders and one from the bank. The amount of loan raised from the money lender by two rickshaw pullers was between Rs. 1500 to 1999 and for the one who had incurred the loan from the bank. the amount was between Rs. 1000 to 1499. As already mentioned, there are 111 rickshaw pullers who ply rickshaws on hire basis for their livelihood. Out of these 111 rickshaw pullers, 28 hired rickshaws on daily basis, 1 on fortnightly basis and majority of 82 on monthly basis. The monthly charges are upto Rs. 150, fortnightly upto Rs. 75 and daily Rs. 3 to Rs. 8. The daily hiring charges vary according to the condition of a rickshaw while for a newly purchased rickshaw, the amount paid is Rs. 7 to 8 and for a rickshaw purchased 3 to 5 years ago the hiring charges stand at Rs. 5 to 6 per day. Against this, for an old rickshaw i.e. purchased more than five years back, the hire charges are Rs. 3 to 4 per day only.

Out of 111 rickshaw pullers taking rickshaws on hire, the data collected reveals that there are 57(51.35 per cent) rickshaw pullers who defaulted in payment of hire charges, 3 such rickshaw pullers were fined and allowed to ply their rickshaws and in the case of 54 discontinuation was the punishment.

The data was also collected relating to expenditure incurred on maintenance/repairs of the rickshaws, which has been tabulated in the table No. IV.11.

TABLE NO. IV. 11

No. of Rickshaw Pullers by Mode of Hiring Charges and Expenditure Incurred/Shared on Maintenance/Repair of the Rickshaw

Mode of hiring charges	Total No. of rickshaw pullers	Expenditure incurred during last one month by						Remarks
		Rickshaw puller		Owner		Shared by both		
		Minor (Upto Rs. 20)	Major (Rs. 21+)	Minor (Upto Rs. 20)	Major (Rs. 21+)	Minor (Upto Rs. 20)	Major (Rs. 21+)	
1	2	3	4	5	6	7	8	9
Daily	28	1	..	6	13	2	6	
Fortnightly	1	..	..	1	..	..	..	
Monthly	82	1	1	5	16	22	37	
Total	111	2	1	12	29	24	43	

Out of the 111 rickshaw pullers, 67(60.36 per cent) shared the maintenance with the owners, in respect of 41(36.94 per cent) the maintenance charges were made exclusively by the owner and only in respect of 3 rickshaws, the rickshaw pullers bore the maintenance charges. Usually for a newly purchased rickshaw, the maintenance charges are met entirely by the owner, for 3 to 5 years old rickshaw the maintenance charges are shared equally by the owner and the puller and for a rickshaw purchased more than 5 years back, these charges are exclusively paid by the puller. The average cost of maintenance is generally Rs. 25 per month for an old rickshaw and Rs. 15 for the new rickshaw. The amount is usually spent on punctures, change of tube(s). greasing and small repairs etc.

Hours of Work and Distance Covered

Usually a rickshaw puller plies a rickshaw for about 8 hours a day and takes a rest of 2-3 hours. Except at the bus stand in sector 17 and railway station, there is a rare possibility of driving a rickshaw at night. The rate charged during the night is usually double than that charged during the day.

No fixed hours of work for the rickshaw pullers were noticed in the survey. 82.54 per cent of the rickshaw pullers spent 5—9 hours on the rickshaw plying and remaining 17.46 per cent spent 10 or more hours. Majority of the rickshaw pullers covered a distance between 31 to 50 Kms. per day and this accounts for 94.05 per cent of the total rickshaw pullers. 2.78 per cent covered a distance range of 20 to 30 Kms. while remaining 3.17 per cent covered a distance of 51 Kms. and above per day.

The data collected on the number of rickshaw pullers by time spent on rest during the working hours revealed that no particular time is fixed for rest hours and only the time spent on waiting for the passenger is their rest period. This was stated by most of the rickshaw pullers which accounted for 68.25 per cent of the total sample rickshaw pullers. 23.41 per cent of the rickshaw pullers stated that their hours of rest is between 2 to 4 hours and 7.94 per cent of the rickshaw pullers take rest for a period of less than 2 hours.

During the survey, the data on number of days observed as off during the last month was also collected. 98 rickshaw pullers (38.89 per cent) observed rest period of 4-5 days during the last month, 57(22.62 per cent) upto 3 days and 15 (5.96 per cent) more than 6 days. There are as many as 82(32.54 per cent) who did not observe any rest day during the last one month. It was reported that the rickshaw pullers usually take rest on Sunday but there are rickshaw pullers who could not take rest on any fixed day but whenever there is a need they make that day a holiday. Some of the rickshaw pullers reported that they do not enjoy any rest day because other-wise they cannot have their daily bread.

Most of the rickshaw pullers expressed that they would like to enjoy good life but on account of their economic conditions, they are not in a position to lead a worth-while life. Each of them roughly needs Rs. 500 to Rs. 700 per month for the daily life besides they must save some amount to send to their families at their native places. Apart from economic conditions, illiteracy is a bane which does not enable them to have social awareness that can help them to lead a good life.

Income and Expenditure

The data on income and expenditure can serve one of the major economic indices which can throw light on economic condition of the rickshaw pullers. 234(92.86 per cent) rickshaw pullers have income exclusively from passenger traffic, 17(6.75 per cent) earn both from passenger traffic and giving their rickshaws on contract basis whereas one rickshaw puller solely depends upon contract basis. The average monthly income of rickshaw pullers from passenger traffic, passenger traffic and contract and contracts only stands at Rs. 869.23, Rs. 923.52 and Rs. 600.00 respectively. It is, therefore, apparent that rickshaw pullers who are plying their rickshaws for passengers as well as on contract basis are comparatively earning more than those who are engaged either in passenger traffic or contract basis only. The overall average monthly income of a rickshaw puller, however, comes to Rs. 872.00.

The average monthly expenditure per rickshaw puller as per survey data comes to Rs. 483.00. Of this total expenditure, 43.48 per cent is spent on food and 7.25 per cent on fuel. These two items together account for 50.73 per cent of the total expenditure. In absolute terms, monthly expenditure on these two items is Rs. 245. There are 38 rickshaw pullers who are taking their food in hotels. The average monthly expenditure per rickshaw puller in their case is Rs. 260, which is only Rs. 15 more than the average expenditure for the rickshaw pullers taking food in their households. The average

monthly expenditure varies with the average monthly income of the rickshaw pullers, which is highest at Rs. 509 for those with the income range of Rs. 500—999. The highest income group of Rs. 1,000—1,499 has recorded average monthly expenditure of Rs. 442 as against the lowest expenditure of Rs. 275 (with the income upto Rs. 500), which is 54 per cent of the expenditure of the middle income group of Rs. 500—999. It is worth-mentioning that there are only 5 rickshaw pullers with income less than Rs. 500 per month.

The expenditure on food and fuel is Rs. 252 for the income-group Rs. 500—999, Rs. 247 for the income group Rs. 1,000—1,499 and Rs. 155 for income group below Rs. 500. In proportion terms, the expenditure is highest with 56.37 per cent of the total expenditure in case of income group below Rs. 500 followed by 55.88 per cent for the income group Rs. 1,000—1,499 and 49.51 per cent for the income group Rs. 500—999.

The other major item of expenditure is the house rent which is 12.01 per cent of the total expenditure. A notable percentage of total expenditure is also spent on liquor and this is 6.62 per cent. Only 6 per cent of the total expenditure is spent on clothing. Education claims 6 per cent, medical 5.38 per cent and recreation 4.76 per cent. The expenditure on pan, bidi and tobacco ranges from 7.69 per cent in the high income group to 18.18 per cent for the low income group. The middle income group spends 8.45 per cent of the expenditure on pan, bidi & tobacco almost equating the proportion of expenditure by the high income group. Thus the low income group is highest consumer of these intoxicants spending a major portion of their income on these items. There is no case reported for liquor in the low income group and the expenditure is some-what higher with 7.27 per cent for the middle income group compared to 5.66 per cent in the higher income group. On clothing, recreation, medical and education there is some variation in the percentage terms. In absolute terms, the variation appears to be insignificant.

Saving and debt is a positive index on economic conditions. Table No. IV.12 provides data on savings and debts repaid during the last month.

TABLE NO. IV. 12

Savings and Debts in Rupees Repaid by Rickshaw Pullers During the Last Month

Range of saving (in Rs.)	Number of rickshaw pullers				
	Made deposits in bank	Made deposits in post office	Sent remittances	Having cash in hand	Debts repaid
1	2	3	4	5	6
Total	7	3	132	223	9
Less than Rs. 100	4	..	..	100	2
Rs. 100—150	1	2	3	54	5
Rs. 151—200	1	1	13	28	2
Rs. 201—300	1	..	80	31	..
Rs. 301—400	..	..	29	10	..
Rs. 401—500	..	..	3	..	..
Rs. 500	..	..	4	..	..

As many as 132(52.38 per cent) rickshaw pullers sent remittances during the last month. 7 made deposits in bank and 3 in post office. There were 9 cases who repaid debts during the last month. Apart from all this, 223 were having cash in their hands. One can draw a conclusion about the satisfactory economic conditions of the rickshaw pullers in Chandigarh. Majority of the 132 sending remittances have sent an amount ranging between Rs. 201 and 300. Their number is 80 and these form 60.61 per cent of the total 132. In respect of 32(24.24 per cent) an amount ranging between Rs. 301 to 500 and in 4(3.03 per cent) cases remittance exceeding Rs. 500 was sent. Majority of them 182(81.61 per cent) have cash in hand up to Rs. 200 and the remaining 41 (18.39 per cent) have cash amount of Rs. 201 to 400.

Altogether only 13 rickshaw pullers have reported themselves under debt, their proportion to the surveyed rickshaw pullers is 5.16 per cent. Out of these 13 rickshaw pullers, one has taken loan for his daughter's marriage and the remaining 12 for the purchase of rickshaw—3 for outright purchase of rickshaw and 9 for purchase on hire basis. Out of those 3 who have taken loan for outright purchase of rickshaw, 2 have taken loan from money lenders and one from the bank. Out of the remaining 9, four have taken loan from friends/relatives and 5 from financial institutions which provide for the sale of rickshaw on hire purchase basis. It is worth noting that none of the sample rickshaw puller was granted any loan for purchase of rickshaw under 20 Point Programme or any other Programme meant for the help of the weaker sections. Again out of the 13 rickshaw pullers taking loans, 2 have to offer security for the purpose of taking loan and both these 2 have taken loan for an amount exceeding Rs. 2,000. The remaining 11 have taken loan without any security and their break-up is 5 with loan amount more than Rs. 2,000, 5 with Rs. 1.000—1999 and one with Rs. 500—999. The interest of loan ranges between nil to 35 per cent. 4 cases pertain to interest free loans, another 4 to 30 per cent, 2 to 35 per cent and 3 to 25 per cent interest. Thus majority of the cases have to pay a very high rate of interest for the purchase of rickshaw. All the 13 cases have repaid full or part amount of their loans during the last one year. Two have repaid the full amount of more than Rs. 2,000. Four have paid the partial amount ranging between Rs. 1,000—1,999. Besides, 5 cases have repaid between Rs. 500—999 and 2 between Rs. 200—499.

Grant of Loans for Purchase of Rickshaw

As per information collected from the lead Bank which is the Punjab National Bank in Chandigarh city, a total of 32 rickshaw pullers were granted loan under 20 Point Economic Programme of the Government of India for purchase of rickshaw, although no sample rickshaw puller succeeded in getting any loan under 20 Point Programme for purchase of rickshaw. The year-wise details are submitted below in table No. IV.13.

TABLE NO. IV.13

Year	No. of Account	Amount (in 000
1985	1	2
1986	20	35
1987	8	20
1988	3	6

The interest charged is as low as 4 per cent for DRI (differential rate of interest) beneficiaries and 12.5 per cent for others. The amount is repayable in 36 instalments, first instalment commencing one month after the date of disbursement of loan. The loan is sanctioned by the Branch Managers. The average amount of loan varied from Rs. 1,750 to 2,500 for purchase of a rickshaw. No financial institution grants loan to the rickshaw pullers for the purchase of new rickshaws without surety and deposit of 25 per cent cost of the vehicle. The rickshaw pullers being a poor lot, find it extremely difficult to manage even 25 per cent of the cost of vehicle which amounts to approximately Rs. 500 at the initial stage. The past experience as per comments of Chairman Shri V. P. Vadehra, Hind Rickshaw Workers Union, Chandigarh shows that whenever the Union representatives stood surety for such rickshaw pullers, most of them either have taken the vehicle to their native place or sold the same at throw away price and thus the guarantors were in trouble. Considering this as a major problem, the Union had to return the loan of Rs. 75,000 which was granted in the year 1982. It is suggested that such a loan should be granted to the rickshaw pullers by financial institution on the basis of personal surety by mortgaging the rickshaw to the financial institution providing such loans. While discussing 20 Point Programme, most of the rickshaw pullers stated that they do not know how to get the benefit under this programme. It was stated by some of the rickshaw pullers that some other persons are obliged by the bank officials and the cases are prepared in their names. Some of the rickshaw pullers tried but could not succeed in getting loans under 20 Point Programme as bank officials keep on asking for one or the other document, with the result that loans are not granted in most of the general cases.

Economic Links with the Place of Origin/Last Stay

The possession of immovable property at place of origin serves as one of the indices of economic links with the place of origin, whereas owning property at the place of enumeration indicates the intention of the settlers to sever socio-economic links with the place of origin and establish such links at the new place of their settlement. Majority of the rickshaw pullers as revealed by the data continue to have economic links with the place of origin. There are 237 rickshaw pullers or 94.05 per cent who own immovable property at the place of their origin which may be place of birth/last residence. Table No. IV.14 furnishes data on this aspect.

TABLE NO. IV.14

Rickshaw Pullers Having Immovable Property at the Place of Birth/Place of Enumeration by Type of Property

Immovable property at	Total No. of rickshaw pullers	No. of rickshaw pullers having immovable property by type			
		House	House site	Agricultural land and house	Having no immovable property
1	2	3	4	5	6
Place of birth	252	101	1	135	15
Place of enumeration	252	13	..	..	239

Out of 237 owning property at the place of their origin, majority of them constituting 56.96 per cent own both agricultural land and a house, 42.62 per cent own only houses and one rickshaw puller possess a house site. All except one owning property at the place of origin have an inherited property, 101 of them only a house and 135 both agricultural land and a house. In majority of the cases forming 51.90 per cent, the value of the immovable property exceeds Rs 20,000, in another 23.21 per cent of the cases, the value of the immovable property ranges between Rs. 10,000 but less than Rs. 20,000 and in the remaining 24.89 per cent cases the value of the property is less than Rs. 10,000. When we consider the rickshaw pullers who own both house and agricultural land, out of 135 such cases majority of them forming 81.48 per cent, value of the property is more than Rs. 15,000 and in 72.59 per cent of the cases the value is less than Rs. 15,000. Those owning property (house and agricultural land) the value less than Rs. 10,000 constitute 10.37 per cent. In majority of the cases, the property is managed by father followed by parents, wife and children, on contract basis, mothers and in a few cases by brothers and sisters/sons. In proportionate terms 29.11 per cent cases of property are being managed by father, 27.43 per cent by parents, 12.66 per cent each by wife and children and on contract basis, 10.97 per cent by mothers and the remaining few cases constituting 7.17 per cent by other relations as indicated in table No. IV.15. No return from any property has been reported by any of the rickshaw pullers.

TABLE NO. IV.15

Rickshaw Pullers Having Immovable Property by Source of Management and Return from the Property at the Place of Birth

Type of immovable property	No. of rickshaw pullers having property	Managed by						
		Parents	Father	Mother	Wife & Children	Son	Brothers & sisters	On contract basis
1	2	3	4	5	6	7	8	9
Houses	101	35	33	9	14	2	8	..
House site	1	..	1	..	..	..	..	..
Agricultural land and houses	135	30	35	17	16	1	6	30
Total	237	65	69	26	30	3	14	30

Thirteen rickshaw pullers forming 5.16 per cent of the total surveyed rickshaw pullers, own property in Chandigarh city. All of them own a house. Thus majority of the rickshaw pullers constituting 94.84 per cent do not own a house or any other property at their place of work i e. Chandigarh city where they have been surveyed. Of the 13 rickshaw pullers who possess immovable property in Chandigarh city, 12 have constructed houses on unauthorised land. The 13 cases are almost evenly distributed over the value ranges as indicated in the table No. IV.16.

TABLE NO. IV.16

Rickshaw Pullers Having Immovable Property by Type of Property and Present Value in Rupees at the Place of Enumeration (Chandigarh)

Type of property	Total No. of rickshaw pullers	No. of rickshaw pullers having immovable property by present value in Rupees					
		Less then Rs. 2,000	Rs. 2,000 —4,999	Rs. 5,000 —9,999	Rs. 10,000 —14,999	Rs. 15,000 —19,999	Rs. 20,000 and more
1	2	3	4	5	6	7	8
Total	13	2	4	1	3	1	2
Houses	13	2	4	1	3	1	2

Note:—Not a single rickshaw puller owns agricultural land or house site at Chandigarh

The present value of the houses is the value of the construction material only with no labour cost as the houses have been constructed by the rickshaw pullers themselves. There is only one case who has purchased a house in Dadu Majra transit camp and the value of this house is ranging between Rs. 10,000 to 19,999.

As regards the movable property, the property owned are radios/transistors in 12 cases and the wrist watches in 99 cases i.e. total 111 rickshaw pullers forming 44.05 per cent of the surveyed rickshaw pullers own some movable property. Of the 111 owning movable property, majority of them forming 77.48 per cent have been in Chandigarh for more than 5 years, 21.61 per cent for a period ranging between 1—4 years and one rickshaw puller has settled in the city only for a period less than one year. The data collected also reveals that 106 rickshaw pullers or 42.06 per cent are possessing utensils for serving and cooking food. Those possessing utensils, 48.11 per cent have settled in Chandigarh for a period of more than 5 years, 46.23 per cent have duration of residence ranging between 1—4 years and 5.66 per cent have come to the city only last year.

The amount of remittances sent by the rickshaw pullers to their close relations staying outside and the remittances sent by close relations to the rickshaw pullers can serve as an index of economic links with the places of origin/last stay as also an index of the economic conditions/economic status of the rickshaw pullers. As revealed by the data, in no case, remittance has been sent by close relations staying outside to the rickshaw pullers and any other member of the household of the rickshaw pullers. However, majority of the rickshaw pullers have been sending a good amount to their close relations staying outside Chandigarh. Table No. IV.17 furnishes data on this aspect.

TABLE NO. IV.17

Average Amount of Remittances sent by Rickshaw Pullers to Close Relations Staying Outside During the Last one Year

Close relation	Number of rickshaw pullers	Remittances sent by rickshaw pullers to close relations				
		Less than Rs. 200	Rs. 200—499	Rs. 500—999	Rs. 1000—1999	Rs. 2000 +
1	2	3	4	5	6	7
Total	190	4	18	4	12	152
Parents	65	1	4	1	9	50
Father	68	2	7	1	..	53
Mother	16	..	..	..	1	15
Wife & Children	9	1	3	2	1	2
Wife (alone)	21	..	2	..	1	18
Brother	10	..	2	..	..	8
Son	1	..	..	..	..	1

190 rickshaw pullers have been sending some remittances depending upon their earning capacity to their close relations such as parents, father, mother, wife and children and brother etc. Majority of these 190 rickshaw pullers numbering 152 (80 per cent) have sent an amount exceeding Rs. 2,000 during the last one year. Those sending Rs. 1,000 to 1999 constituting 6.31 per cent, between Rs. 500 to 999, 2.11 per cent and upto Rs. 499, 11.58 per cent. Father tops among the close relations receiving remittances followed by parents, wife alone, mother, brother, wife and children and son which has recorded a single case. 68 (35.79 per cent) rickshaw pullers have sent remittance to their father, 24.21 per cent to their both parents, 11.05 per cent to their wives, 8.42 per cent to their mother, 5.26 per cent to their brother, 4.74 per cent to wife and children and 0.53 per cent to son.

Bye-laws Governing the Rickshaw-pullers

The UT Administration has adopted the Punjab Cycle Rickshaw (Regulation of the Licences) Act, 1976,—*vide* F. S. letter No. 3408 UTFI-(IV)-76/18845, dated 22nd November, 1977

and enforced it with effect from 1st December, 1977. The bye-laws of 1960 have thus been superseded.

A total of 5,675 licences were issued to owners for public rickshaws and 656 licences to owners for private rickshaws during the three years 1985-86, 1986-87 and 1987-88. Year-wise licences issued to public owning rickshaws during the year 1985-86, 1986-87, 1987-88 respectively are 2440, 1765 and 2470. The number of licences renewed during the same three years are 2675, 884 and 2772 respectively. The inspection of rickshaws is taken up normally at the time of grant or renewal of licences.

The main features of this Act are :

1. No licence of the cycle rickshaw owner shall be renewed by any municipal authority after the commencement of this Act unless the cycle rickshaw is to be plied by an owner himself.
2. Every licence in respect of cycle rickshaw granted or renewed prior to the commencement of this Act shall stand revoked on the expiry of period of 30 days, after the commencement of the Act, if it does not conform to the provisions of this Act. A disabled or a widow is exempted from the above provisions, if this is the only source of his/her livelihood. Similarly, an institution, if it has to keep a rickshaw for meeting the requirements of conveyance/transportation for their institutional use, can be granted driving licence for a person other than the owner of cycle rickshaw.

The penalty for driving the cycle rickshaw without licence or without painting the body of the rickshaw meant for hire in yellow shall be imprisonment which may extend to three months under Section 5 of the Act. Further, for any person convicted of offence under Section 5, the cycle rickshaw is to be forfeited to the State Government. The case of revision of schedules of rickshaw fares is under consideration of the UT Administration and decision is still awaited. A copy of the Punjab Cycle Rickshaw (Regulation of Licence) Act, 1976 (Punjab Act No. 41 of 1976) is appended as an annexure to the report.

Transfer of Ownership

Notice for the transfer of ownership of any rickshaw licence under these bye-laws shall be given in writing, to the Licensing Officer by the transferer within two weeks from date of transfer. The Licensing Officer, shall there-upon call upon the transferer and cancel the licence of the original owner and unless there are reasons for refusing to do so, issue a fresh licence to the transferee on payment of prescribed fees for the unexpired portion of the period of the original licence. Untill the receipt of the notice aforesaid in the Licensing Officer's Office, the original licencee shall be deemed to be the owner and in possession of such rickshaw for the purpose of these bye-laws.

Cancellation of Licence

If the Licensing Officer considers that any rickshaw puller has become physically unfit, he may cancel his licence or suspend it for any specified period or disqualify such person from plying any rickshaw till he produces a medical certificate of fitness.

Every person licenced to propel a rickshaw shall return his badge to the Licensing Officer, on termination, suspension or revocation of his licence.

The average number of passengers travelling daily by cycle rickshaws in Chandigarh city is estimated to be ranging between 1.25 to 1.50 lakhs. This has been worked out on the presumption that even if 5,000 rickshaws are roadworthy and on an average carry 30 passengers throughout the day, the total passengers would work out to be 1.50 lakhs. This figure was also corroborated by Chairman, Hind Rickshaw Workers Union. General Manager, Chandigarh Transport Undertaking was also consulted to know the average number of daily passengers coming in and going out of Chandigarh city and as per information made available, more than three lakhs passengers are carried into or out of the city by buses from Bus Stand Chandigarh. As the rickshaws continue to be the most popular mode of transport for short distance travel in the city, it is very likely that a good number of these passengers would also be travelling by rickshaws. Even most of the local population and the school going children travel by rickshaws. It is no wonder, therefore, if the number of passengers daily travelling by rickshaws, even sometimes cross the mark of 1.50 lakhs.

Schedule of Fares

There is no rate list prepared by the rickshaw pullers union. The Cycle Rickshaw Bye-Laws also lay down the schedule of fares permitted to be charged from the passengers. But

these fares have not been revised and now are obsolete and not consistant with the inflation and price rise. Presently, the fare charged within sector which can have a distance range of 1-2 kms. is Rs. 2 and for each additional km, Rs. 1-2 extra is charged. The average amount charged per kilometer can be taken at Rs. 1.50 with a range of Rs. 1-2 depending upon the bargaining point between the puller and the passenger.

Some of the rickshaw pullers carry school children, most of them 8 to 10 per rickshaw and some of them 12 to 14. The fees charged is usually Rs. 40 per child and in some cases is Rs. 80 per child.

Licencing Problems

About 2/3rd of the cases do not have any licence. For getting a licence they have to fill up a form and then visit the issuing Estate Office for a number of times and even then the licences are not issued. The rickshaw pullers union also do not help them in getting a licence. Those having 10 to 15 rickshaws or more do not bother for obtaining licences under the fear that it may come to the knowledge of the Administration that they are owning so many rickshaws.

Out of 252 rickshaw pullers, the rickshaws of 65(25.79 per cent) were found registered while those belonging to the remaining 187(74.21 per cent) unregistered. 91(36.11) rickshaw pullers were found to be possessing licences and 161(63.89 per cent) were without any licence.

The problem of grant of licence to those rickshaw pullers who do not have their own rickshaws and get the same on hire remains to be solved. Under the bye-laws the principle of rickshaw puller to be rickshaw owner is adopted. Most of the rickshaw pullers on account of economic reasons and also this being a seasonal work can't have their own rickshaws and have to depend on hired rickshaws for earning their livelihood which is the main reason of their migration to the city.

Police verification is one of the major problems stated to be faced by most of the rickshaw pullers. The police usually does not give a satisfactory report regarding character verification of the concerned rickshaw pullers even for the genuine cases. It is suggested that such a police verification may be done on the basis of verification of the antecedents of the concerned rickshaw pullers by the registered union of the rickshaw pullers. If the procedure of verification is simplified, more and more rickshaw pullers will come forward for getting their driver licence and getting their vehicles registered with the Estate office.

Problems of Estate Office and Enforcement Staff

Three major problems are being faced by the rickshaw pullers from the Estate office and enforcement staff. The present system of licencing which is complicated and troublesome may be simplified. Principle of granting driving licence only to the rickshaw owners may be removed. The union may be given the authority to obtain licences on behalf of their members and deposit the registration fees in the Estate office.

2. The cycle rickshaw parked on the approved rickshaw stands may not be removed by the enforcement staff of the Estate office in the absence of the rickshaw pullers.

3. Fine imposed by the enforcement staff for breach of the bye-laws, on the poor rickshaw pullers should be minimum so that the poor rickshaw pullers who come as seasonal labourers to add to the income of their families, when they do not find any work at their native places, are not over-burdened with fine and continue their business with ease and security.

Most of the rickshaw pullers informed that usually the rickshaws are not challaned. In most of the cases they are warned and in some cases, the tyres are deflated. Individually the rickshaw puller does not violate the bye-laws as they know their bread will be lost with such violation.

Shelter Facility for Rickshaw Pullers at Bus Stand, General Hospital and P.G.I.

These are the places of public importance and the public have to hire rickshaws at these places even at odd hours during the day and night, when no bus facility may be available. To provide a better service to the public, shelter facility for rickshaw pullers at these places should be provided so that they could protect themselves from the severe cold/heat of the sun while doing their jobs.

Non-existence of Water, Latrines and Shed Facilities

There is not even a single parking rickshaw stand in the city provided with these basic facilities. The registered union has been fighting

for such facilities but so far there is no response from the UT Administration for providing these facilities at their allotted stands.

Issue of Ration Cards

About 50 per cent of the rickshaw pullers only have ration cards. The main problem in getting the ration card is completion of formalities regarding verification. As they do not have any fix residence, the verification is not possible. The rickshaw pullers who have been living in the city for 15—20 years even have not been issued ration cards.

Rickshaw Pullers Union

The general opinion about the present registered Rickshaw Pullers Union viz; Hind Rickshaw Workers Union is that this union is not at all benefitting the rickshaw pullers and they are not satisfied with the working of this union. But most of them expressed inability to form an alternative registered union the main reasons of which are :—

Illiteracy and consequent absence of knowledge of the programmes meant for weaker sections such as 20 Point Programme which can benefit them.

Secondly, they have temporary seasonal stay in the city.

Thirdly, they are scattered all over the city and it becomes a problem for them to collect at one place and to take some joint decisions for their welfare.

Most of the rickshaw pullers feel that union has not been of any help to them and they do not expect any help in future. So much so that membership of Rs. 2 is treated as a fine.

The rickshaw pullers of the Hind Rickshaw Stand (opposite bus stand sector 17) expressed themselves against the present president Shri Chander Shekhar and were not happy with him as he has not been of any help to them. They wanted re-election and desire to elect Shri Ram Lal.

Impact of the disturbance in Punjab on the Rickshaw pullers

Whenever a major incident occurs in Punjab, it has a definite impact in Chandigarh city which being a joint capital of Punjab, Haryana and Chandigarh Union Territory and nerve centre of political activities. Majority of the rickshaw pullers are seasonal labourers and immigrant mainly from U.P., Bihar, J&K, Himachal Pradesh and Haryana. They feel insecure and their parents and other relations living in their own states ask them to return for their physical safety. The number of rickshaw pullers shifting to Chandigarh city from other states during the last few years has been declining as Chandigarh is also a disturbed area. Many a rickshaw pullers, who came on this work have returned to their native places in UP and Bihar according to union chairman although exact number is not available.

CHAPTER V

HOUSING AND MATERIAL CULTURE

In the fast developing and expanding cities of today, which afford better avenues of employment for the rural landless labourers, cheaper housing facilities continue to be an illusion for the inmigrant labour workers. The result is unauthorised jhuggi-jhonpri colonies which crop up any where a piece of vacant government land be available. In due course of time, such colonies turn into large slum areas and not only become a great ecological threat to the urban environment but also pose grave problems for the town planners. Chandigarh city in this regard is also no exception. This city too has a number of such labour colonies, either within the city limits or on its outer periphery, housing industrial workers, daily wagers, hawkers, construction and other related workers, rickshaw pullers, clerical and other low paid employees and such other workers who cannot afford to have suitable rented accommodation in the residential areas of the city because of very high rents.

As per the survey conducted by Hind Mazdoor Workers Union during 1982, out of 4,200 rickshaw pullers in the city at that time, about 55 per cent were living in various labour colonies and the remaining 45 per cent were sleeping at night in the corridors of the main markets of various sectors. In this context, sector 7, 8, 14 to 20, 22, 27, 28, 34 and 37 were specifically mentioned. Even at present, the picture is dismal and no different. Of the 6,000 rickshaw pullers in the city, about 40 per cent still continue to take refuge at night in the verandahs of these markets to save themselves from the exigencies of weather. The social security and the plight of such workers (who are mostly single member households) and their family members, if any, can very well be imagined. For their day today necessities like drinking water, bathing, washing etc., they depend entirely upon the public taps and bath-rooms provided by Chandigarh Administration. The sprawl of dirty water and foul smell witnessed in some of these market areas in the early hours of the morning points out the impending threat to 'the city beautiful' which if not taken care of in time may prove hazardous for maintaining ecological balance and pollute the environment of this capital city. Chandigarh Administration is said to have constructed a number of 'rain-baseras' during 1978-79 in Sector 28 and Ram Darbar, where rickshaw pullers were to be provided night shelter at very nominal rates, so that the workers no longer use these market corridors to sleep at night. But these 'rain-baseras' could not, however, be made available to these workers and were instead allotted to C.R.P.F. for reasons best known to Administration.

In case of labour colonies, most of these are unplanned and unauthorised constructions consisting of ill ventilated hutments with no facilities of drinking water, electricity, drainage, kitchen, lavatory etc. Among such colonies mention may be made of Labour colony No. 4 (Industrial area), Sanjay colony, Bapu dham, Labour colony No. 5 (Burail), Mahatma Gandhi colony (sector 31), Indira colony and new Indira Colony (Mani Majra). Besides, some of the rickshaw pullers have either been allotted or have rented accommodation in the new planned labour colonies which have come up in Dadu Majra, Maloya and Lahora villages. In other adjoining villages like Badheri, Khuda Jassu, Lahora, Khuda Ali Sher, Daria etc. rented accommodation is available at comparatively cheaper rates and instances are not lacking where a number of workers including rickshaw pullers working in the city have hired rooms in these villages. In order to study the living condition of workers, specially rickshaw pullers, five such labour colonies were selected and the findings have been summed up in table Nos. V.1 (a) and V.1 (b).

TABLE NO. V.1(a)

Proportion of Rickshaw Pullers in the Selected Colonies

Serial No.	Name of colony	Estimated population of the colony	Estimated population of rickshaw pullers in the colony	Percentage of population of rickshaw pullers in the colony
1	2	3	4	5
	Total	29,150	1,570	5·38
1	Colony No. 4 slaughter house (Industrial area phase-I)	5,000	300	6·00
2	Mahatma Gandhi colony, Sector 31	6,500	500	7·69
3	Lal Bahadur Shastri colony, Palsaura	650	150	23·07
4	Colony No. 5, Nizampur Burail	7,000	500	7·14
5	Labour colony, village Maloya	10,000	120	1·20

TABLE NO. V. 1 (b)

Amenities Available in the Selected Colonies

Serial No.	Amenities	Name of the colony				
		Labour colony No. 4, slaughter-house, industrial area	Mahatma Gandhi colony, sector 31	Lal Bahadur Shastri colony, village Palsaura	Colony No. 5 Nizam-pur Burail	Labour colony Maloya
1	2	3	4	5	6	7
1	Drinking water	Only public taps	Public taps	Hand-pumps	Hand-pumps	Private water connections
2	Water for other uses i.e. washing, bathing etc.	Public taps	Public taps	Hand-pumps	Hand-pumps	Water connections
3	Electricity	Only 15 street lights	10 street lights	..	8 street lights	Electric connection
4	Marketing	20 shops	25 shops	10 shops	30 shops	40 shops
5	Educational	Primary school	Middle school	..	..	High school
6	Medical	..	..	..	..	Govt. dispensary
7	Drainage	..	..	..	..	..
8	Religious places	One Shiv Mandir	One Balmiki Mandir	Gurdwara & Shiv Mandir	Temple	Gurudwara & Shiv Mandir
9	House types	Kacha houses and huts	Katcha houses and huts	Huts and houses	Katcha huts and houses	Pucca houses with modern amenities
10	Ventilation	Single door	Single door	Single door and window	Single door and window	Single door and window
11	Bath rooms	..	..	..	..	Available
12	Latrines	..	..	..	..	Available

All told there is an estimated population of 1,570 rickshaw pullers out of a total estimated population of 29,150 in the five selected colonies. A study of colony-wise population shows that 23.07 per cent of Lal Bahadur Shastri colony comprises of rickshaw pullers followed by Mahatama Gandhi colony (7.69 per cent) and colony No. 5 Nizampur Burail (7.14 per cent). Labour colony (Maloya), which is a planned colony, has the least population of 1.20 per cent consisting of rickshaw pullers of the city.

The housing condition in these colonies except Labour colony (Maloya) seems to be pitiable. Most of the constructions in the other four colonies are katcha hutments with poor ventilation provided by the only door. Over and above, there are no private water taps, electric connections, drainage, bath-rooms, latrines and medical facilities. Out of these four colonies, Labour colony No. 4 (Industrial Area) and Mahatama Gandhi colony (sector 31) have a primary and a middle school respectively while in the other two colonies educational facilities are conspicuous by their absence. These four colonies are exclusively dependent for water either on public taps or hand pumps and the street lights are the only source of electric light at night. In case of Labour colony (Maloya), however, not only there are well planned constructions but also all the basic amenities are available to their residents. The only two facilities which are available to all the five colonies are marketing and religious institutions.

Most of the rickshaw pullers in the five selected colonies are from Uttar Pradesh and Bihar. Besides some are from Tamilnadu, Gujarat, Rajasthan, Haryana and Himachal Pradesh.

The 252 sample rickshaw pullers relate to 250 households, out of which 74 (29.60 per cent) reside in different type of houses while 176 (70.40 per cent) are houseless households. Distribution of households living in houses by sector/locality is shown in Table No. V.2 and that of houseless households in Table No. V.3 alongwith their percentage distribution :

TABLE NO. V.2

Households by Locality/Sector

Serial No.	Locality/Sector	Households	Percentage
1	2	3	4
	Total	74	100·00
1	Colony No. 4, Industrial Area Phase-I	24	32·43
2	Attawa	10	13·51
3	Janta colony, sector 25	10	13·51
4	Labour colony No. 4, Sector 45	2	2·71
5	Labour colony, Sector 14	20	27·03
6	Dadu Majra colony	8	10·81

TABLE NO. V.3

Houseless Households by Location

Serial No.	Sector	Households	Percentage of total households
	Total	176	100·00
1	15	16	9·09
2	16	25	14·21
3	17	48	27·27
4	18	32	18·18
5	19	10	5·68
6	22	45	25·57

It is evident that out of 74 households living in houses, as many as 24 (32.43 per cent) reside in colony No. 4 Industrial area, Phase I, 20 (27.03 per cent) in labour colony, Sector 14, 10 (13.51 per cent) each in Attawa and Janta colony, sector 25, 8 (10.81 per cent) in Dadu Majra colony and remaining 2 households forming 2.71 per cent in Labour colony No. 4, sector 45.

The houseless households are found predominantly in sector 17 and 22 near the bus stand, both of these constituting 52.84 per cent of the total 176 houseless households. A good proportion comprising 18.18 per cent is found in sector 18 and 14.21 per cent in sector 16.

Of the 74 households living in various type of houses, 13 or 17.57 per cent possess their own houses at Chandigarh while the remaining 61 or 82.43 per cent live in hired accommodation. 11 or 14.86 per cent households have houses with compounds and the remaining 63 or 85.14 per cent are residing in houses without compounds. Except for the lonely household who is residing in a flat in a multiflat housing unit, the remaining 73 are occupying single storeyed structures, which include 37 jhuggis.

A study of the households by problems faced in their housing units shows that 85.14 per cent each are facing problem of lack of ventilation and drainage. 21.62 per cent are troubled by leaking roof, a small percentage constituting 6.76 per cent is bothered by congestion. There are only 10 households or 13.51 per cent who are not facing any problem whatsoever with regard to housing.

A total of 344 persons (288 males and 56 females) reside in 250 sample households. The proportion of male population is 83.72 per cent and female population 16.28 per cent of the total sample population. 86 persons reside in houses other than jhuggis, 69 persons are living in jhuggis and a major population of 189 constitute houseless population. In proportion terms, 54.94 per cent sample population is houseless, 20.06 per cent reside in jhuggis and the remaining 25 per cent in housing structures most of which are katcha houses. Thus the housing condition of the rickshaw pullers appear to be pitiable and need attention of the authorities to ameliorate their conditions.

Case Study of Houseless Rickshaw Pullers

For hundreds of rickshaw pullers in the city, sky is the roof. It has been so for years. They have been leading an unusual life. Verandahs in almost all the main markets in each Sector, open green spaces and spacious belts with trees along the main roads are sites selected by rickshaw pullers to stay at night and cook their meals on make shift "chullahs". They pack their belongings each morning and keep it hanging on one of the branches or under a nearby tree or in one corner of the corridor of the nearby market before going to work. Public lavatories and taps are used by them for day to day requirements. In a number of cases, however, open spaces are also used as public conveniences. Houseless rickshaw pullers prefer to stay in small groups consisting of their own caste brethren only preferably from the same state of origin. They seem to withstand the vagaries of the weather well in the open and shift to the corridors of the nearby markets only when it rains. Chandigarh Administration had several years back constructed some transit camps (rainbaseras) for rickshaw pullers for staying at night on nominal charges but these continue to be under the occupation of paramilitary forces, for reasons best known to Administration.

As is evident from table No. V.3, 176 (70.47 per cent) of the surveyed households have failed to get a roof over them. The reason as stated by them, is mainly the economic that they cannot afford to pay even a nominal rent not to say of the exorbitant rents prevailing in the city. Despite the fact that cheaper accommodation is available in a number of villages lying on the outskirts of the city, it seems these houseless households are happy to eke out their time in the open or verandahs of the markets because this way they feel socially secure while living among their own caste groups and thereby save the rental money as well, which can be remitted along with other savings to the family members residing at their native places. In order to assess the living conditions of the members of such houseless households, four case studies comprising of different type of households have been conducted as elaborated in the following paragraphs:—

I. The first case study pertains to *Shri Ramesh Kumar*, an unmarried young rickshaw puller aged 19 years. He is staying alongwith his widowed mother Mrs. Rani Kali (aged 50 years) near the corridor of the main market in sector 19-C. He belongs to Pasi scheduled caste and migrated from Hariywar village of Unnao district of Uttar Pradesh in June, 1988 to Chandigarh city. Hariywar is not only his birth place but also the place of his last residence. Prior to his migration, he was engaged in cultivation. He was forced to leave

his native place as the produce from the land was not sufficient for the family to make both ends meet. At present, the land is looked after by his elder brother, Shri Babu Nath.

On his arrival in the city, Ramesh out-right purchased a second-hand rickshaw, with the assistance of a friend from his native place, at a cost of Rs. 500 only and started his new career as a rickshaw puller. His mother too is keeping herself engaged by working part-time as a domestic helper in two households for cleaning utensils, etc. The average monthly income of Ramesh is more than Rs. 600 p.m. whereas his mother earns Rs. 100 p.m. He remitted Rs. 2,400 to his brother during the past one year. He and his mother are satisfied so far as the economic aspect of their lives is concerned.

The living condition of the household is despicable. They are utilizing open spaces and sometimes the public lavatory facility available in the market to answer the call of nature. For bathing, washing and drinking, public water tap serves their purpose. They cook their food at early hours of the morning (6 to 7.30 a.m.) and late in the evening (after 8.30 p.m.) in the open on a make shift "chullah" and if the weather does not permit then in the verandah itself. The fuel for the cooking is collected by his mother who gathers the twigs of dry branches from the trees planted on either side of the roads in the city. After being free from morning tea, Ramesh and his mother pack their lunch and leave for their respective jobs. Their belongings, which consist of a small bedding and a tin trunk, are packed and left under a tree near the rickshaw stand where it is safe under the care of their other brethren. Each night, these belongings are unpacked and again re-packed in the morning before going out for job. On Sundays and from 1.30 to 3.30 p.m. on working days, however, they can have a nap as the market is off. In case, any one of them falls ill, it becomes a problem and usually during such an eventuality the ailing person has to lie down under a shady tree on a foot-path or in any adjoining ground. The celebration of festive days and get-togethers, with their own caste group, on any working day, is out of question as the market is humming with hectic activity throughout the day. So on such occasions, they have no alternative but to fix up other avenues preferably some open space nearby.

On being questioned as to why Ramesh does not find a cheap accommodation in one of the villages lying on the periphery of the city, prompt was the reply that the main reason was local security which can only be possible by living among own caste people. Secondly, if he shifts to a village from sector 19, his place of work then will be at least 4 to 5 kms. away from the place of residence and his mother will also not be in a position to attend to her job. In these circumstances, Ramesh would prefer to stay in sector 19 and suffer in the absence of amenities which only a house can provide.

II The investigations of the second case study relate to a two-member male houseless household residing at night either in the corridor of the main market in sector 34 or in the open adjoining space. Both the members are uterine brothers. *Shri Om Parkash* (aged 22 years) even though younger to Shri Dhrur Pal (aged 24 years) is the head of the household because he migrated first to Chandigarh eight years ago and was later on joined by his brother after three years. They belong to Maurya caste. Both of them are married and have left behind their spouses with the parents at their native village Gorkhapur of Sultanpur district of Uttar Pradesh.

Shri Om Parkash is illiterate and was hardly 14 years of age when he migrated to the city with one of his co-villager. As the yield from the piece of agricultural land owned by the family was too meagre, he had to leave the native place in search of employment to augment the family income. After coming to the city, he became a rickshaw puller and started plying a rickshaw on hire. At that time, Dhrur Pal was a student and in due course passed 8th standard. In spite of being middle pass, he could not get any employment either in the village or in any adjoining town. Seeing the frustration of his brother, Om Parkash advised him to join him at Chandigarh and start the career of a rickshaw puller. Both of them have been labouring hard and managed to purchase a second hand rickshaw for Rs. 1,100 during May, 1986, out of their savings. They have also been regularly re-mitting, to the family members Rs. 300 per month. At present, Dhrur Pal is plying the owned rickshaw while Om Parkash is plying a hired rickshaw at a monthly payment of Rs. 150, with the hope to purchase another rickshaw for himself in the near future. As is evident, they are not facing any problem economically and seem to be satisfied with the present income which aggregates to more than Rs. 1,600 per month.

So far as the living condition of this house-less household is concerned, it is almost similar to the first study case as the household under reference also comprises of two working members. The members of the household are utilizing likewise the open space or public lavatory

for convenience and public taps for their day to day requirements. They too have to pack and unpack their personal belongings each morning and evening respectively. The only difference being that, both the members of this household have not to do any cooking as they are taking their meals at 'dhabas'. The other difficulties faced by the members are no different than already explained in the first case study. They too are reluctant to shift to a hired accommodation as they feel that it is surely going to upset their monthly budget. Both the youngmen are regular members of the Hind Rickshaw Workers Union and as such socially aware that being houseless they are deprived of the privileges of voting in the city as well as getting a ration-card from the Chandigarh Administration. They would, however, love to get accommodation in a 'rainbasera', if Local Government provides such a facility.

III The third case study revolves around a houseless household of six members. The family consists of *Shri Ram Bassi Koli,* the head (aged 40 years), his wife (35 years of age) and their two sons (aged 8 and 11 years) and two daughters (aged 3 and 6 years). Shri Ram Bassi, an illiterate landless labourer, migrated to the city in 1976 along with his wife from village Hasanabad of Gonda district of Uttar Pradesh. Prior to his migration, he was working as an agricultural labourer. As this occupation was seasonal and did not ensure regular income all the year around, he had to leave his native place in search of a lucrative avenue of employment which could at least provide two square meals each day. So he shifted to Chandigarh with the assistance of his co-villagers and became a rickshaw puller. He has no close relations at his native place and has shifted for good to the city. Since the day of his arrival, he and his family have been staying in the corridor of the main market in sector 19.

Shri Ram Bassi is satisfied with the present occupation of rickshaw pulling. With his laborious efforts, he was able to purchase out right, out of his savings, a rickshaw for himself at a cost of Rs. 1,000 during 1984. His average monthly income at present is Rs. 900, i.e. Rs. 400 from contract and Rs 500 from passenger traffic. No doubt, he is able to make both ends meet but can neither afford to educate his children nor shift to a jhuggi on rent. His sons though illiterate are the future hope of the family and likely to join the occupation of their father within a couple of years, to share the economic burden of the household.

As can very well be imagined, the members of the household are leading a miserable life virtually like nomads. They have no privacy in the corridors. They too, like other houseless persons, are making use of the open space or public lavatory for easing themselves and public taps for day to day necessities. The cooking is also done on the same pattern as elaborated in first case study. The family also collects the fuel in the same way. Even the time of the cooking has necessarily to be early morning before the market opens and during night after the shops close down. Belongings too are likewise packed after each morning meal and kept either under a tree on the main road or in one of the corners of the verandah under the watchful eyes of the children who play nearby. The main problem for the members of the household is that they have normally no fixed place to rest during the day except under shady trees on either side of the main road where they somehow spend the day in spite of odd weather at times. Other problems of the household continue to be the same as narrated in the foregoing paras. On being questioned, as to how Shri Ram Bassi managed the delivery of children in the city, his reply was that during each delivery, he sent his wife to his in-laws at Kadia Cho village of district Gorkhpur in Uttar Pradesh.

IV *Sardar Gurbax Singh,* a chronic bachelor of 62 years, belonging to Jat Sikh community and forming a single-member houseless household, is the focus of the fourth study case. He is residing in the corridor of the main market in Sector 22-C. He belongs to Buttar village of Faridkot district of Punjab. As he had no ancestral land to till, after passing middle, he left the native village in search of employment. He worked at a number of places and finally ended up as an helper on one of the dhabas. He worked as a helper and a cook for more than twenty years at a number of dhabas in Punjab but was not satisfied with the working conditions. So he migrated to Chandigarh city, eight years back, and started his new career of a rickshaw puller. Occasionally, he also visits his mother, brother and his family who continue to live at the native place. During each such visit, whatever he can afford is being paid to the mother.

Sardar Gurbax Singh is happy to work as a rickshaw puller and seems satisfied with his average income of Rs. 900 per month which he feels is sufficient for his own requirements. On his arrival in Chandigarh, he purchased a second hand rickshaw for Rs. 650 but this cycle-rickshaw was stolen from the rickshaw stand in July, 1983 and nothing has been heard about it after that. Since then, he has been plying a hired rickshaw on a payment of Rs. 5 per day to its owner. He

has no savings at his credit because he feels that he has no liabilities to discharge and secondly he loves to eat rich food, so hardly he is able to save anything. He neither smokes nor drinks liquor but has developed the habit of taking 'zarda'. Even though he is running in 62nd year of life, except for grey hair he is robust and healthy and quite fit to undertake the strenuous job of a puller.

Sardar Gurbax Singh has no regrets about his living condition as well. He too, like some other houseless households, is making use of public lavatory for answering the call of nature each morning after paying Rs. 0.50 as charges. For his day to day water requirements, public taps serve the purpose. He is taking meals at dhabas. He prefers to sleep in the open and in case of rain shifts to the corridor of the market building in sector 22-C. He daily packs his material possessions, which consist of a bedding alone, and keeps it on the water tank near the entrance to 'Rehri' market in Sector 22-C, before going to work. Whenever he feels the need to have some rest during working hours, he enjoys to have a nap on the rickshaw itself under a shady tree.

Table No. V.4 portrays households and population classified by housing structure.

TABLE NO. V·4

Houseless and Normal Household Population classified by House/Jhuggi

House/Jhuggi	No. of households	Population		
		Person	Male	Female
1	2	3	4	5
Total house/jhuggi	74	155	107	48
House	37	86	59	27
Jhuggi	37	69	48	21
Houseless	176	189	181	8
Grand Total	250	344	288	56

Of the total 48 females, 27 are living in houses and 21 in jhuggis. Houseless households with 8 females are living in varandah along with their 10 male household members. Of the 8 females, 3 are children of age-group 0—14 and 5 are adults, 1 each relating to the age-group 20—24, 25—29 and 30—34 and 2 to the age-group 35—59. Of the 10 male members, 5 are children of the age-group 0—14 and the remaining 5 rickshaw pullers, one of 15—19 and 2 each of age-group 30—34 and 35—59. This points out to the fact that the rickshaw pullers who have migrated with their families are in a much more deplorable condition as compared to other houseless single membered households.

An analysis of the rickshaw puller households by income-groups shows that all the 5 households with an income of less than Rs. 500 per month are houseless. Of the 48 households in the income-group Rs. 500—749, 21 (43.75 per cent) are living in houses while the other 27 (56.25 per cent) are houseless. In case of 128 households having a monthly income of Rs. 750—999, 32 (25.00 per cent) reside in various type of houses and the remaining 96 (75.00 per cent) are houseless. This leaves 69 households with a monthly earning of Rs. 1,000 and more of which 21 (30.43 per cent) have houses to live in against the remaining 69 (69.57 per cent) who have no roof over their heads. While it may be true for households with an income of less than Rs. 500 or Rs. 500—749 that they are not in a position to have hired accommodation but the very fact that 75 per cent and 69.57 per cent of the households with monthly income of Rs. 750 to 999 and Rs. 1,000+ respectively are also houseless shows that there is no relation between being houseless and the monthly earning of a household.

Housing Material

89.19 per cent of the houses have burnt bricks as material of the walls and only in 10.81 per cent cases, the material of the wall is mud. With reference to the material of roof, majority

of the houses constituting 79.73 per cent have roof made up of grass, leaves, thatch, wood, mud or bamboo. Only a small proportion of 16.22 per cent have R.B.C. or R.C.C. roofs. Considering the material of floor, only 13.51 per cent houses have cement floor, 1.35 per cent bricks, stone and lime and the majority 85.14 per cent have mud (Katcha) floors. In majority of the cases, walls are made up of burnt bricks but roof and floor comprise katcha structure as it can be observed from the table No. V.5 given below. Thus most of the houses can be considered as katcha houses.

TABLE NO. V.5

Houses by Predominant Material of Roof, Wall and Floor

Serial No.	Material of wall	No. of house-holds	Material of roof				Material of floor		
			Grass, leaves, thatch, wood, mud, or bamboo	Corru-gated iron, zinc or other metal sheets	Asbestos cement sheets	RBC or RCC	Mud	Brick	Cement
1	2	3	4	5	6	7	8	9	10
	All material	74	59	1	2	12	63	1	10
1	Grass, leaves, reeds or bamboo	..	..	..	..	..	..	..	..
2	Mud	8	8	..	..	..	8	..	..
3	Unburnt bricks	..	..	..	..	..	..	..	..
4	Burnt bricks	66	51	1	2	12	55	1	10

Note.—176 households are living in varandahs.

With reference to the material of the doors and windows, of the sample houses, 93.24 per cent are made up of wood and the remaining 6.76 per cent made up of iron.

Household Congestion

Table No. V.6 portrays data of houses by number of rooms and total floor space.

TABLE NO. V.6

Households by Number of Rooms and Total Floor Space

No. of rooms	No. of house-holds	No. of members in the households	No. of households by per capita floor space		
			3—5 Sq. m.	6—9 Sq. m.	10+ Sq. m.
1	2	3	4	5	6
Total	74 ..		2	51	21
One room	48	Single person	2	37	9
	6	2 members	..	2	4
	5	3 members	..	4	1
	7	4 members	..	5	2
	7	5 and more members	..	3	4
Two rooms	1	4 members	..	..	1

Note.—176 households have no house and they are living in varandahs. No household possesses more than two rooms.

Only one household lives in a two room house and the remaining 73 households reside in only one room house. Majority of them constituting 68.92 per cent have per capita floor space of 6—9 Sq. metres. 28.38 per cent are recorded to have a space of 10 or more Sq. metres. Those living in one room, majority comprise single member households forming 64.86 per cent. Those with 2, 3, 4 and 5 members almost comprise of equal number of households. *Per capita* floor space appears to be sufficient for single member households who constitute 48 or 64.86 per cent of the total 74 households but in the case of households with more than one members, the *per capita* space appears to be insufficient, the number of such households is 26 or 27.45 per cent and their houses are over crowded and congested.

Of the total 74 households, possessing houses, majority (75.68 per cent) have been staying for more than 5 years, 9.46 per cent have duration of stay in Chandigarh for less than one year, 14.86 per cent for a period ranging between 1—4 years.

Amenities

58 households or 78.38 per cent do not have kitchen and bath room facility i.e. only 22.62 per cent are fortunate to have kitchen and bath room facility. Even lavatory facility is available only to 1/3rd of the households or 32.42 per cent. With respect to drinking water and washing water, 14.87 per cent do not get this amenity. Electric connection is also not available to majority of the households constituting 70.27 per cent i.e. only 29.63 per cent have power availability in their houses.

Tenural Status

Only 13 (17.57 per cent) sample households have been allotted/own house and the remaining 61 households constituting 82.43 per cent are either living in the rented houses or have hutments built on encroached land. 37 households have hutments on encroached land and majority of them 26 or 70.27 per cent have been living in the city for more than 5 years. Rest of the 24 are living in the rented houses. Majority of them 17 or 70.83 per cent are paying rent upto Rs 100 and 7 or 29.17 per cent are paying rent between Rs. 100 to 200.

Furniture

Out of 250 households, majority of them 198 constituting 79.20 per cent do not have any furniture, 20 per cent have only cot and there is only one household each having a chair or a table. Thus it appears that majority of them are sleeping on the floor and cannot afford even a cot to sleep.

Utensils

For cooking food, majority of them forming 62.40 per cent are using Aluminium utensils. It is worth noting that 82 or 32.80 per cent households do not have any cooking utensils and majority of them are taking food in the hotels/dhabas. For serving food, majority of them 58.80 per cent are making use of Aluminium utensils and only a few households make use of Steel or Brass and Aluminium utensils.

Light and Fuel

Only 14.40 per cent households are using electricity for lighting, majority of them 49.20 per cent are using kerosene lanterns. The rest of the 36.40 per cent households depend entirely on street lights. They usually do their cooking either in early hours of morning when there is enough light and before dusk. Hardly anything remains to be done before it is too dark. For fuel, 82.40 per cent use kerosene, 15.60 per cent are taking food in hotels/dhabas and therefore using no fuel and only 2.00 per cent use wood as fuel for cooking.

Dress

The adult males are still continuing the traditional dress of either Kurta-pyjama or Dhoti-kurta or Kameej-pyjama, although a good percentage (39.84 per cent) of the rickshaw pullers have taken over to the modern dress of pant and shirt. 23.44 per cent are wearing Kameej-pyjama, 16.80 per cent wear Kurta-pyjama and 19.92 per cent wear Dhoti-kurta. Most of the minor males are wearing shirt-nicker, a few of them are also found wearing pant and shirt and two are found to be wearing baby suit. Saree is the predominant dress for the adult females. Their proportion is 76 per cent. Remaining 24 per cent are found to be wearing Kameej-salwar. In respect of minor females, majority of them wear Kameej-salwar and a few frock or baby suit.

It was observed that rickshaw pullers of younger age-groups usually belonging to less than 30 years of age while at work prefer to wear pants or shorts and shirts or skievies which they usually procure from rag dealers. Sometimes even they purchase these clothes made of cotton from the market which are comparatively cheaper. The elder rickshaw pullers, however, still use their traditional dresses both at work and otherwise.

Table Nos. V.7 (a) and V.7 (b) reflect data on male and female dress.

TABLE NO. V. 7(a)

Male Dress

	Total	Kurta-pyjama	Kameej-pyjama	Pant-shirt	Dhoti-kurta	Shirt-nicker	Baby suit
1	2	3	4	5	6	7	8
Total	288	43	60	107	51	25	2
Adult male	256	43	60	102	51	..	.
Minor male	32	..	..	5	.	25	2

TABLE NO. V.7(b)

Female Dress

	Total	Saree	Kameej-salwar	Frock	Baby suit
1	2	3	4	5	6
Total	56	25	24	3	4
Adult female	33	25	8	.	..
Minor female	23	..	16	3	4

CHAPTER VI

CONCLUSION

Despite the multifarious problems the rickshaw pullers have to face like housing, health, insecurity, alienation, dispossession, registration of rickshaws and issuance of licences etc., if they still go on flocking this capital city, it points to the fact that cycle rickshaw pulling affords them a better way out of abject poverty. Even though cycle rickshaw pulling involves a strenuous physical exertion and direct exposure to the hazards of weather throughout the day, the survey reveals that majority of them feel economically satisfied and confided that they are not only able to make both ends meet but could also save and remit part of the savings to their families at native places.

As has been pointed out in the report, rickshaw puller unions have been pleading for their just demands, but nothing concrete seems to have been achieved so far. Chandigarh Administration can do a lot more to ameliorate their socio-economic conditions by providing better and more rickshaw stands with at least sheds and drinking water facilities, making available living accommodation at cheaper rates in 'Rainbaseras' to houseless households, simplifying the procedure for registration of rickshaws and arranging for easy loans for purchase of cycle rickshaws at nominal interest under Central Government's Twenty Point Economic Programme for economically weaker sections. In the chapter, an attempt has been made to recapitulate the salient features of the survey in a nut shell with suggestions, if any.

The history of rickshaw pulling in Chandigarh city dates back to April 2, 1952 when Pt. Jawahar Lal Nehru inaugurated this model capital as a well planned dream city — 'a new phoenix to rise from the ashes of the old'. The city came into being with a population of about 40,000 and a rickshaw puller fleet of 100 which with the passage of time has multiplied to about 6,000 in 1988. The expansion and development of the city at a much faster rate was contemplated as it continues to be the capital of not only the two prosperous states of Punjab and Haryana but also the headquarters of the Union Territory of Chandigarh. As per 1981 Census data, of the 4,51,610 persons in the Union Territory, 71.95 per cent constitute migrants alone. Of these migrants, the proportion of intra-state, inter-state and those from other countries stood at 0.67 per cent, 88.65 per cent and 10.68 per cent respectively. These inter-state migrants hail from all the twenty-two states and seven union territories of India. Rickshaw pullers in Chandigarh city also are mostly migrants from other states right from Kashmir to Assam and portray an interesting kaleidoscopic view of the cultural diffusion and social integration of the country.

The survey data reveal that all the 252 rickshaw pullers covered in the sample plan are migrants. Of the 252, 98.41 per cent are inter-state migrants hailing from nine states of India while the remaining 1.59 per cent are migrants from the country of Nepal. Of the 248 inter-state migrants, a majority of 75.00 per cent hail from Uttar Pradesh followed by 13.71 per cent who belong to Bihar. The remaining 11.29 per cent came from states of Punjab, Himachal Pradesh, Jammu & Kashmir, Haryana, Rajasthan, Assam and West Bengal. The other 4 migrants hail from Nepal. Of these inter-state migrants, 95.16 per cent have come from rural areas whereas the remaining 4.84 per cent have come from urban areas. The four migrants from Nepal also represent a trend of urban turn over. Out of 252 rickshaw pullers, 34.53 per cent are residing in the city for more than 10 years, 29.76 per cent have a duration of stay of 5 to 9 years while the remaining 35.71 per cent migrated in the city less than 5 years ago. All the rickshaw pullers stated the reason of migration as 'search for employment' and joined rickshaw pulling as an occupation after coming to the city. The unit of migration of 69.05 per cent is that they migrated single handed, 6.75 per cent moved along with family and the remaining 24.20 per cent came in the company of friends and relatives.

The surveyed 252 rickshaw pullers comprise of 250 households with a population of 344 persons constituting 288 males and 56 females. Out of 250 households, 95.60 per cent are Hindu, 1.60 per cent Sikh and 2.80 per cent Muslim. There are in all 59 scheduled caste households among Hindus alone. To discuss characteristics like sex-ratio, age-groupwise data, the average size of a household and dependency ratio in general and

among various communities may not provide a true portrait of population because of the sample which consists of majority of male young workers alone, who have left behind their families at the places of their origin. A study of family composition, however, shows that out of 250 households, 86.80 per cent are single member, 10.40 per cent are nuclear consisting of a couple with or without unmarried children and the rest of 2.80 per cent have either a couple with other relations or are headed by unmarried persons with other relations. Social bonds of these households with the place of origin show that out of 250 households, 82.00 per cent have close relations while the remaining 18.00 per cent have no relations at the place from where migrated. The frequency of visits by rickshaw pullers to their close relations is directly related to the type of relationship, the more closer the consanguineous link is, more is the frequency of visits.

Out of 344 persons under survey, 141 or 40.99 per cent are literate; the male and female literacy rates work out to 45.83 per cent and 16.07 per cent of their respective population. Of the 141 literates, 46.81 per cent are literate without any educational level while the educational attainment of 34.75 per cent is primary, 13.48 per cent middle and 4.96 per cent matriculation. To judge the impact of social awareness and urban influence on the rickshaw puller households, it would be worth while to see the age specific literacy rates in age-groups 5—9, 10—14 and 15—19 which stand at 50.00 per cent, 47.06 per cent and 54.55 per cent respectively. It was however, very discouraging to know that most of the male students discontinued their studies after the age of 14 and switched over to rickshaw pulling or any other occupation to augment the household income. In the sample population, 24 male students in age-group 15—19 had discontinued their studies; 23 joined rickshaw pulling while the remaining one was doing the job of a domestic servant.

Among the surveyed population, out of every 100, 43 are never married, 55 married and 2 widowed. 39 or 34.13 per cent of the rickshaw pullers are aware that various family planning devices can control unwanted births and 31 of them are actually practising one or the other devices to control births. There is, therefore, a definite impact of the family planning programmes undertaken by State and Government of India through radio, T.V. and other media on the rickshaw pullers and it is hoped that in the near future more and more of them will benefit from these measures as a result of urban impact.

While more than 15 per cent of the rickshaw pullers have reported health problems after joining this occupation and are suffering due to pains either in chest or legs or neck or back, arthritis and cough, a number of others have also reported that their healths have deteriorated and they have lost weight after they started plying rickshaws. A number of them were also found to be using intoxicants like country liquor, pan, jarda, lime, tobacco and bidi etc. There is no denying the fact that rickshaw pullers have to undergo a lot of physical stress and strain and are susceptible to asthma, tuberculosis, fatigue and other ailments of muscular contraction and pains etc. The occupation involves — 'Man, pulling Man' aspect which is most inhuman, degrading and deserves all condemnation. Such human exploitation, for which a number of social organisations in the country have also started raising their voices, needs to be curbed by State by providing alternate avenues of employment like mechanised rickshaws etc. as early as possible.

Social interaction and community relations among rickshaw pullers are restricted to own caste groups and that too within their own state people. It may be so, because it provides a feeling of belongingness, security and mutual understanding. They are happy and enjoy cordial relations among their own micro caste groups. They are socially active and concious of the role of labour unions and of the 252 rickshaw pullers, 55.56 per cent are members of one or the other unions. Time and again, the unions have been pleading with Chandigarh Authorities that police verification for issuance of cycle rickshaw licences should be stopped and instead the office bearers of a union be authorised to verify the identity of the members. Another demand is that the principle of granting a licence on the basis of 'chalak — malik' be abolished as the seasonal labourers who ply rickshaws for a limited period cannot afford to buy their own rickshaws. They can only ply rickshaws on hire. Similarly, other grievances include among other things that the fine imposed by the enforcement staff for violation of bye-laws ranging from Rs. 30 to 50 be reduced to Rs. 5 only; number of rickshaw stands be increased with water and shed facilities, 'rain-baseras' be allotted to them and till then the rickshaw pullers be allowed to live wherever they may be residing; carrying of at least six school students in one trip be allowed and above all the procedure for issuance of cycle rickshaw licences be simplified.

In actual practice, however, it was observed during the course of survey that in grave violation of bye-laws more than 60 per cent rickshaw

pullers had no valid driving licences and 75 per cent of the rickshaws no registration papers. Unless and until the bye-laws are strictly implemented, it would not only be a recurring financial loss to Chandigarh Administration but also the bad characters and criminals would easily get shelter in the garb of rickshaw pullers. A few influential persons were found to be owning 50 or more cycle rickshaws which are given on hire. Other violations of the bye-laws include absence of a fare-list, carrying of more passengers and load than permissible, parking rickshaws at places other than authorised stands, etc. After discussing all these problems with Tehsildar Enforcement the only ray of hope was that there are some proposals under the active consideration of Chandigarh Administration for strict implementation of bye-laws as also there is a plan to eliminate this inhuman—man, pulling man—aspect gradually by providing or allowing motorised machine pulled rickshaws, etc.

The survey population of 344 persons (288 males, 56 females) consist of 75.58 per cent workers and 24.42 per cent non-workers. The work participation rate for male and female populations stands at 88.54 per cent and 8.93 per cent respectively. The male work participation rate among different communities works out to 58.09 per cent for Hindus and 100.00 per cent each for Muslims and Sikhs. The work participation rate of scheduled castes is 58.26 per cent; 25.90 per cent among males and 15.15 per cent among females. The female workers are only concentrated among Hindu population giving them a participation rate of 9.26 per cent. The very high percentage of male workers among all communities is understandable as most of the sample households are single member who have migrated into the city alone leaving behind their families at their native places. All the male workers except three are rickshaw pullers; the other three are working on tea stalls for cleaning utensils. All the 5 female workers are engaged in domestic service. Due to obvious reasons, the employment depth is remarkably high. While 96.40 per cent households have at least one member employed, 3.20 per cent have two workers each and one household has three workers.

A good number of rickshaw pullers are seasonal workers who come to the city during the lean agricultural season and are not interested in having their own cycle rickshaws due to one or the other reason. Of the 252 rickshaw pullers, 141 or about 60 per cent have their own rickshaws while the remaining 40 per cent ply rickshaws on hire; the hire charges range from Rs. 3 to 8 per day depending on the condition of a rickshaw. Out of 141 rickshaw owners, 93.62 per cent have purchased their rickshaws on outright purchase basis and the other 6.38 per cent on hire purchase. 97.72 per cent of those who purchased rickshaws on outright purchase have financed the deals out of their savings while the remaining 2.28 per cent purchased these by incurring loans either from money-lenders or bank. The price of a rickshaw was Rs. 1200.00 in 1978 which within ten years has inflated by more than 83 per cent and stood at Rs. 2200.00 in 1988.

Out of 252 rickshaw pullers, the monthly income of 27.38 per cent is more than Rs. 1,000, 50.79 per cent earn Rs. 750 to 999 and the remaining 21.83 per cent fall in the income range of less than Rs. 749. It is, however, a fact that the ownership of a rickshaw has no relation to the monthly earnings, while 81.08 per cent of the rickshaw pullers, having their own rickshaws earn a monthly income of more than Rs. 750, almost the same proportion of 81.08 per cent of rickshaw pullers plying vehicles on hire basis have also the same monthly income.

The average monthly maintenance charges of a rickshaw range from Rs. 15 for a new rickshaw to Rs. 25 for an old one. In case of cycle rickshaws on hire, in 36.94 per cent cases the maintenance charges were exclusively met by the owners, 60.36 per cent rickshaw pullers shared these charges with the owners and the remaining 2.70 per cent had to meet all such expenses on their own. The average distance covered by a rickshaw puller usually ranged from 30 to 50 Kms. per day depending upon the passengers carried. While 82.54 per cent rickshaw pullers spent 5 to 9 hours per day on plying rickshaws, the remaining 17.46 per cent spent 10 or more hours. The hours of rest, which range from 2 to 4 hours per day are not fixed and usually consist of the waiting time in between the trips. 32.54 per cent rickshaw pullers did not observe any rest day during the last month while the remaining 67.46 per cent observed a rest period of 4 to 6 days.

As per survey data, the average monthly income of a rickshaw puller is Rs. 872 and his monthly expenditure is Rs. 483. Even though it sounds good because an average rickshaw puller seems to be left with a surplus amount of Rs. 389 p.m. but it also points out to the fact that at least 55 or 21.83 per cent rickshaw pullers earning a monthly income of less than Rs. 750 are living from hand to mouth and can hardly spare enough money to remit to their family members at the native places. It is, however,

heartening to know that out of savings, 52.35 per cent rickshaw pullers, could send remittances to their close relations last month ranging from Rs. 100 to more than Rs. 500 p.m. 5.97 per cent made deposits either in banks or post offices to the tune of less than Rs. 100 to Rs. 500 and another 5.57 per cent paid debts ranging from less than Rs. 100 to Rs. 200. Against it, 88.49 per cent rickshaw pullers confided that they are also having cash in hand ranging from less than Rs. 100 to Rs. 400. All told only 13 or 5.16 per cent rickshaw pullers reported themselves under debt during last year. While 2 have repaid the full amount, 9 others also repaid a major part of their loans. None of the rickshaw pullers under survey could arrange to get loan under twenty point programme for purchase of cycle rickshaw. It can thus be seen that except for 5 rickshaw pullers who have reported a monthly income of less than Rs. 500, all others seem to be economically satisfied and not only making both ends meet but also saving something out of their earnings each month.

Of the 252 rickshaw pullers, 237(94.05 per cent) own immovable property at the place of their origin; while 56.96 per cent own both agricultural land and a house, 42.62 per cent own a house each and the remaining 0.42 per cent house site only. All the immovable properties, except that comprising of a house site, have been inherited by rickshaw pullers from their ancestors. No return from any property has been reported by any of the rickshaw puller. Against this, 13 (5.16 per cent) rickshaw pullers own property in Chandigarh city which consists in each case a house; while 12 have raised their houses on unauthorised land, the remaining one has purchased a house (present value about Rs. 20,000) in Dadu Majra transit camp.

Even though the Chandigarh Administration in supersession to the Bye-laws of 1960 have adopted the Punjab Cycle Rickshaw (Regulation of the Licences), Act, 1976 and implemented it with effect from 1st December, 1977, it has not helped the rickshaw pullers in any way to resolve their outstanding problems which have already been specified in foregoing paras. The only concession under these rules where a licence can be granted other than the owner-cum-rickshaw puller is either in case of a disabled or a widow if he/she has no other source of income or to an institute, if it has to keep the rickshaw for the conveyance requirement of their own institute. Other provisions relate to penalty for driving without a licence, transfer of ownership and cancellation of a licence, if any driver is not found physically fit etc. It, however, appears neither any cognizance of these rules is being taken by rickshaw pullers nor Enforcement Authorities are strictly implementing these provisions.

During the survey it was gathered that about 45 per cent of all the rickshaw pullers in the city face acute housing problem and sleep at night in the verandahs of the markets of the central sectors. Majority of the remaining 55 per cent live in various labour colonies. Most of these colonies consist of 'Jhuggi-Jhonpri' slum areas which have temporary hutments constructed unhygienically in utter disregard to ventilation, light and basic amenities like drainage, drinking water, electricity, bath rooms, latrines etc. However, in case of 250 rickshaw puller households under survey, 74 or 29.37 per cent comprising of 45.06 per cent population reside in six of the different labour colonies while the other 176 or 70.63 per cent (with 54.94 per cent sample population) are houseless households and are living in verandahs of markets of sectors 15, 16, 17, 18, 19 and 22 as they cannot afford to hire suitable accommodation.

It is a fact that 176 households living in corridors of the markets use public water taps for drinking, washing and other purposes and thus spoil the environment of these sectors. It is a matter of grave concern that these houseless households continue to live in a pitiable condition and every effort should be made by Chandigarh Administration to provide them with some alternative accommodation at cheaper rates as early as possible to preserve the environment of 'the city beautiful'. In case of 74 households living in various type of houses, 50 per cent each live in houses and jhuggis respectively. Even though these households are fortunate to have a roof over their heads yet 85.14 per cent are facing problems due to lack of proper drainage and ventilation, 21.62 per cent are troubled due to leaking roof, 6.76 per cent complain of congestion, 78.38 per cent have no kitchen and bath rooms, 67.58 per cent have no latrines. 14.87 per cent have no water taps and 70.27 per cent no electricity. Majority of these houses are 'katcha' constructions with only one room accommodation, barring only one house with two rooms. The average floor space available in an average house is nine sq. metres which seems sufficient only for single or 2 member households. But with families of 3+ members, the floor space is insufficient with no privacy but only congestion.

Despite the fact that economically the rickshaw pullers are able to make both ends meet, majority of them are living in squalor, misery and

pitiable condition in the city which in no way can be termed satisfactory. Even a look at their material possessions, way of living and dress will further confirm this contention.

It would go a long way if Chandigarh Administration, among other steps as suggested in the preceding chapters also ensures that hiring of rickshaws should be discouraged thus encouraging the workers to acquire their own rickshaws, every rickshaw puller should be medically checked up every year before his licence be renewed, revising the tariff schedule at least once in every two years keeping in view the ever rising cost of living, ration cards be issued to all these workers and above all by encouraging these rickshaw pullers with incentives to join adult education courses so that they may become aware of their lawful and genuine rights as free citizens of a democratic free India.

ANNEXURE—I

Study on Socio-Economic Condition of Rickshaw Pullers in Chandigarh

I Identification Particulars

(a) Name of Rickshaw puller

(b) Father's Name

(c) Registration No. of the Rickshaw

(d) Place of Residence

(e) Most common rickshaw stand used by the rickshaw puller Locality/street/lane/sector/jhuggi jhonpri, colony if any,

II Demographic Particulars

Name	Relation with the respondent	Age	Sex (M/F)	Marital status (M/NM/W/D/S)	Religion H/S/C/M/B/J other (specify)	Name of Caste/ Community	Whether SC(1) ST(2)	Educational attainment (IL, L, P, M, MT. G. (specify)	If worker, specify type of work	If Non-worker specify type of activity (H/ST/D/B/R/ I/V/O)	Average Monthly Income
1	2	3	4	5	6	7	8	9	10	11	12

Note.—Please collect information for respondent rickshaw puller and members staying with him as members of one household.

III—A Migration Particulars

Duration of residence in Chandigarh (UT)	Place of birth			Place of last residence			State/District to which belongs	Reasons of migration	Unit of migration (migrated alone, with family, with friends, relative)	Problem faced during or after migration	Help received at the time of migration, if any specify the source e.g., co-villager, relation, friend, any voluntary agency etc.	Occupation before migration
	State	District	Rural/ Urban (name)	State	District	Rural/ Urban (name)						
1	2	3	4	5	6	7	8	9	10	11	12	13

See note of item II

III-B Social Bonds With the Place or Places From Where Migrated

(i) Particulars of close relations

Serial No.	Name of relative	Relationship with rickshaw puller	Where staying (at the place of birth, last residence, place of origin) specify
1	2	3	4
1			
2			
3			
4			
5			

so on

(ii) Visit to the close relations during last three years

Frequency	Purpose
1—3 times	
4—6 times	
More than 6 times	

(iii) Being visited by close relations during the last three years

Frequency	Purpose
Nil	
1—3 times	
4—6 times	
More than 6 times	

(iv) Remittances during last one year

Name of close relation	Sent	Received
1	2	3
1 Father		
2 Mother		
3		
4		
and so on		

IV Particulars of Ownership and Maintenance of Rickshaw

(a) Do you own rickshaw ? Yes/No

(b) If yes, what is the present Cost (in Rs.)————————

(c) How acquired ? ..

(d) If out right purchase Out right purchase/hire purchase/inherited/any other (specify)

(i) Date/month/year of purchase ..

(ii) Approximate cost at the time of purchase ..

(iii) Source of finance for out right purchase— ..

(e) Are you aware of the facilities of loans etc. available under self employment/ 20 Point Programmes ? Yes/No

(f) If yes, have you tried to avail of the opportunity Yes/No

(g) If yes, what is the out come ..

1 From saving/loan/both (specify) ..

2 If financed through loan give the following details ..

Source of finance	Amount of loan (in Rs.)	Terms of repayment monthly/quarterly/half yearly/ yearly (specify) (in Rs.)	Rate of interest monthly/quarterly/half yearly/ yearly (specify) (in Rs.)
1	2	3	4
1 Money lender			
2 Friend/relative			
3 Financial institution			
4 Government agency			
5 Banks			
6 Other (specify)			

In case of Hire Purchase give the Following Details

1	Name of establishment from where purchased	..
2	Date/month/year of purchase	..
3	Amount contracted	..
4	No. of instalments and period (specify, monthly/quarterly/six monthly/yearly etc.)	..
5	Whether any surety given ?	Yes/No.
6	If yes, give details of the surety	..
7	No. of instalments paid	..

For Hired Rickshaw Furnish the Following Details

1	Name of the owner	..
2	How you were introduced to the owner ?	..
3	Since when you are in contract with this owner	..
4	Hiring charges per day/weekly/fortnightly/monthly (in Rs.)	..
5	Duration of Hiring	..
6	Mode of payment of hire charges	..
7	In case of default in payment, what action does the owner take	Fine/discontinuation/physical & assault etc. specify
8	Whether the Rickshaw is returned daily to the owner ?	Yes/No

1f no, where the rickshaw is kept after use

Expenditure on maintenanc /repairs

(a) Who meets the expendi ture — Puller/owner/both

(b) Expenditnre incurred during last month

(c) In case expenditure shared by both then specify the expenditure shared by each during last month

(1) Minor repair (upto Rs. 20)

	Amount in Rs.	
	Rickshaw puller	Owner

(2) Major repair (Rs. 21 +)

Item		
	(i)	
	(ii)	
	(iii)	
	(iv)	

V Working Conditions

1 Whether full time/part time rickshaw puller ?

2 If part time rickshaw puller, specify other activities, if any

3 Average No. of hours daily spent on rickshaw plying

4 Working hours during night, if any

5 Average distance covered in day (in kms.)

6 Time spent on rest during working hours

7 Weekly off being observed, if any

8 No. of days observed as off during the last month

VI Health

1 Occupation prior to rickshaw pulling

2 Did you have any major health problem prior to rickshaw pulling ?

3 Do you feel your health has been adversely affected by rickshaw pulling ? Yes/No

4 If yes, what are the adverse effects

5 In case of sickness, do you visit Govt. dispensary/govt. hospital/private doctor

6 When you visited the doctor last time ?

7 What are the major ailments you suffered since you started rickshaw pulling ?

Ailments	Duration	Treatment	Expenditure incurred if any (amount in Rs.)
1	2	3	4
1			
2			
3			
4			

VII Knowledge, Attitude and Practice of Family Planning Methods

Name of informant	Age	Sex	According to the informant what are the desirable number of sons and daughters respectively that a person should have, why he considers these numbers to be desirable	Number of sons and daughters				In case the informant has spouse living does he want to have sons and daughters if so, how many sons and how many daughters	Is the informant aware that the birth can be prevented by various devices	Family planning methods known to the informant	Has any person known to the informant practised any of the methods if; so			Family planning method already practised by the informant				Remarks
				Sons		Daughter					Kin, if non-kin caste/ tribes/ Co-villagers	Method practised	Year when practised (beginning from the year of actual practice)	Description of practice (if one practice has been substituted by an other the practice may be mentioned (in sequence)	If discontinued/ substituted one practice, year when discontinued/ substituted and why	Physical/ psychological or any other after effect to the practice	Attitude of spouse to the adoption	
				Born	Alive	Born	Alive											
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19

VIII—A Income

1 Whether plying rickshaw on contract basis ?	Yes/No
2 If yes, full time/part time	
3 Income during last month —	
(a) From rickshaw plying—	
1 From contract	
2 Passenger traffic	
3 Goods traffic	
Total	
(b) From other sources (specify)—	
(1)	
(2)	
Total ————————	

B Expenditure

Major head	Amount spent during last month (in **Rs.**)
1 Food & Cereals	
2 Fruits & vegetables	
3 Oils, ghee etc.	
4 Milk, tea etc.	
5 Meat	
6 Liquor	
7 Pan, bidi, tobbaco, cigarette	
8 Clothing	
9 Recreation	
10 Medical care	
11 Fuel	
12 House rent, including electricity/water bill etc.	
13 Others (specify) e.g., shoes, school fee books etc.	

Note:—In case month wise income/expenditure is not available ask about the yearly expenditure and record the monthly average

X Savings and Debts Repaid During Last Month

S.No.	Item	Amount
1	Deposit in bank	
2	Deposit in post office	
3	Loan advanced	
4	Debts repaid	
5	Remittance sent, if any	
6	Cash in hand	

X Debt (on the date of survey)

Year of incurring debt	Source	Loan (in Rs.)	Purpose	Security given, if any	Rate of interest	Amount repaid during the year	Source of repayment
1	2	3	4	5	6	7	8

XI Details of Property of Rickshaw Puller

(a) Immovable property

1 At the place of birth/last residence/place of belonging

Type of property [House / house site /agricultural land/ other (specify)]	How acquired	Present value	Place where located	How managed	Whether Rickshaw puller gets any benefit out of this property	Whether any property sold in recent past	If yes, amount received	How utilised the money ?
1	2	3	4	5	6	7	8	9

2 At the Station of Present Residence

Type of property house/house site/ agricultural land/other specify	How acquired	Present value
1	2	3

(b) Movcable property (other than rickshaw)

Item Numbers	Number	How acquired
1 Radio/transistor/tape recorder/TV		
2 Utensils		
3 Wrist watch		
4 Others (specify)		

XII Housing and Material Culture

A Relation with adjoining houses in space—

Separate house with compound/ without compound	Flat in a multiflat housing unit (number of flats in the unit)	Tenement/Jhuggi (with app. area)	Problems, if any due to nature of congestion and ventilation of the house as a whole
1	2	3	4

B Material in—

Floor

Wall

Roof

Doors and windows

C Rooms and floor space—

Number of rooms	Total floor space in square meters

D Amenities—

Brief description	Whether separate or jointly used with other households	Independent/sharing with other/ using public convenience	Problem, if any
(a) Kitchen			
(b) Bathroom			
(c) Lavatory			
(d) Source of drinking water			
(e) Source of water for washing			
(f) Electric connection			

E Nature of right—

(a) Owned

(b) Rented/allotted

If rented, amount of rent (in Rs.) per month

F Furniture—

Chair

Table

Cot

Any other (specify)

G Utensils—

(i) Material of which cooking utensils are mostly made

(ii) Material of which the utensils required for serving food are mostly made

H Light and fuel—

Type	Since when in use	Remarks
1	2	3

I **Dress—**

Type normally used by			
Adult		Minor	
Male	Female	Male	Female

XIII Trade Unionism—

1	Are you a member of any association ? If no, are you a member of Adda Union	Yes/No
2	Subscription	Daily/Weekly/Monthly/Annually
3	Is the association/union exclusively for rickshaw puller ?	Yes/No
4	Is the association registered ?	

XIV Difficulties and suggestions (To be obtained by investigating officers from the rickshaw pullers)

XV General observations, if any

ANNEXURE II

THE PUNJAB CYCLE-RICKSHAWS (REGULATION OF LICENCE) ACT, 1976

Punjab Act No. 41 of 1976

[Received the assent of the President of India on the 1st November, 1976 and was first published for general information in the Punjab Government Gazette (Extraordinary) Legislative Supplement, dated the 22nd November, 1976.]

An act to regulate the issue of licences in respect of cycle-rickshaws plying in any municipal area in the State of Punjab.

BE it enacted by the Legislature of the State of Punjab in the Twenty-seventh Year of the Republic of India as follows:—

Short title and commencement

1 (1) This Act may be called the Punjab Cycle-Rickshaws (Regulation of Licence) Act, 1976.

(2) It shall come into force on such date and in such Municipal area or areas as the State Government may by notification appoint and different dates may be appointed for different municipal area.

DEFINITIONS

2 In this Act, unless the context otherwise requires,—

(a) "Cycle-rickshaw" means a three-wheeled cycle-rickshaw driven by manual labour and includes all its components and accessories;

(b) "Municipal area" means any area within the jurisdiction of a municipal committee or notified area committee established under any law for the time being in force;

(c) "Municipal authority" means and includes any authority of the municipal committee or notified area committee established under any law for the time being in force.

Licence for Cycle Rickshaws

3 (1) Notwithstanding anything contained to the contrary in the Punjab Municipal Act, 1911, or any rule or order or bye-law made thereunder or any other law for the time being in force, no owner of a cycle-rickshaw shall be renewed by any municipal authority after the commencement of this Act unless the cycle-rickshaw is to be plied by such owner himself.

(2) Every licence in respect of a cycle-rickshaw granted or renewed prior to the commencement of this Act shall stand revoked on the expiry of a period of thirty days after such commencement if it does not conform to the provisions of this Act.

Exemption

4 (1) Notwithstanding anything contained in this Act, a licence in respect of a cycle-rickshaw may be granted to a widow or to a disabled person to be plied by another person if this is the only source of her or his livelihood and in such a case it shall be lawful for the municipal authority to grant a driving licence to a person other than the owner of the cycle-rickshaw, giving full particulars of the owner and the driver engaged to ply it with a photograph of the driver.

(2) A licence in respect of a cycle-rickshaw may also be granted or renewed by a municipal authority to an institution to be plied through any other person, if the institution has to ply it not for hire but to meet its own requirements of conveyance and transportation and in such a case it shall be lawful for the municipal authority to grant a driving licence to a person other than the owner of the cycle-rickshaw giving full particulars of the owner and the driver engaged to ply it with a photograph of the driver. The body of such a cycle-rickshaw will be painted yellow.

Penalties

5 (1) Any person who is found to be in possession of a cycle-rickshaw without a licence conforming to the provisions of this Act or plies or causes it to be plied by a person without a valid driver's licence issued under any law for the time being in force or plies or causes to be plied a cycle-rickshaw not meant to be plied for hire without painting the body thereof in yellow shall be punishable with imprisonment which may extend to three months.

(2) Notwithstanding anything contained to the contrary in the Code of Criminal Procedure, 1973 (Act II of 1974), an offence under this Act shall be cognizable.

Forfeiture

6 (1) If any person is convicted of an offence under section 5, the Court shall declare the cycle-rickshaw in respect whereof the offence is committed to be forfeited to the State Government.

(2) If the owner of a cycle-rickshaw cannot be traced, the court before whom the cycle-rickshaw is produced shall declare it to be forfeited to the State Government.

Power to make rules.

(1) The State Government may by notification made rules for carrying out the purposes of this Act.

(2) Every rule made under this section shall be laid as soon as may be after it is made before the House of State Legislature while it is in session for a total period of ten days which may be comprised in one session or in two or more successive sessions and if, before the expiry of the session in it is so laid or the successive session aforesaid, the House agrees in making any modification in the rule or the House agrees that the rule should not be made, the rule shall thereafter have effect only in such modified form or be of no effect, as the case may be, so however, that any such modification or annulment shall be without prejudice to the validity of anything previously done under that rule.

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