

CONTEMPORARY MIGRATION PROBLEMS IN MANIPUR

S. Priyokumar Meitei¹

Prof. M C Arunkumar²

Abstract

Manipuri culture was transformed from the Meitei society intermingling with migrant communities. However, new migrants cannot fully integrate to the host society resulting to conflicts. By observing the opinion on the migrant people in Manipur such as the Telis, the Nepalis and the Bengalis, the contemporary problems of migration in Manipur is highlighted in this paper. In earlier times, no adverse result was there as because of resettlement of migrants but it has been changed and resource conflicts arose due to spatial pressures. Census gave information on unexpected increase of population without following the trend of fertility and mortality. Several civil organization of Manipur is claiming to introduce a system to regulate the free influx of population in Manipur. This has made a conflict smacking condition between the migrant communities and the host society. Migrants who are also known as 'Mayang' behave in the tune of two meaning system, either in the tune of their origin culture or in the tune of the host culture. Both positive and negative attitudes towards the *Mayang* people existed in the state.

Keywords:

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¹ **Doctoral Student, Department of Anthropology, Manipur University**

² **Head of Department, Anthropology, Manipur University.**

1. Introduction

The state of Manipur is divided into Hill and Valley. Valley shares only one-tenth of geographical area. Valley lands may be settled by any community of Indian citizen including Nepalis, tribal, Meiteis, Pangals and any migrant people. However, Hill districts are exclusively for tribal people of Manipur and no any other valley people is allowed to take permanent settlement in these regions. There is high spatial pressure in the valley districts and valley people are often challenged with this type of land resource conflicts. Manipur is having high decadal population growth since 1901 according to Census, India; it is always higher than the national rate. Census of 1961, following the abolition of ILP system, revealed that, the decadal growth rate of Manipur was tremendously high at 35 percent against the national growth rate of 22 percent only. In this stream of migration, people of Manipur are staying with the children of those foreigners along with in-migrants. Manipur has been experiencing many political and social crises starting from insurgency to business monopoly out of the influx population. It is because the outnumbered groups of population always have something to do in political exercises particularly in a democratic republican country like India. Migrants are the resource as well as the source of resource conflicts in the state.

It is commonly known in literature that Manipur culture was transformed from the Meitei society. In due course, the Brahmin migrants were assimilated and occupied a respectable status, identified as 'Meitei Brahmins' under the one roof of Meitei society. Since the arrival of Hindu missionaries and saints, Manipuri society was formed by amalgamation of Hindu culture and indigenous cultural elements. M.C. Arunkumar (2010) stated that during the reign of Garib Niwas, the Meitei state was transformed into Manipur state with a new wider identity of the Manipuri encompassing the Meitei and all the ethnic groups and communities in the State. On the other hand, the Hinduism could not penetrate to the hill people of Manipur; rather they have been influenced by Christianity mostly during the British period in Manipur.

Manipur was a princely state and its kingdom was extended up to Kabaw Valley of present Myanmar. During that time, immigration took place in the form of war captives. There was a remarkable case in 1606 A.D when king Khagemba of Manipur imprisoned Muslim sepoys, imported and finally they settled in Manipur by marrying Manipuri girls. The invasion of

Khagemba against Burma (Myanmar) in 1630 A.D also brought war captives to the kingdom. The history of modern Manipur begins with the introduction of Vaishnavite-Hinduism in 18th century along with the arrival of the Bengali migrants in the state. Before the British in Manipur, the Indian folks had less communication with the people of Manipur due to geographical isolation from the Mainland India.

Manipur was never conquered by any of the emperor from the mainland country. With the expansion of British colonialism, migration became better alternatives to many Indian traders, bureaucrats and army men under the guidance of Britishers. The Britishers were having Indian trade partners, army men and agriculturists and were accompanied. Most of the in-migrants in Manipur are peoples from lower castes represented by the *Vaishyas* of *Varna* System such as Telis, Hazam, Sahu, Das, Baniya, Yadav etc. The children of those migrants such as the Telis, the Nepalis, the Marwaris, and Bengalis are living as members of the state. In the history of migration, many Nepalis were also arriving during the king's time. The king allowed them to settle by providing plots of land. Even the village name was given in their Nepali language such as *Char Hajar*, *Kala Pahar*. The locality Char Hazar has been named as such because the land was exchanged with rupees four thousand only.

During the British colonial period in Manipur, there is an overlapping of national migration with international migration because arrivals during the British time are foreigners who became the citizen of Manipur with the immediate abolition of Foreigners' Act. These migrants are assimilated to the modern Manipur and there is no adverse effect of it either historically or in the contemporary society of Manipur. This was clear examples of the loyalty of the people to the king of Manipur.

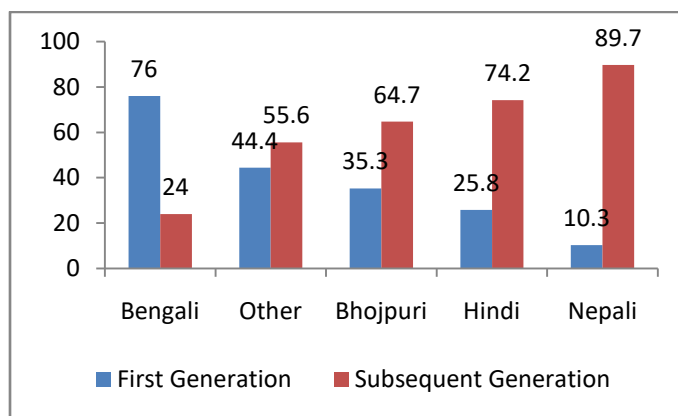
Chronologically, the migrants may be again divided into two types – those arrived before merging the state to India and those arrived after merge. The migrants who arrived to Manipur before merge were foreigners since they were covered by Foreigners Act of the Constitution of Manipur (framed in 1947). These migrants and the children of these migrants were not properly enumerated at the time of merge, and hence these people were mixed up with the later arrivals who are considered as internal migrants. It is a continuing debate the chronological generation of

the migrants to be included in the category as the sons of the soil. The migrants who arrived to Manipur before merge were foreigners since they were covered by Foreigners Act of the Constitution of Manipur (framed in 1947). These migrants and the children of these migrants were not properly enumerated at the time of merge, and hence these people were mixed up with the later arrivals. Therefore, there is always a technical problem in sorting and classification of the type of migrants in Manipur.

2. Backgrounds of the Migrants

The important migrants in Manipur are the Marwaris, the Bhojpuris, Sahus, Bengalis and the Nepalis who are collectively called as ‘*Mayang*’, meaning mix up population or people. The Bhojpuris are also known as the Telis in Manipur. The Nepalis prefer to call them as Gorkhas in Manipur. The study is based on 400 total populations consisting of 242 males and 158 females including subsequent generation migrants.

Fig. 1. First & Subsequent Generation Migrants



The chart reveals that Bengalis are mostly first generation migrants sharing 76 percent against their subsequent generation of 24 percent. Among the Nepalis, nearly 90 percent are belonging to second or more generation. First generation are true migrants by place of birth while subsequent generation are not true migrants by birth place but their father or grandfather were born outside Manipur, migrated and settled in Manipur.

Table 1: Generation by Community

Community	Chronological Generation in Manipur				Total
	1st Generation	2nd Generation	3rd Generation	4th Generation	
Bhojpuri	54 (35.3)	24 (15.7)	30 (19.6)	45 (29.4)	153
Sahus	16 (25.8)	16 (25.8)	5 (8.1)	25 (40.3)	62
Bengali	38 (76.0)	5 (10.0)	2 (4.0)	5 (10.0)	50
Nepali	13 (10.3)	15 (11.9)	32 (25.4)	66 (52.4)	126
Other	4 (44.4)	2 (22.2)	0 (0.0)	3 (33.3)	9
Total	125 (31.3)	62 (15.5)	69 (17.3)	144 (36.0)	400

Among Bhojpuris of 153 samples, 35 percent were first generation migrants and the rest are children of migrants. Among 50 Bengalis, 76 percent are first generation migrants and the rest 24 are Manipur born. Among the Nepalis, 10 percent were first generation and the rest about 90 percent are 2nd, 3rd or 4th generation migrants.

Table 2: Migrant Community by Occupation, Education

Backgrounds	Community					Total
	Bhojpuri	Sahus	Bengali	Nepali	Other	
Occupation						
Business	83 (54.2)	38 (61.3)	16 (32.0)	23 (18.3)	5 (55.6)	165 (41.3)
Teacher/Service	4 (2.6)	4 (6.5)	3 (6.0)	9 (7.1)	0 (0.0)	20 (5.0)
Active service	0 (0.0)	0 (0.0)	0 (0.0)	3 (2.4)	0 (0.0)	3 (0.8)
Cultivation	0 (0.0)	0 (0.0)	0 (0.0)	10 (7.9)	0 (0.0)	10 (2.5)
Student	16 (10.5)	5 (8.1)	0 (0.0)	7 (5.6)	2 (22.2)	30 (7.5)
Household Work	25 (16.3)	10 (16.1)	11 (22.0)	56 (44.4)	2 (22.2)	104 (26.0)
Others	7 (4.6)	1 (1.6)	3 (6.0)	15 (11.9)	0 (0.0)	26 (6.5)
Daily Wager	18 (11.8)	4 (6.5)	17 (34.0)	3 (2.4)	0 (0.0)	42 (10.5)
Education						
No Education	22 (14.4)	2 (3.2)	4 (8.0)	20 (15.9)	1 (11.1)	49 (12.3)
Upto Fifth Class	20 (13.1)	6 (9.7)	8 (16.0)	12 (9.5)	0 (0.0)	46 (11.5)
VI -IX	60 (39.2)	28 (45.2)	15 (30.0)	47 (37.3)	4 (44.4)	154 (38.5)
Matric	43 (28.1)	16 (25.8)	16 (32.0)	40 (31.7)	2 (22.2)	117 (29.3)
Graduate	7 (4.6)	9 (14.5)	7 (14.0)	6 (4.8)	2 (22.2)	31 (7.8)
Post Graduate	1 (0.7)	1 (1.6)	0 (0.0)	1 (0.8)	0 (0.0)	3 (0.8)
Total	153	62	50	126	9 (100.0)	400

It is observed that most of them do business (41%) and 10.5 percent are daily wagers. The prevalence of daily wage is found relatively higher among Bengalis (34%) and is lesser among Sahus (6.5). Cultivation is done only by the Nepalis (8%) who have shown relatively lesser share in Business as compared to other communities. Community with maximum number of no education relatively is observed in Nepali community. Among the Nepalis, 16 percent is found absence of education. Overall, 30 percent are matriculates, 8 percent are graduates and 1 percent is post-graduates. Prevalence of graduates is comparatively and similarly higher in Bengalis and Sahus. Migrants usually engage in business activities sharing 41 percent followed by 10 percent of daily wagers. Higher education is found to be very less. 12 percent of the population do not have education. 50 percent of the population is formed by under matric and up to fifth class categories.

Table 3: Migrant Community by Duration of Stay, Owning of House

Backgrounds	Community					Total
	Bhojpuri	Sahu	Bengali	Nepali	Other	
Duration Stay						
Since Birth	99 (64.7)	45 (72.6)	12 (24.0)	110 (87.3)	4 (44.4)	270 (67.5)
1-10 years	16 (10.5)	7 (11.3)	11 (22.0)	8 (6.3)	2 (22.2)	44 (11.0)
11-20 years	21 (13.7)	2 (3.2)	14 (28.0)	2 (1.6)	2 (22.2)	41 (10.3)
21-30 years	9 (5.9)	4 (6.5)	6 (12.0)	2 (1.6)	0 (0.0)	21 (5.3)
30 + Years	8 (5.2)	4 (6.5)	7 (14.0)	4 (3.2)	1 (11.1)	24 (6.0)
Own House						
Rented	72 (47.1)	26 (41.9)	40 (80.0)	25 (19.8)	8 (88.9)	171 (42.8)
Own	81 (52.9)	36 (58.1)	10 (20.0)	101 (80.2)	1 (11.1)	229 (57.3)
Total	153 (100.0)	62 (100.0)	50 (100.0)	126 (100.0)	9 (100.0)	400 (100.0)

Among Bhojpuris, 65 percent are living since birth, among Sahus 73 and among Nepalis 87 percent are living since birth. Overall, 68 percent of population are living in Manipur since birth. It means 68 percent are successive generation migrants (2nd to 4th generation). Just 57 percent was found having their own houses in their place of residence while 43 percent lived in rented house. People owning house is 80 percent among the Nepalis and is the maximum.

Table 4: Migrants Community by Residential Sites

Community	Residential Sites				Total
	Telipati	Pangei	Mantripukhri	Babupara	
Bhojpuri	70 (45.8)	1 (0.7)	63 (41.2)	19 (12.4)	153 (100.0)
Sahus	28 (45.2)	1 (1.6)	27 (43.5)	6 (9.7)	62 (100.0)
Bengali	1 (2.0)	1 (2.0)	25 (50.0)	23 (46.0)	50 (100.0)
Nepali	0 (0.0)	97 (77.0)	29 (23.0)	0 (0.0)	126 (100.0)
Other	1 (11.1)	0 (0.0)	6 (66.7)	2 (22.2)	9 (100.0)
Total	100 (25.0)	100 (25.0)	150 (37.5)	50 (12.5)	400 (100.0)

Among Bhojpuri 46 percent in Telipati, 41 percent in Mantripukhri are living currently. 12 percent of them stay at Babupara. Half of the Bengalis live in Mantripukhri, 46 percent live Babupara. 77 percent Nepalis in Pangei and 23 percent in Mantripukhri are living.

3. Conflicts While Making Places

Since independence, these migrant people are assumed to be foreigners by the people of Manipur because they were once documented under the Foreigners Act of Manipur. Once the Act was revoked hurriedly, people's assumption could not be instantly removed and thus continued. At different intervals, there are social upheavals sprouted in different community based organisation for the protection of the original people of Manipur. The Joint Committee on Inner Line Permit System, Kangleipak, a CBO (Community Based Organisation), claimed that 71 percent of the total voters in Jiribam Sub Division are migrants from different parts of India and other countries (<http://e-pao.net>). The FRIENDS (Federation of Regional Indigenous Society), Manipur (2013) urged that the circumstance where migrant voters enjoying franchise and largely observed in Jiribam Constituency of Manipur is at stake. According to this committee, some of these migrants are imported by local political leaders for own political advantages. Migration is found to be very difficult to translate into growth and development because of ambiguous civil or geographical divisions and conflicts thereof.

When the Indian constitution was imposed in Manipur soon after merge, it was really hard to the people of Manipur when many foreigners suddenly became internal migrants. This is to say that, in a sense, either the British or Bengali or Bhojpuris or Nepalis are the same immigrants of

different races. Now all the British subjects went back but Indians continued to settle down with a better expectation to establish their livelihood in the state. Soon after India got independence, Manipur got merged to India at the expense of its geographical and people's political right. Kabaw valley of Manipur was gifted to Myanmar in return of Andaman Islands to India.

One of the most important historical outcomes in association with the merger policy is the fear of losing its territorial integrity felt by the people of Manipur. Another aspect where people of Manipur are having a sense of xenophobia is quite justified. Let me give one example upon its problem in Manipur comparing with the situations of Jammu and Kashmir. When Pakistan was separated from India, some sections of Kashmiri are unable to fully separate from their near and dear ones who are settled in Pakistan because of the partition. Of course the partition made their relatives as foreigners but emotionally it was not possible to convert them as immigrants at one night. They could not feel the sense of being foreigner to their relatives in Pakistan. In a reverse way of thinking, those people accompanied by the British who were once treated as foreigners would be remained as foreigners. Simply the last signature of the merger agreement could not conquer all population sections of Manipur. In this sense, either the British or Bengali or Bhojpuris or Nepalis are belonging to the same description of immigrants. Hence, it is a continuing debate over inclusion and exclusion of people of Manipur who has the right to claim as sons of the soil.

Among the sizeable migrants of Manipur, it is already made mention of the Punjabis, Marwaris, Bengalis, Bhojpuris, Sahus, Nepalis, Baniyas etc. The Bengalis are usually the descendants of those educated servicemen including officers accompanied by the Britishers. Bengali Babu (Officers) was a quite popular term during the time showing the elites of this community. The Telis were traders dealing grocery items employed by the Britishers when there was the intention to introduce capitalist market in the state. The Nepalis were brought as sepoy (armymen) and labourers, by allotting plot of lands to the state by the then king of Manipur. These all migrants are collectively referred as '*Mayang*' which is quite similar with the meaning of foreigner. People are demanding to administer a system for systematic identification for the welfare of the people of Manipur having different identities.

After the end of British era, since then, the new arrivals from Indian state within Indian constitutional frame, was an immediate boiling point of changing the migration scenario where few decades afterward, people could not subsequently accept it as internal movement. This resulted to give rise of conflicts between the new migrants and the native people. Considering all these historical politics, there are number of conflict smacking issues in modern Manipur. There is a current trend of revivalism movement for traditional beliefs and culture in modern Manipur. It is also true that many sections have given up Vaishnavite traditions and undergoing transformation giving special emphasis on Manipuri traditional systems and beliefs. For example, *Holi* Festival has been replaced more or less by *Yaoshang* Sports rather than playing with colours, *Durga Poojah* is replacing by *Panthoibi Eratpa*. Having said that an integrated Manipur is the only means for progress and development of every citizen, people are also expecting a pluralistic society of cultural harmony. However, time, conflict smacking political unrest is remained unsolved in the state owing to lack of healthy politics and economy.

4. Migrants-Host Interaction

Migrants rely on socio-cultural and political forces relating to their safety and security of its diverse population within the framework of acculturation and assimilation. As an example, Scott³ (1999) points out that assimilation was historically encouraged in the Malay world by accepting as “Malay” anyone willing to embrace Islam, learn to speak Malay, and follow Malay customs, including customary law (in Ammarell Gene, 2002). Apart from the demographic perspectives, it is important to diagnose the insights over the challenging socio-political situations in Manipur due to heavy population influx. The migrants arrived in Manipur are mostly confined to Imphal City and they belong to businessmen, semi-skilled or unskilled labourers. They are ready to take up any kind of jobs and capacitated them in the struggle to adapt to the situation of Manipur. On the other hand, the indigenous peoples are reluctant to hold blue-collar jobs as done by those migrants. Over time, the migrants thus become professionals and the natives are not in a position either to substitute or to compete with the migrants. Ultimately, migrants grow to be the part and parcel of the Manipuri society.

³ Scott (1999) has also suggested, Southeast Asian States have encouraged assimilation as a means to control populations.

There are also several questions concerning to when and why natives oppose migration, which is quite important to address the political behaviour and sense of security felt by migrants. Identity theory can provide an answer to the question why people feel proud of their country and national in-group and dislike ethnic migrants (Coenders, 2001). According to ethnic competition theory, chauvinism and ethnic exclusionism are stronger among those social categories that hold socio economic positions similar to ethnic minorities or migrants. In Manipur, the migrants arrived to the state in the later period (post colonial), 1947, did not show a visible process of assimilation. After a decade, according to Foreigners (Protected Areas) Act 1958, the term ‘Nepali’ was not treated as the foreigner. This could be an effect of Indo-Nepal Treaty of Peace and Friendship, 1950, which allows free movement of people and goods between the two nations. In accordance with the Nepal-India Treaty of Peace and Friendship of 1950, Indian nationals can enter Nepal for any purpose, stay in Nepal for any period of time and either leave or settle permanently if one chooses to do so. The Treaty established open border for people’s movement without any travel documents as passport or visa. The influx of Nepal’s migrants from the hills and Indians from across the border, some Bangladeshis crossing into eastern Nepal after being pushed out from Bihar and West Bengal, consequently create conflicts among the different categories of peoples. The Indian state of Assam has been complaining against the impact of influx of migration from both Bangladesh and other Indian states. The infiltration simultaneously reaches to Manipur also.

Due to migration, in some places, the situation has become contentious because the migrants compete with locals for jobs and other economic benefits. Another issue is the ill demarcated international boundaries with Myanmar and with the state of Manipur. Political dispute over fencing boundaries is still going on. Recently in Manipur, several organizations claim to enact the Inner Line Permit (ILP) System in the state from the pessimistic point of view contemplating over the protection of indigenous people and tradition. The people of Manipur feel a sense of vulnerability due to uncontrolled influx of migrants into Manipur. Migrants have been perceived as the outfits of underground economy as well as a threat to the indigenous ethnic people. Given the fact, migrants claimed for state membership in an unlawful way, the natives of the state are demanding to introduce ‘Inner Line Permit System’ or to enact a special law for the protection of its indigenous people. Recently, student masses under the wing of ILP demand committee organised rallies where many got injured and one young protestor, called Sapam Robinhood

Singh was reported killed. The tragic incident took place on 8th July, 2015, near Telipati, Manipur.

Quite specific to the case of Manipur, there is an overlapping of national migration with international migration because arrivals during the British time and their descendents settled down in the kingdom. Over space and time, migrants greatly intensify the socio-cultural and economic life ways of the mainstream population through the process of acculturation. At the same time, illegal or undocumented migrants may cause social deviances to the host society if there is no proper policy. In this sense simply installation of border fencing has nothing to do in state security but it is important to revive the system of administering the migrants. The Christian Missionaries, Marwari traders in Manipur are quite popular examples successful migrants. The institutions run by these outsiders are overwhelming the people of this area due to prolonged subjugation and steady brainwash. These migrants are also well adapted and running full houses and their schools are manned with migrants. Migrants have peculiar political, economic and demographical behaviour as compared to the host society. They acquire unique interest as a means for adaptation.

In Mumbai, Maharastrians condemn the administrative policy for free infiltration of migrants into the region with the slogan to go back 'Bhaiya' (Hindi speaking people) who are occupying substantial key positions in commercial sectors. The movement was started by sons of the soil led by Bal Thakrey and his disciples. Migrants and successive generations are playing the role as odds in the manifestation of political power since they form a stream to manoeuvre the political waves. So, the natives get resented from the migrants and emerge onslaught turbulence. During the transition period of a migrant there is a stage of culture shock, the novelty of the new culture has worn off, and is associated with catastrophes, frustrations, and stereotypes and started complaining the host culture as if it is unhelpful and dominating. Many times, migrants experience different circumstances at destination contrasting to expectations made before migration took place.

Table 5: Efficiency in Meiteilon (lingua-franca) by Residence

Efficiency	Residential Sites				Total
	Telipati	Pangei	Mantripukhri	Babupara	
Don't Know	11 (11.0)	2 (2.0)	10 (6.7)	5 (10.0)	28 (7.0)
Workable	70 (70.0)	75 (75.0)	135 (90.0)	44 (88.0)	324 (81.0)
Efficiently	19 (19.0)	23 (23.0)	5 (3.3)	1 (2.0)	48 (12.0)
Total	100	100	150	50	400

Efficiency in Meitei language is observed to be most prevalent in Pangei showing 23 percent, whereas 11 percent who do not know in Telipati seems to be the most prevalent. In Pangei, it is found that only 2 percent do not know Meiteilon, in Babupara 10 percent do not know. In Mantripukhri, about 6 percent do not know Meiteilon, 90 percent has workable knowledge of this language, 3 percent has efficient knowledge of it. In Telipati, efficient knowledge of Meitei language is observed among 19 percent of population. It is generally observed that most of population have workable knowledge of the language. It is observed that most of the migrant community have workable knowledge of Meitei language. Language is not a problem in Manipur with special reference to migrants' adaptation.

The present study is a contextual picture as perceived by the local people to give lustre to migration imbroglio and migrants' space in Manipur. For example, the Bhojpuri in Manipur are considered as migrants irrespective of their place of birth. Now they are integrating with the Manipuri culture through a means of cultural adaptation. It is evidenced that the Bhojpuris are well integrated and people of Manipur has also accepted as a community of Manipur by calling them as the 'Telis' of Manipur. Temple for the Telis is constructed within the locality for making places in their liminal times. There is still dispute for this area because the neighbouring society, the Meitei community claimed that it is Manipuri cultural heritage site of *Ahongpung* (Ahongpung Heritage Site).



Fig 2: A Temple for the Telis at Telipati, Manipur.

Considering all these facts, it is natural to appear the concepts like ‘sons of the soil’ and protection of indigenous or native people. The recipient society should have the capability to behold the growing population. The migrants are exerting vibrating waves to the people of Manipur socio-culturally due to their outgrowing population. For example, nowadays, the mainstream society has been outlaid in the accepting trends of certain festivals originated from the Northern India like ‘*Rakhi Bandhan*’ which bears a significant importance of brotherhood and sisterhood. It is an Indian origin festival. This tradition did not exist in Manipur. It appeared within few decades due to influences of the migrants and their forwarding socio-political penetration to the heart of the Manipuris. On the 20th August 2013, the *Rakhi Bandhan* has been celebrated by ‘Brahmakummari Centre’ Imphal with dignitaries of Manipur government officials. It has made a proxy gateway of the migrants for infiltration freely and favourable scope for adaptation to the state.

From the literatures, it is also learnt that large scale migration affects the politics of recipient societies. However, the affecting pattern is dependent on the types of society, political system and sensitivity of the area. When we talk of peace and development in this world of multi-cultural society, sense of nationalism and integration is quite important for co-existence. One of the issues often raised in this context relates to combating HIV/AIDS, malaria and other diseases since these are common among highly mobile groups, such as truck drivers and commercial sex

workers. International borders with ill fencing and security are also tempting factors to smugglers, refugees and insurgent groups that ultimately create problems in the integration of the state. These groups of migrant population are hardly welcomed by the host because of expected ill- impacts.

Theories suggest that migrants are very active and energetic in social and economic participation. Given such a tremendous prophecy, a new propaganda for the welfare of the two parties need to be pushed forward to lead a dynamic social life deprive of social tensions and resistances. It is not a wise idea to let the floodgate keep opening, unchecked rather it will be an invitation to attend the social tensions and chaos. Migrants of likeminded individuals tend to amalgamate and engross to envisage persecutions carving out of political coercions and armed conflicts. It is an alleged reliance to expose the people through haphazard mixing up of population because it will accredit agitations aggravating the inter community relationships. Ignoring an alarming issue or situation is a kind of fulsome practice and should be repressed to prevent unwanted communal disharmony to disburden the internal ethnic tensions. Migration induced tensions may also observed from the political point of view. There are both national and international evidences encouraging migrants for political purposes. A range of action can be employed to influence public policy including voting, campaigning, demonstrating, and rioting (Deth, 1986). There are valid reasons among migrants for keen interest in political participation and social inclusion.

5. Conclusion

Migration is most volatile component of population growth and most sensitive to economic, political, and cultural functions. Migrants behave in the tune of two meaning system, either in the tune of their origin culture or in the tune of the host culture. The migrant people usually have dual identity since they live in between cultures. Moreover, we may think of the status of these migrants of Manipur in two ways – one is from the context of Indian mainstream as a nation and the second from the context of Manipur. In these two different contexts these migrants are having both attitudes of majority and minority groups respectively. In fact, penetration into host culture is still going on among the migrants who have been perceived as friends by their neighbouring host people. There are also other evidences who pointed out migrants as foreigners or immigrants in spite of their chronological generation. Isolationism of migrants, racial

distinctiveness of the migrants and geographical marginality of the state could be the reason of the later problem. In Manipur, the migrants have now got a space and are more or less become a part of the society because of their intending skills at trade and commerce activities. As a subject matter of anthropological interest, the issues relating to migrants culture and ongoing acculturation process are strictly taken into consideration in the light of mainstreaming welfare policies for both the migrants and the host. Indeed, it is necessary to know the characteristics and behaviour of the migrants and barriers in integration, their social and cultural participation to the host society. Having said that an integrated Manipur is the hope of every citizen, people are expecting a pluralistic society of cultural harmony by eliminating political unrest and improving the quality of political culture. Apart from it, people do not want cultural incompetence due to a foreign culture since all cultures have distinct values, morals and significances. In such situation, each culture needs to be sensitized through the notion of cultural relativism and co-existence in the light of cultural prosperity and development.

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