CHAPTER – III

METHODOLOGY

3.1: Introduction

Methodology is concerned with the study of research methods, with the nature and quality of the data produced by various methods and the logic in inquiry behind the use of the particular method. In this research, both primary and secondary data are used and by using quantitative and qualitative techniques, a mix methodology is applied. Field work as an anthropological tradition is conducted to collect data inclusive of both quantitative and qualitative data. Apart from primary data, an extensive literature has been done from the existing sources of information – published works of others. The existing information includes official statistics produced by government bodies, historical documents, newspapers, magazines and research articles and books from which the body of relevant information are triangulated to make assumption about the nature of man, society and human behaviour in connection with migration.

The study has employed survey questionnaire and open ended interviews. One of the pioneering theories postulated by Kim, Integrative theory of communication and cross cultural adaptation is a justified approach to understand migrant’s adaptation. Kim’s theory is assessable through ethnography and case study such as that described in
Ethnographic Interviewing and Qualitative Interviewing. Kim (2001) states ‘The Theory seeks to achieve a loose correspondence with the reality of cross-cultural adaptation’. Non-participant observation and photographic techniques are also carried out to collect information about the ways of living and know how information on adaptation. The word adaptation is a quite complex term since it encompasses a wide range of dimensions involving culture, activities, education, recreation and many other place making phenomena. Therefore, a mixed method of both qualitative and quantitative techniques is justified. The data on their social life and integration process is triangulated to give a meaning to their status in the host society.

The inclusion and participation of the migrants in socio-cultural and economic pursuits are accounted for in the study. To answer the curiosity on how does man response to his physical and cultural environment has anthropological significance. The study is the result of this curiosity. The sociological picture of the migrants is a unique one and this kind of study is likely to throw ample light in mainstreaming strategies.

The present chapter is confined to bring light on the research setting and methods adopted for carrying out the study in a proper scientific way without any bias assumption. It is hereby intended to present a glimpse on ethical consideration, operational definition of technical terms used in the study, conceptual framework as the researcher’s reflection of the fieldwork experience. The present study is made from the reflections of migration theories, adaptation theories and migrants in the
theory of liminality. The relationship between migrants and modern Manipur is highlighted to throw lights on practical problems in migration and adaptation.

Migrants’ position according to the concept of liminality coined by Van Gennep (1960) is that of the transitional status available in between two cultures. Victor Turner (1967, 1969) also made the term ‘liminality’ popular through his writing and he redefined the status of such person who had been caught in between cultures. Such person usually have an ambivalent status, technically called the people in liminal phases, the one who has left the previous position, yet to be incorporated to a new one. They are usually denoted by the phrase ‘neither here nor there’. In this sense, migrants are considered as transit travellers who has left his place of origin, is in the struggling stage to aggregate into the place of destination. In the light of this theory, migrants who have acquired different forms of agencies, cultural elements, and social institution in the new setting have been analytically studied from different socio-political perspectives.

To have an idea on the backgrounds of the migrants under study, place of birth, place of birth of father and grandfather have been identified. Based on this information, migrants’ generations have been categorised. It has identified the category of migrants based on generation. Their level of adaptation is measured by their political, social and cultural participation and inclusion to the host society. Background information age, duration of stay, educational qualification, type of occupation, efficiency in local language have been identified to examine integration differentials across these backgrounds. Mainstreaming or longitudinal type of adaptation has been assumed
more common among the migrants and therefore the study on generation wise comparison toward adaptation has got justified. In intercultural adaptation model, it is assumed that individuals are interacting to accomplish some relational or instrumental goal.

Adaptation is in true sense an attribute comprising various socio-economic parameters. It is well acknowledged that adaptation can occur in conversations between persons of the same culture. However, adaptation is quite sensitive to the cultural environment, circumstances and individual’s capabilities, quality of life. To meet the requirements in understanding the extent of adaptation, in addition to survey questionnaire, qualitative interviews and field based observation, ethnography have been carried out using both etic and emic approaches.

3.2: Research Questions

The study investigates the responses of the migrants, to portray a contextual understanding on their social construct vis-a-vis their adaptation in Manipur aiming to answer the research questions:

- Are they really integrated with the host culture?
- Do they take part in mainstream social integration process?
- How well are they involved and integrated into the host society atmosphere?
3.3: *Operational Definitions*

**Host** – The host society is represented by the Meitei society who is living along with the *Mayang* people as their neighbours.

**Mayang** – It loosely refers all people coming from other mainland states of India having distinct racial features, different from the original people of Manipur. All the respondents being studied belongs to this description. Literally, it means outsiders or foreigners. Initially it was referring to foreigners before merging to India but later it denotes the non-Manipuris from other Indian states.

**Migrants** – Synonymously used with the term *Mayang* for this study, such as Bengalis, Punjabis, Marwaris, Nepalis, Bhojpuris or Biharis, Assamese etc.

**Immigration** – Human movement crossing a territory (country) from the reference to the place of destination.

**In-migration** – Movement into a particular area within the country from the reference to the place of destination.

**Children of Migrants** – Manipur born migrants belonging to second, third or fourth generation.
Place of origin or place of departure – the place from where the migrants started moving, a source of the move.

Place of arrival or place of destination – the place where migrants settle down after movement, where a move terminates.

First Generation Migrants – True migrants whose place of birth is outside Manipur.

Second Generation Migrants - “Mayang” whose father’s place of birth is outside Manipur, it will be third generation migrants if his/her grandfather’s place of birth is outside the state.

Successive Generation Migrants – Combination of second, third and fourth generation migrants.

Place of birth – the place of birth place of migrants to know whether it is Manipur or outside Manipur. No specific locality or district is identified.

3.4: Field Setting - Study Sites and People

From the state of Manipur, India, the two valley districts namely Imphal West and Imphal East have been purposively selected for the study and primary data has been collected during the year 2014 from certain selected sites. The study has been carried out at four sites, namely - Tellipati, Babupara, Pangei, and Mantripukhri. The
respondents from these four field sites are represented by the Nepalis, the Telis, the
Bengalis and the Sahus. These four sites are purposefully selected on the basis of the
availability of the migrants as aware by the present author. Among these, the first two
sites are urban areas and the rest are rural areas.

Telipati – The locality in which the Telis predominantly reside is named as Telipati
within Ward No. 26 of Imphal Municipal Council. The Telipati is located in the heart
of Imphal city, along the side of Imphal River and this is considered as the only and
the first settlement site of the Telis. The riverside bank is used as recreational, playing
ground by the children and youths. The Telis are Bhojpuri speaking people. During
the middle 19th century, Telis arrived to Manipur. They were given this land by the
king of Manipur, Churachand Maharaja. The land was initially a marshy and bushy
areas and it was made as settlement area. Since then, they were recognised as the Teli
by the then king and the locality became to be known as Telipati. At the first
settlement, there were 25 Teli households and was expanded over time. Their oldest
temple, Shiv Temple, stands here which was established in 1870. There are also other
temples within the same cluster. There is one Bheigyabandhu Junior High School
besides this temple having strength of about 60 students. There is a public pond in the
centre of the locality.

The term ‘Teli’ derives from ‘Tel’ meaning vegetable oil. Telis were caste group who
deals in the business of vegetable oil. At the beginning, most of the households
engaged in extracting mustard oil and the Teli men also did the distribution of this oil
to doorsteps of neighbouring and far off households particularly in valley areas. This
occupation is inherent with their caste origin and it has given a major integral role in
the food habit of the Manipuris. However, this occupation has been completely
disappeared now. Nowadays, the Telis of Manipur is hardly identified as Teli caste
but referred as Teli community, as is also recognised by the state government. So, the
journey from caste to community experienced by this Teli people is an interesting
area to be taken into consideration.

The people of Tellipatti in Imphal East are mostly doing small and medium scale
business in the city. The Teli is a caste group. They remain as a caste in Bhojpuri
speaking community. Manipuris consider Telis as a community having different
castes within the identity. Interestingly, the state officially recognises Teli as a caste
belonging to Other Backward Class. The Bhojpuri people basically from the state of
Bihar had been infiltrated into the state of Manipur during pre and post independence
period. The Telis claimed that many children born to Teli families in the state have
become the son of the soil by mingling the children of other communities of Manipur.
(The Sangai Express, Imphal, January 31, 2011).

The locality, Telipati, where the Telis inhabit in the Imphal Municipal area, is facing
a dispute with the neighbouring community at present. A portion of the locality has
been claimed as a sacred historical place by a Meitei committee - Ahongpung
Historical Monument Protection Committee. This creates a room of conflict between
the Telis and neighbouring people. The dispute may be because of some political
reasons which become highly sensitive. It has been now temporarily settled by
erecting a small temple of Khurai Ahong Pung just adjacent to Shiv Temple. In this
locality, the Telis have got their own temple composite of five temples namely, Shiv Mandir, Durga Mandir, Hanuman Mandir, Kali Mandir, Radha-Krishna Mandir. Of these, Mahabir Mandir is the oldest one which was established in the year 1860 in spite of certain controversy with the information reported by Ahong Pung Committee members. According to them, the Bihari Telis arrived as early as during the time of Churachand Maharaj in 1924. The source further reports that two brothers Gurudayan and Mukhral Sahu introduced manufacturing vegetable oil by using electric machine in Manipur for the first time.

The Telis have got these important worshipping places which also serve a means for recreation, group discussion, community level gatherings and an important agency for place making in the environment of Manipur. The Telis came to the state initially as traders and nowadays they have got diverse forms of occupation ranging from middle class business to high profile trade and commercial activities. Their houses are mostly owned by themselves and very few are staying on rent. Household size is nearly 7 to 8 members in a household. Most of them are living in as joint family. Unlike Meitei Hindus, the Telis are more caste conscious.

**Pangei Nepali** - Pangei Nepali Basti - Pangei of Imphal East district is an area formed by collection of localities. It is a rural area which is about 15 KM away from Imphal. It is also resided as well as surrounded by the Meiteis who are the majority people of the state and there are undergoing evidences of acculturation between the two cultures. The Nepalis are also Hindus like the Meiteis. They are also known as the ‘Gorkhas’ or ‘Gorkhali’. Caste plays vital roles in their social organisation. The
Pangei Nepalis are considered to be the first Nepali stream reached to the state accompanied by the British mostly as sepoys. After their retirement, they continued to settle in the state as permitted by the then king. Pangei Nepali basti is perhaps the oldest Nepali village in Manipur and then spread across other parts of Senapati district like Char Hajar, Kala Pahar etc.

Over time, Nepali (Gorkhas) population spread across other districts of the state. The Nepalis migrants in Manipur have acquired up to third and fourth generation. Having earned the trust of the British, the Gorkhas were deputed to protect the Britishers. It is evidenced from the history that some of them also came to the soil of Manipur as cooks, milkmen, traders and agriculturists. Most of the people in Pangei Nepali Basti are agriculturists or do small scale business. It is learnt that most of them are literate; however, number of individuals with high level of education is very less. There are 73 joint families and 27 nuclear families. Mean household size is 5 persons. More than 80 households are having katcha houses, 10 are pucca houses. A little more than half are having own cultivable land and some are doing cultivation in other’s field. They have a very rational attitude on family planning measures. Most of them accept family planning measures in spite of one-fourth of them give no comment. 72 persons say that having two children is the ideal whereas only 8 persons say having four and more than four is the ideal number of children.

The Pangei Nepali participates in many traditional ceremonies, festivals and social functions hosted by Manipuri society. They can speak Manipuri efficiently. One

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1 The land was given to the Nepalis by the then king, Maharaj Churachand, at the cost of Rs. 4000/- only and the locality became to be known as Char Hazar.
important traditional festival of the Meitei where the Nepali actively participated is clearly observed during ‘Lai Haraoba’. Their participation in *Marjing Lai Haraoba* (pleasing of god) of the Meitei is definitely a positive symbol of integration between the two. Marjing is a forest god of Manipuris. Lai Haraoba is observed for several other forest deities such Thangjing, Kondong Lairembi, Panthoibi, Ebudhou Khamlangba etc. Marjing Lai Haraoba in Pangei is celebrated for seven days. Participation implies their socio-cultural inputs both material and non-material culture on the contents of *Marjing Lai Haraoba*. Their household environment and social behaviours are very close to the host society. Inter-community marriage is not strictly prohibited. An assimilated sense of inclusion is observed to the people.

**Mantripukhri** – Mantripukhri is a town of Imphal West located on the National Highway of Imphal-Dimapur Road. It is only 5 KM away from Imphal and is resided by a number of ethnic communities – Meiteis, Tribals, Bengalis, Bhojpuris, Sahus, Nepalis. The settlement pattern in this area by the migrants is linear on both sides of the road. There is a Bengali colony and there are evidences of well organised behaviours of this community. Hindi speakers in this site at majority belong to the Sahus who belong to the caste of businessmen. Sahus had been traditionally assigned as merchants, a caste group, and primarily they speak Hindi or claim Hindi as their first language or mother tongue. They reside in Mantripukhri either by owning houses or as tenants. They particularly engage as moneylenders, dealers in grain or spices or any other economic goods. They usually have surnames of Gupta, Sahu, Prasad, Kumar etc.
Babupara – Babupara is a part of Imphal West district. This site is located almost in the heart of Imphal city and it is an important place for state offices – Chief Minister’s Bungalow, Police Headquartes, Secretariat office, State guest house and many other corporate offices. There is a Bengali High School in the locality established in 1903 which is one of the oldest schools of Manipur. Babupara is a Bengali word; it was previously resided by many Bengali households but declined in decades because of new construction of governmental offices and quarters. About 20 Bengali households are staying in Babupara. Some other rented household occupied by Bhojpuris, Nepalis, Assamese, Tribals and Manipuri Muslims are also noted in this site. In Babupara, there was a Bengali High school established in 1903 which is one of the oldest schools in Manipur which recently in 2016, occupied by Ram Krishna Mission School.

3.5: Sampling, Data, Methods and Ethical Concern

A sample of 400 individuals was interviewed during the month of July to December in 2014. Sample size was determined by using Finite population correction factor formula, worked out from the equation developed by Cochran (1977). Accordingly, sample for estimating proportion has been calculated by using Finite population correction factor formula:

Cochran’ Equation; \( n_0 = \frac{Z^2pq}{e^2} \)

where, \( n_0 \) = is the sample size, \( Z^2 \) is the abscissa of the normal curve that cuts off an area \( \alpha \) at the tails (\( 1-\alpha \) equals the desired confidence level, 90% in this study), \( e \) is the desired level of precision or confidence interval, it is taken as 5%; and \( p \) (50%
maximum variability to yield maximum sample size) is the estimated proportion, and q is 1-p. Z value has been copied from the statistical tables under 90% confidence level, it is 1.65. Since this equation is used mainly for very large population, and the present study takes in a small and known population, the sample size is adjusted by the finite population correction to get the necessary sample size.

\[
\text{New SS (finite population correction)} = \frac{n_0}{1 + \frac{(n_0 - 1)}{N}}
\]

This formula for proportion is valid since there will be dichotomous response for the attributes being measured. The sampling frame is created by using the electoral roll recently published in 2014. The house numbers and names of individuals were examined and included in the sampling frame. The number of electors is for indicative purpose and is not the inclusive list of units in sampling frame. The smallest unit of the sampling frame is the households. Sample households are selected by simple random sampling and any one representative who is a responsible adult, over 18 years of age, from each household was interviewed. The technique has been applied to all field sites independently. The sampling design has been made to cover those migrants staying as tenant or guest as well as those who are not in the electoral list. The present data is based on reasoning and comparing the different information from the existing literatures, secondary records and field work data inclusive of both quantitative and qualitative data.

**Method of Analysis**

Analysis has been made by using primary data collected from different sites. Tabulation by using bivariate analysis and descriptive statistics is used to draw result
and findings. Chi square test of independence is also applied to check association and independence of the parameters under study. Chi square test is calculated for the tables having mutually exclusive classes by using the formula:

\[ X^2 = \sum \frac{(Observed - Expected)^2}{Expected} \], this test statistic is used for distribution whose number of degrees of freedom = (number of rows - 1) (number of columns). Expected frequencies are calculated for each cell of observation by using formula:

\[ \text{Expected} = \frac{\text{Row total} \times \text{Column total}}{\text{Total}} \]

Degree of freedom \((d.f.)\) is in a simple language, the number of values in the data that are free to vary when estimating statistical parameters.

Diagrammatic representation is also used for making more interpretative in presentation. Photographs from the field sites during the field work are taken as supplementary information to the whole work. Data using scales have been analysed in SPSS 20 and cross-tabulation is carried out between dependent and independent factors. Family Planning Attitude Index (Appendix I) and Integration index (Appendix II) are calculated by using five and seven parameters respectively collected from the survey. The result is triangulated with the qualitative information gathered through first hand interactions, observation and personal interviews with selected informants.

The level of integration is being computed from the above 7 parameters based on point scale ranges theoretically from 7 to 35 scores since all questions having five responses of varying degrees (1 to 5 scores). Each response from each question is noted and is tallied. It is taken high level of integration if the score reaches 28 or
above, moderate level if the score is 22 to 27. It is considered low if the point score is below 22. The sets of questions have been framed in five point scale structured. Opinion on about the removal of AFSPA, Armed Forces Special Power Act is a burning issue of Manipur. Mass movement and appeals are going on to remove this Act by the mass society of Manipur.

In present Manipur, AFSPA is one of the most enraging political problems affecting the socio-political lives. Therefore, migrant’s knowledge on it, involvement in host political pulse and their extending hands to the general public demands and mandates are expected by the author as a mechanism of their place making as well as their sense of belongingness to Manipur.

Looking into another perspective, migrant’s opinions about inscription of Meitei language (script) in the currency note is also collected. Inclusion of Meitei script in currency note is also a demand and wish of the people of Manipur. Most of the people in Manipur can speak Meiteilon serving as lingua-franca of the state. Meitei script is the only recognized script of Manipur by the Indian government; this question is also a proxy indicator about their sense of inclusion to Meitei society. Participation or engagement in host society’s ritual ceremonies, acceptance to inter-marriage, social gatherings, festivals are also taken as indicators for making the integration index.
Ethical Consideration

The study has been made with taking the matter of ethical concern; the researcher took informed consent, assured confidentiality of the information. The names and personal information are recorded only for the research purpose by assigning with a unique code for each respondent. The respondents were assured the confidentiality of their names and details of information. Voluntariness of the participation during the interview was prioritized to ensure the data reliable. A complete assurance was given to them that in any of the case, they will not be put into any risk as because of the responses provided by them. All the information being provided is exclusively for the study purposes. All the photographs were taken with prior permission from the competent local authority and assurance was given that this is to be used only for the research purposes.