Migrants behave in the tune of two meaning systems, one is in the tune of their origin culture and secondly, in the tune of the host culture. The migrants, while creating new homes in the new milieu, they have been exposed to form a synthetic culture by using the two meaning system. They initiate redesigning to acclimatize in the new cultural environment. The migrants in Manipur also have responded to the host society correspondingly to this pattern. First, they behave as a member of greater tradition from the context of mainstream India and secondly sharing as a little tradition in the context of Manipur.

From the findings of certain studies, it is learnt that a large component of culture is below the level of conscious awareness. Ruth Benedict (1934) had referred that a culture is a consistent pattern of thought and action. This pattern shapes personality and behaviours of the members of a particular cultural group. This particular behavioural pattern forms a unique cultural pattern that distinguishes from that of others. Behavioural pattern of thought and action has therefore specific role in cultural integration and adaptation. Moreover, it is quite interesting to analyse the behaviour of the migrant people since they are the people who are living in between culture. This study also has found out that the migrants have a unique behaviour of thought, action and attitudes towards their adaptation into Manipuri society.
In the eyes of post-modernists, it is the meaning of the words, images that rule the social system rather than the words, images. A culture usually works within certain space as super-individual and super-organism beyond the control of mankind. Coherently, Migrants also have their unique thoughts and actions which correspond to their patterns of culture. When the migrants experience intercultural transactions, there are culture shocks, feeling strange and sense of isolation.

On the other side, the host society feels xenophobia, resource conflicts, fear of competition, cultural interruption relating to norms, values etc. Therefore, it insists the need of a delicate mechanism for positive aspect of integration. While carrying out a big task, it is natural that man needs cooperative communication with his groups and people living together. And this adaptive communication is brought up by the language and bicultural competence of the concerned person or group. The concept of integration suggests an emphasis on unity and stability in a unified social order with a view to establish dynamic and structured process in which all members participate in dialogue to achieve and maintain peaceful social relations. It refers to the principles by which all members are related to one another.

From the very recent past, Indian social system works by endorsing caste system. It had certain modification with the arrival of the British people whose social system was mainly governed by class system. In the meantime, Manipur was an egalitarian society and many racial elements got absorbed and underwent changes through time. In Manipur, the Telis have got a unique culture because their original society where there is a very rigid caste structure had been synthesized
and became mingled with the Manipuri society. The Teli migrants and their children in Manipur arrived during pre-colonial period or later were primarily intended with economic and political implications. As they are interacted with the people of Manipur, they have witnessed an egalitarian form of culture. Their society was integrated to the soil of Manipur through involvement in various socio-cultural dimensions of the host society. It is known that the Meiteis also follow Hinduism in majority. The Telis are also Hindus and thus Hinduism made them easier to adopt certain elements of Manipuri culture.

The rigidness of caste system however is quite insignificant in Meitei society. Caste system, in Manipur, is not strictly followed but somehow social stratification as such was made as a norm. It is the case where the social distance exists but could not be easily traced over time. When the Telis which is a caste society that arrived in Manipur, they were never been located to any of these strata but they have been observed and referred as a community. Thus, those Bhojpuris who were the Teli caste people in majority were totally came to be known as the Teli people or Teli community. The present referring Telis community is inclusive of few families of other castes. It means that some caste groups have been integrated into Teli identity. The study has found that the caste rule became insignificant when acculturation takes place among the Telis in Manipur.

In case of migration in Manipur, some Teli caste people of Bhojpuri community arrived in such a region where there were no strict caste rules, no other distinct caste counterparts. Therefore, Telis could not display their caste rank and in due
course of time Telis were become to be known as a community – the Teli community. For example, the Teli people of Manipur are hardly identifiable as low or high caste since there are no other caste counterparts like Goala or Dhobi or Hazam or so. A particular caste has its own cultural and social status in a caste based society, but it disappears when they migrate to a new society. In a similar analogy, the Teli has been considered as a community in Manipur which definitely brings a lot of changes to Telis’ culture and practices which actually has an anthropological significance.

Migration is an ongoing demographic phenomenon which is always followed by the transaction of their culture and the host culture. Migrants form a fusion type of culture by synthesizing with that of recipient society. The Migrants’ perceptions are often the result of the combination of two cultures. The merging of Manipur to the Indian Union had made a concrete changes in the picture of migration and status of migrants in Manipur. Several theories including the liminality theory suggested by A. Van Gennep had already described the marginality of the migrant people in a new host society. But, when they are able to incorporate the socio-cultural mandates, they are successful in aggregation acquiring a new known status. When migrants first started moving to Manipur, they were registered under the Foreigner's Act. So, in the mindsets of the local people, they are still perceived as partly foreigners. In the present time, there are lots of Nepali and Teli families who became the 3rd and 4th generations who are well adapted to Manipuri mainstream.
The incorporation of the migrants in Manipur has reached up to mark despite the host reaction including both negative and positive attitude. At practical level, there is a saying in Manipur that –

*The economic resources of Manipur were once self sufficient. Food production from the State was quite sufficient, was of good quality to bring up the people of Manipur, however, due to uncontrolled influx of population, our production becomes insufficient; the state becomes a conflicting zone due to limited resources.*

In another perspective, there is also a saying that – *If you want your works, either unskilled or semi skilled, to be done on time, punctually, it is better to hire the Mayang people who hardly seeks excuses in doing works*.

These two views are contradicting points, but we may keep it in our mind that the need for proper documentation and accommodation of the influx population to avoid social conflicts. Apart from economic perspectives, 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 the need for co-existence in the light of cultural prosperity and development.

Both the Nepalis and Telis are caste societies. Manipuri society became caste society after the entire progression of Hinduisation in the 18th century. Infiltration of new Hinduism elements to the mainstream is an undergoing phenomenon. Even
though, caste system is there in Manipur, caste rules are not strictly followed because of the domination of the pre-existing cultural pattern of the people. On the other hand, caste system seems to be diluted among the Telis and the Nepalis as they are influenced by the host society. Formation of *Meira Paibi* (torch bearers, a form of social organisation of women that functions in preventing substance abuse as well as to prevent other socio-political deviances, armed conflicts etc. in the locality) by the Nepali is an example of diffusion originating from the host society and it operates in the Nepali Basti for preventing substance abuse in the locality.

The Teli caste of the Bhojpuri community became as Teli community and able to occupy a political space as an ethnic community. Casteism complexity has been washed off after yearlong interaction with the host society of Manipur. Hinduism elements observed in syncretised Meitei Hindus have also been mixed up with the Teli people. Therefore, religion has also played a great role in the integration of the Telis in the host society of Manipur. The temple which is located at Telipatti is in fact an important agency for the Telis erstwhile making places in their liminal times. The members of the host community who are the followers of Hinduism also visit the Teli temples for worshipping purposes. The Telis have adapted in several rituals and unique elements of various festivals and ceremonies of the Meitei society such as Holi festivals, Ratha-yatra, Durga Pooja etc. Only a few people show less interest in interaction and involvement to the mainstream. Some of them would have been caught in between culture and are still having their typical phase of liminality.
While studying the third and the fourth generations of these migrants, we can witness two different kinds of thought, by corresponding with the concept of Robert Redfield (1956) who was the champion of ‘Little and Great Tradition’ model which describe the structure of tradition, inclusive of both cultural and social structures. Firstly, when they look at themselves in the small context of Manipur only, they consider themselves as a little community. In the other sense, when it comes to the Indian mainstream, taking into consideration their sheer larger number, they see themselves belonging to a ‘Greater Tradition’ and the host society to ‘Little Tradition’. And from inside of these two philosophies, the migrants react to the Manipuri host society. The pattern of how they react can be used to determine the level of integration. The first thought, shows the migrants as a minority. And this makes them to be in a position to keep the host culture as an essential connection. The need for participation and inclusion is also increased. Conversely, the second thought of the migrants is a compensating mechanism to minority complex manifested out of the first thought.

The migrants have been relatively a part of the Manipuri political issues. They have shared some of the sentiments of the host society. The ones that have been able to grasp the idea of the sentiments of the host society are trying to adapt by compromising between the boundaries of their original culture and the recipient society's culture. In this world of modernisation and globalisation, the dimensions of migration and the migrant people become wider and turn into major focus in social researches and policy implementation as a way forward to sensitize people, to bring up the idea of anthropocentric, integration and development by
eliminating the concept of xenophobia. The theory of liminality is a good theoretical paradigm to give multiple backgrounds of the migrants and their response to the host society. Liminality uses dual identity, status in between cultures governed by two cultural systems.

Migrants in Manipur such as the Bhojpuris, the Bengalis and the Sahus have a peculiar characteristic which is beyond the description of liminality. Because by taking whole India, they are not marginal or liminal, they are majority people from big states or big cities, they settled in Manipur with a sense of greater tradition, occupied a high position in market economy and are majority people holding the business class trades. In this way of observation and way of thinking, in respect to their larger population and culture in the Indian mainstream, they consider themselves to be a part of a much bigger culture in the national mainstream and feel closer to them. So, with this kind of mindset that they are a part of the great tradition, they try to preserve their own original culture and at the same time, prevent assimilation.

And in the effort for migrant’s adaptation into the host society, they take part and involve in the socio political organizations, but also keep in their minds that they are part of a bigger tradition. And from this observation, it is learnt about the reflection of their unwillingness to be farther away from their bigger Indian mainstream. This is a super-structural form of migrants’ status in Manipur which has a diversified characteristic from the concept of liminality status as proposed by A. Van Gennep. These two thoughts are evident in the mindsets of the Nepali and
the Teli who have been in Manipur for generations. This is how they manage in between cultures.

The socio-political participation of the migrants is essential in creating unity in diversity. The Telis and Nepali claiming themselves as sons of the soil, stand for Manipuri nationality. Of course, some of them are proud to call themselves as Manipuri. It is surely a good sign of nationalism and to take promotional actions upon this, launching researches for a deeper understanding of migrants’ behaviour would be beneficial. Migrants, who are aware and understands the host society’s wants and scholars and stake holders from the host society, who is conscious of the two perspectives of the migrants, needs to come together to sensitize the masses and give public education regarding the people's sentiment like AFSPA, the fear of disintegration, the issues hindering the development of our state and all other problems, to properly examine and work together to find a solution.

The migrants in between varied traditions in one hand and the host society in one hand have to see themselves as parts of larger whole. Involvement of the migrants in socio-cultural and political activities is a long term and effective investment for integrity and nationalism. Spirit of nationalism creates national integration by overlooking the ethnic distinctiveness. Otherwise, isolated form of socio-political identity inherent with ‘ethnicism’ will emerge which may again hamper the process of integration.
Migrants of successive generations are strongly bounded with cultural or socio-economic attachment to the host society. Migrants and successive generations are different actors as far as the adaptation is concerned. The level of integration among the migrants is explained by two plausible reasons: First, they form minority and potentially organise for their identity and security. Second, usually they come, due to social deprivation, relatively from similar culture and geographic areas. However, this model of political identity and integration may have regional complexities, local perception, and its feasibility or applicability to a particular society may vary.

Children of migrants are more likely to perform better role in social behaviours because of several factors such as their way of schooling, adoption of language, exposure, peer groups and acquaintances. There is a challenging obligation to the migrants for their adaptation which can be balanced through political participation. Bilodeau and Kanji (2010) opine that “while the migrant and visible minority populations are not identical, they strongly overlap. The Telis at present have developed a well sense of social inclusion to the Manipuri society and wish to claim as sons of the soil.

Place for worshipping plays an important role in integration within the group and thus ‘Teli’ people consider their temple a significant cultural complex to enable them socially as well as politically organised. The case is true in among Bengalis and Nepalis also. Nepalis participate in the traditional rites of the host society called ‘Marjing Lai Haraoba’, a festival relating to the pleasing of God. It is a
positive indication of integration for the Nepalis. The involvement of the migrants in host society such as in festival, social gatherings, establishing has shown the anthropological significance and these are the ways of adaptation or place making mechanisms.

Migration has been analysed in the entire study from the perspectives of resource and resource conflicts. From the perspectives of push and pull factors of migration framework, it is always advantageous because, it reduces the hardships of push factors in the place of origin and it fulfils the demands in the place of destination. Resource and resource conflicts has been formulated across two headings. First, in the arrival of migrants, by receiving new services, new knowledge, they are regarded as the new resources by the host society.

Secondly, due to unchecked migration, it also creates, population pressure, the resources particularly land area, employment and other facilities becomes limited when there is overcrowded. In this sense being mentioned in the second point, migrants become resource consumer. These are main cause of social tension and unhealthy competition between the migrant communities and native people. The nativist politics in American literature also suggested that immigrant may also pollute their white culture because cultural relativism as developed by anthropologists is really very difficult to reinforce in practical societies.

The level of integration or involvement to the host society is quite gender specific. Men folks play a more integrative role in the mainstreaming process. Women are
less exposed to social ceremonies and festivals of the mainstream community. Conservative opinion is more prevalent among womenfolk regarding inter-community marriage. Religious ideology is also an important concern to the migrants/Mayang of Manipur in connection with various socio-economic activities including religious rites, marriage, rites of passages etc.

Migrants usually form a minority sense of socio-political inclusion and their participation to the political arena becomes significant. As a result of migration, many societies become cultural plural or cultural diversity thereby emerging a sense of social inclusion and exclusion. Migrants who have changed their behaviour according to the system of the new environment are quite interactive to the host society. Coherently, the Telis’ involvement in mainstreaming is quite significant and precise. Mainstreaming is not a replacement either for specific measures aimed at the migrant population, nor for the instruments for implementing them; rather it makes complement to them. There is a need to involve a dual strategy in the techniques of mainstreaming, preserving own culture and adopting new culture.

On the ground reality, the provision of horizontal equality, meaning that the migrant population and the indigenous population enjoy identical opportunity is the present scenario in Manipur. On the other, the establishment of vertical equality, which implies that the migrant population has access to different services in as far as their needs, are different from those of the indigenous population.
Therefore it implies that the migration dimension should be integrated into the entire range of procedures and structures.

It is recommended that migrants should be encouraged to economic pursuits and in various developmental plans. And, there should also be a mechanism for the indigenous and the host society to retain its traditions and customs. This mechanism should be able to bridge the two cultures in a harmonious way. Telis at Manipur are never been observed as a caste group. They integrate with Meitei caste society under the common Hinduism umbrella. The Telis, even though belongs to a caste group, it is considered as a community and enjoying casteism free environment which magnify the beauty of the migrant’s integration in Manipur. The transactions between the host and migrant groups require newcomers to negotiate group boundaries and make adaptations to meet the demands and challenges of the new contexts as well as need to follow in the tune of host society.

General opinion on adoption of family planning method reveals that more than half of them think everyone should adopt family planning methods to enjoy a quality life and to improve standard of living. A few section contended that some families need higher fertility and prefer bigger family size. Use or intention to use family planning method is very much uncertain to many respondents. They felt it is very much related with their earnings, resources and economic capability. Migrants during the honeymoon stage prefer to increase their population into a
sizeable number for adaptation, to avoid loneliness before he could involve significantly into the host society.

Attitude to the willingness to use family planning is very much important because problems start with cultural barriers, unmet knowledge and incorrect or inadequate information. If such problems are diplomatically removed through education and sensitization by service providers, attitude could be changed over time. Since health and well being are indicative of development, acceptance and be informed about reproductive health services and family planning programmes is the right of each and every person of the state and of the nation.

Family planning measures are considered important in many of the subsequent generation migrants. Most of the people of Manipur are exposed to family planning awareness programmes. Apart from the policies and programmes, advancement of medical and health facilities promote ante natal care services addressing the reproductive child and health care. This could be also one factor outreach to the migrants of Manipur in bringing positive attitude to family planning measures. Most of the traditional beliefs on family size and evidence of adopting traditional methods of family planning measures among the migrants of Manipur are lacking which is definitely a good sign to the overall welfare of the state.

The political issues are addressed inclusively of diverse migrant populations. Academicians should be able to distinguish between xenophobia and illegal
population influx to assure peace and security. In short, the political unrest in Manipur could be due to lack of worthy political machineries in the system. No doubt there is documentation problem in the state because of unhealthy politics and administration. The development policies may be planned without letting the migrants left behind the screen. Collectivism in political participation of the migrants is quite determining factor in politics showing their inclusion and participation. Even though they are not very active in major election, participation in local election is highly noticeable. Their participation to socio-political life ways is quite integral to the neighbouring communities. The political strength and behaviour of the migrants should be transparently shared with the mainstream societies to sketch the political integration in the light of building peace and security in the state.
Notes

**Brahmin Migrants** - were assimilated and identified as *Meitei Brahmins, locally known as Bamons*. They do not isolate from Meitei belief and worshipping system. *Meitei* caste is represented by two castes, *Brahmins* and *Kshetriyas*.

**Caste System (Varna)** - is a religious institution of Hinduism dividing the society based on their ascribed traditional occupation. It is extended from the Varna system, i.e. social classification in principle into four Varnas – *Brahmins, Kshetriyas, Vaishya* and *Shudra*.

**Chamber of Commerce** – A trade union which usually control the market of Manipur, retailing and price regulation etc. Most of its executives and key members are migrants or the children of migrants.

**Chhath Poojah** – *Poojah* means worshipping or praying. Chhathpooja is worshipping of sun god for the prosperity of the family and household.

**Dhobi** - Caste group whose traditional occupation is washing clothes.

**East Bengal Frontiers** – The British thought that Assam was an extension Bengal. Some parts of Assam like in Mizoram, Nagaland and Arunachal Pradesh (formerly part of Assam, but now state), migration was discouraged by East Bengal Frontiers, enacting an Inner Line Permit System.
**Garib Niwas or Garibnawaz** – His name is adopted from Persian language meaning ‘kind to the poor’. He was also known as King Pamheiba. *Vaishnavism* (a sect of Hinduism) became the dominant religion of Manipur during his reign, 1709-1748.

**Goala** – Caste group whose traditional occupation is milking and distribution of milk.

**Hazam** - Caste group whose traditional occupation is hair cutting.

**Hinduism** - Valley people primarily the Meiteis follow Hinduism adopting the sect *Vaishnavism* during 18th century initiated by the then King Pamheiba, who was later known as Garib Niwas.

**Immigrants** – International migrants who came from another country

**Imphal** – Capital of Manipur, the Kangla Fort and Palace at Imphal clearly indicates the kings of Manipur had administrative system, ministries in the king’s court, judiciary and record system.

**Imphal East** – One of the valley district of Manipur, Telis and Nepalis being studied are selected from two sites of this district – Tellipati, Pangei Nepali Village.
**Imphal West** - One of the valley district of Manipur, Bengalis, Bhojpuris and Nepalis being studied are selected from two sites of this district – Babupara, Mantripukhri.

**Inner Line Permit System** - A system of issuing a permit card while entering into a state by someone who is from other state.

**In-migrants** – Internal migrants who came from other administrative divisions of the same country.

**Joint Committee on Inner Line Permit System** – An organisation demanding to enact Inner Line Permit System in Manipur so that infiltration of illegal immigration could be checked.

**Karva Chawk** – During Chhath Poojah, a woman keeps fasting during the day and takes food only when the moon appears after performing certain rituals. It is an important festival of the northern Indians.

**Kashmiri** – People of Jammu and Kashmir state, an Indian northern state bordering with Pakistan.

**Kukis** – Hill tribes of Manipur usually represented by Thadou-Khongsai, Paite, Vaiphei, Hmar.
Kyamba – King of Manipur during 15\textsuperscript{th} century, worshipping of God Vishnu, was significantly observed during his time.

\textit{Lai Haraoba} – It is pleasing of god for several days with a series of rites and rituals by hiring cultural and religious experts and practitioners.

\textit{Lois} – They are exterior caste people formed by the different groups like \textit{Chakpa, Hayel} who has been considered belonging to lower strata during the king’s time. They mainly settled away from Imphal, such as in Phayeng, Andro, Kakching, Sekmai, Leimaram etc.

\textbf{Manipur} – A state of India merged in 1949, before merging it was a kingdom having more than two thousand years old history. Its kingdom was extended up to Myanmar to the east and up to Sylhet to the West. It has earlier names like Poirei, Kangleipak, Meitrabak etc.

\textbf{Manipur Constitution Act, 1947} – When India got independence, the British parliament passed this act facilitating the Manipuris to exercise mass political participation, to enjoy the right of self-determination and run self government. Manipur achieved this right under the provision of this act and thus enjoyed a certain degree of freedom before she becomes a part of India on 15\textsuperscript{th} October, 1949.

\textit{Marjing God} – One of the important forest God of the Meitei society, worshipped based on the Meitei traditional belief.
**Meira Paibi** – Local level women association taking role in many socio-political issues of Manipur voluntarily. They initially came up to stop substance abuse in the state. Literal meaning is ‘Torch bearer’. It is a voluntary organisation of women to eradicate the people from human rights violation and also to protect the social evils. The movement of Meira Paibis have emerged in 1970s when some areas of Manipur were declared as disturbed area under the Armed Forces (Special Power) Act, 1958.

**Meiteis** - Valley people who speaks Meiteilon or Manipuri following Hinduism as well as Sanamahism.

**Myanmar or Burma** – A Buddhist nation, neighbour of India on the East, bordering with Manipur state.

**Nagas** - Hill tribes of Manipur usually represented by Tangkhul, Mao, Maram, Kabui, Anal, Lamkang, Maring etc.

**Nakatheng** – During Yaoshang festivals, children beg money from door to door and collected money to buy sweets or toys.

**Nepal** – A secular nation while majority are Hindus, neighbour of India on the North of West Bengol and Sikkim state.
**Pangals**- Manipuri Muslims who speaks Manipuri and settle in the valley districts of Manipur.

**Pakistan** – An Islamic nation, neighbour of India on the west bordering with Jammu & Kashmir. It was part of British India which was separated at the time independence.

**Poknapham** (literal meaning birth place) – One of the leading Manipuri daily newspaper since 1975. It is the most read Meitei language newspaper from Imphal, Manipur, India.

**Rakhi Bandhan** – North Indian festival showing the relationship between brothers and sisters. Sister on this day binds a *Rakhi* (a ribbon-strip on the wrist) to the wrist of her brother.

**Raas Lila** - Manipuri dance associated the romantic drama of God Krishna and Radha, one of the classical dances of India, initiated by Maharaj Bhagyachandra, (also called Ching-Thang Khomba) king of Manipur, during 18th century. He is the grandson of king Pamheiba.

**Sanamahism** - Traditional Meitei religion worshipping god such as Sanamahi, Pakhangba, Panthoibi, Emoinu etc. is an age-old religion of the Meitei society.
Sidaba Mapu (literal meaning Immortal Owner) – The supreme god of Manipuri Meitei who is the creator of all. He is also called Atiya Sidaba.

Shillong Accord, Merger Agreement’ 1949 - The Agreement at Shillong signed between Maharaj Bodhchandra and India on merging of Manipur to Indian Union. The signing of the merger agreement endorsed the formal Merger of Manipur into the dominion of India in the month of October, 1949 and this day was marked an important day in the history of Manipur, as its administration was taken over by the government of India on that day itself. The popular sentiment of Manipur was that the Maharaj was forced to sign the ‘Merger Agreement’ in Shillong.

Thabal Chongba – A group dance of Manipuri boys and girls in the midnight particularly during Yaoshang festivals.

Teli - Caste group whose traditional occupation is making and distribution of vegetable oil. Telis are however locally referred as the Teli community.

United Committee Manipur, UCM – The UCM was formed soon after the loss of 18 lives during mass movement against a threat to state integral boundary in the year 2002. It is a civil society organisation with the goal of safeguarding the territorial integrity of Manipur which its boundary was once threatened by spontaneous Indo-Naga Peace talk, 1997.
**Vaishnavism** - Vaishnavism of the Bengal school is otherwise known as ChaitanyaVaishnavism. The school was founded by Chaitanya Mahaprabhu (1486-1534) in Bengal. The Meiteis are following the basic tenants of ChaitanyaVaishnavism which had been synthesized with their traditional religion and religious practices.

**Xenophobia** – Fear of strangers or new comers.

**Yaoshang** – It is a festival of the Manipuris (Meiteis), it may be used synonymously with the *Holi* festival or *Doljatra* in spite of certain unique differences.