

The Journeys of Northeast Tangkhul Migrants and their Experiences in Urban India

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ABSTRACT The objective of this research is to trace the routes of the migration journeys of Tangkhul tribes of Northeast India, who began migrating from Mongolia to Tibet through Myanmar and then to India. The paper investigates their mobility to the metropolitan cities in India. This qualitative and descriptive research paper deals mainly with the history, reasons and impact of migration to metropolitan cities. The methodology includes observation and case studies of the migrants in different cities. The principal observation reveals that migration episode continues even today and the prime cause of migration is justified in the light of 'push and pull' factors. The paper concludes with a recommendation that the migrants need to have support from both the central and state governments and a protective atmosphere in all aspects. The study reveals that the origin of Naga tribes can be understood through their orature.

INTRODUCTION

Manipur is a state located among the other North-Eastern states and on the tertiary ranges of the eastern Himalayan Mountains. Thoudam and Mathur (2018) expressed that Manipur seems to be fascinated with Bronze Age cultural features originating from Thailand and from Upper Myanmar where indigenous early metal age culture has been developed at an early date around 4000 BC onwards. The Naga tribal groups living in Manipur and other parts of the north-east have the history from the nomadic to the modern age period in the process of evolution, migration and civilization of the Naga society. According to Ghosh and Ghosh (2000), Manipur is the land with different types of people speaking various dialects and languages. Most of the Naga tribes originated from the Tibeto-Burman origin and other groups of tribal communities too migrated at a later stage and settled in the areas of Manipur.

Manipur, literally means a 'Land of Jewels', is known as 'A Jeweled Land' in India. This land has been divided into two distinct topographical zones or areas such as the surrounding hills and the Imphal Valley. Lucy (1998), on experiencing and sharing in the ethnicity in Manipur says that the Imphal valley is occupied and in-

habited by four groups such as Meitei, Meitei Pagal (known as Muslims), Nagas and Kukis. The hilly areas of the Land of Jewels were inhabited and populated mainly by the Kuki and Naga tribes and they got settled in Manipur hilly region around three to five hundred years ago (Thoudam and Mathur 2018). The Indian census report of 2011 projected the population as 28,55,794 and the hilly region population is nearly half of the state's population, that is 10,55,808. There is an increase of the population from 22.94 lakhs in 2001 to 28.56 lakhs in 2011. The population statistics of Manipur stated that the population has increased from 3.276 million in 2018 to 3.3512 million in 2019. Meiteis are the oldest inhabitants of the Imphal Valley and today they have the highest population in the state. Tangkhuls have a long period of history of migration in their evolution since 10,000 BC onwards from China to India till 19th century A.D. From the nomadic age to the modern age, migration journeys took place and even today in the 21st century the young people of Manipur are migrating to the urban areas of India.

Tangkhul migration from the rural areas of northeast to the urban places of India takes place due to 'pull and push' factors. Singh and Kaur (2007) in their study revealed that poverty, lack of employment, low income, indebtedness, small

land holdings are the 'push' factors, and livelihood, employment opportunities, and higher salaries and wages are the major 'pull' factors to the urban cities. There are other 'push' factors like unproductive agricultural traditional activities, low per capita income, lack of better educational opportunities and health facilities, and conflicts and irregular electricity. The modern cities provide migrants better employment, infrastructure, communication with latest technology, educational facilities and good health care systems. Now it is an urgent need to study the origin and history of migration and the cultural evolution from the past to the modern era and their socio-economic, political development and social well-being.

Objectives

The general objective of the study is to find out the Tangkhul Naga's historical journeys of migration and their living experiences in the urban cities in the 21st century in India.

The specific objectives are:

- ♦ To find out the origin, evolution, cultural and racial background and migration routes of Tangkhul Naga Tribe from China via Tibet and Myanmar and finally to India through secondary source.
- ♦ To investigate how the modern youngsters of Tangkhul Naga communities' migration taking place and their living experiences in the metropolitan cities of India.

MATERIAL AND METHODS

The researchers have used the historical descriptive research design to exactly narrate and explain the evolution and the migration waves and journeys of Naga tribes in general and Tangkhul tribe in particular. It also includes the observation, participation in their cultural life and case studies of the Tangkhul migrants as primary source to analyze their urban migration and living experiences in various parts of the urban cities. The journals, books, government reports and documents, websites and research studies of scholars are made use of as the secondary source of the data to analyze the origin and evolution of the Nagas from China and their migration journeys made through Ti-

bet and Myanmar towards India and finally how they got settled in Manipur. Some of the oral histories, stories, legends and historians' views are also considered.

The data is collected from the young migrants of Tangkhul communities living in various metropolitan cities in India. The method of data collection for this qualitative research was done through observation, discussion, and case studies of the tribes by participation in the cultural festivals, social gatherings, spiritual networks and their associational planning. The data was also collected from the young migrants who were representing the various urban cities of India. The study was done during the months of May, June, July and August 2019.

OBSERVATIONS AND DISCUSSION

Historical Origin and Migration Waves

The historical and earliest home of the Tangkhul Nagas was near the upper reaches and areas of Huang Heo and Yangte Rivers of Zin-jiang province of China (<https://ukhrul.nic.in/history>). Tangkhuls, like any other tribes, faced hardships in life for their livelihood, dispersed and moved from this province in many directions. The tribes of Mongoloid community that moved southeast and east known as Chinese and the group that migrated southwards is known as the tribes of Tibeto-Burman. This Tibeto-Burman tribal community also includes Tangkhuls and other Naga sub tribes. This journey of Yakka Mongoloid race took place between 10,000 B.C and 8000 B.C. (<https://ukhrul.nic.in/history>).

According to Chatterjee (1951), from 2000 B.C. onwards the Sino-Tibetan tribal people moved and pushed south and west and thus migrated to Indian Territory. The historian Naorem Sanajaoba (1995) mentioned that Tangkhuls were living and settling in Samshok (Thuangdut) area in Myanmar. They belonged to the Yakha tribe in China. Poireiton was one of the earliest kings of Manipur Valley who took note of the Tangkhuls. They lived over a long period in Myanmar and later only they entered India and are now living in the states of Arunachal Pradesh, Assam, Nagaland and Manipur. Along with Tangkhuls came other Naga

tribes. They are Maos, Poumeis, Marams and Thangals, and these groups do have their references of migration and dispersal erected as monuments of Megaliths at Makhel-Mao village in Senapati district (Thoudam and Mathur 2018).

There is another historical proof showing that Tangkhuls lived in Samshok in Myanmar around 2nd century A.D. Later at the end of 8th century A.D. and in the beginning of the 9th century A.D. due to the invasion of Ko-lo-feng and his successor I-mau-shun, the king of Nan-chao, the Naga tribes were forced to move northwest of Myanmar by the Shan people (Thoudam and Mathur 2018). Haksar (2011) said that most of the Tangkhul and Nagas first settled in Makhel village after crossing over to Indian Territory across the Patkai mountains during the 11th century A.D. The exodus and migration journeys of Tangkhul Nagas are a story of heroism, courage and endurance in the history.

According to historians and anthropologists, there were two different routes for the migration of Naga tribes from China. The first route was through the Irrawaddy Valley in Myanmar and the second route along the Mekong River leading to Laos, Cambodia and Vietnam. The oral traditions and culture of Tangkhuls and other Naga tribes are similar to the traditions of Myanmar, Thailand, Indonesia, Philippines and Malaysia. Tothe (2006) revealed that the route

of migration of Nagas was from China to the Southern Seas of Myanmar, and they lived near the Sea coast of Moulmein for many generations. Later they retreated to the Irrawaddy and Chindwin valleys and then they settled in Indian Naga hills. According to Hudson (1984), the Nagas married with Burmese people, and due to overcrowding, excess population and mosquito menace, they left the Irrawaddy Valley.

Tangkhul villages in India were considered to be very small, self-sufficient except for the salt and iron. They were ruled and controlled by well-managed hereditary or elected chief who was assisted by the council of elders of the village (https://en.wikipedia.org/wiki/Tangkhul_Naga). The Tangkhul chief was in complete control of the village, and played vital roles and responsibilities as a judge, commander, administrator, and this system of governance kept away the national government and army or the Meitei Kings in the development and welfare of the tribal community. Though they have not recorded the past, there are evidences of Tangkhuls having their cultural trade and relations with the people of the valley, and the king of Thawanthaba (1195-1231 AD) of Ningthouja Meitei dynasty having carried out many raids and destroyed Tangkhul villages and burned them down. Later at the end of 19th century and in the beginning of 20th century, British took

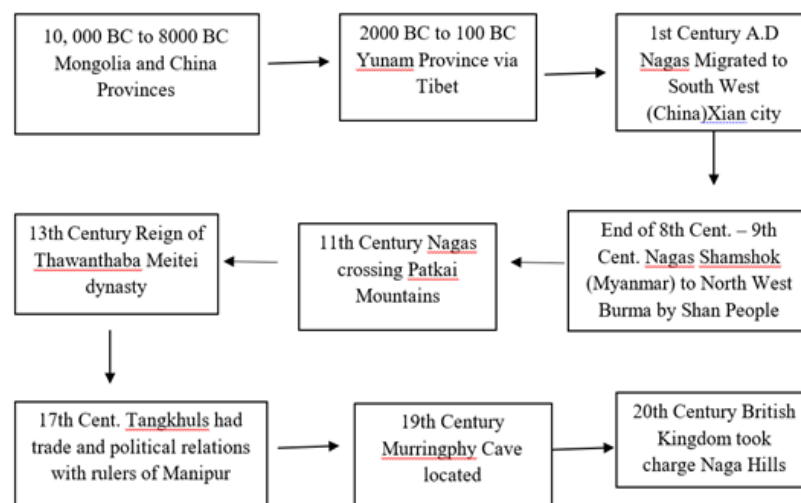


Fig. 1. Migration of Naga from China to Naga Hills in India from the historical point

charge and Naga hills became the integral part of British India (Shantirani Devi and Singh 2015). Figure 1 gives the historical perspectives of how the migration of Naga from China took place over a period of 12000 years.

Types of Manipur Tribal Communities

Thoudam and Mathur (2018) explained that the tribal communities originally belong to Tibeto-Burman group of Indo-Mongoloid race people. They have medium stature with mesocephalic head, broad round flat face with broad high cheekbone, brownish yellow-skin, and a flat platyrrhine to leptorrhine nose and with narrow mongoloid oblique eyes.

Haokip (2013) expressed that the tribes in Manipur state, particularly in the hills, are populated with Kukis and Nagas. Kukis have predominantly migrated and settled in five districts of Churachandpur, Sadar hills subdivision of Senapati district, Southern part of Chandel district, south part of Ukhrul district and western part of Tamenglong district. The Chin tribe and Kuki tribal group consist of the following sub-groups such as Chote, Chiru, Gangte, Hmar, Kom, Koireng, Kachanaga, Lamgang, Mizo, Purun, Paite, Ralte, Simte, Sema, Sabte, Thadou, Vaiphei and Zou.

Considering the Naga tribal communities, they are divided into the following groups such as Tangkhul, Maram, Mao, Monsang, Mairing, Moyon, Kabui, Chothe, Koirao, Angami, Anal and Aimol (Shimray 2001). Shimray as a research scholar revealed that Nagas are more than one million people spread over the many Indian states including Arunachal Pradesh, Manipur and Nagaland and also various parts of Myanmar. They are settled and inhabited in the areas of Ukhrul district, Chandel district, Senapati district and Tamenglong districts of the Land of Jewel.

Tangkhul Naga Community

Tangkhuls are one of the major tribes of Naga community. They came along with other Nagas such as Maos, Marams, Angamis, Poumeis and Thangals from China. After having reached Manipur, Nagaland, and Arunachal Pradesh from Myanmar in successive migration to Makhel vil-

lage, they dispersed in different directions. Anthropologists and historians expressed their opinions that Tangkhul (elder brother) and Meitei (younger brother) were brothers settled in the hills in the beginning and later in search of new habitation the younger brother moved to the Imphal Valley. Many research scholars, historians and anthropologists and the oral tradition propagators of the Naga tribe present various versions of how the Tangkhul word came into practice and prove that Nagas in general but Tangkhul in particular came out of earth hole theory or cave theory near Murrinphy hills in Makhel village, Senapati district in Manipur (Mawon 2014).

Tangkhuls have hundreds of dialects spoken in their villages. These tribes are mostly spread across in Myanmar and the Hills of Manipur. They are in many villages and still under the control of their village chief and administrator. They are the lovers of music and dance. Each community speaks in its own dialect and different villages have different dialects. According to Mawon (2014) there are 261 villages where these tribal communities live. There are 493 villages out of which 261 are in Myanmar and 232 villages are in India. The names of some of these village communities are Khangoi, Phadang, Kupome, Khunggoi, Roudei and Ukhrul. Though they speak in their different dialects, Tangkhul remains their main dialect for communication and interaction. The literacy rate of this tribe is 79 percent (Census 2011).

The history of the Tangkhul tribe is not written from the early stage onwards. All aspects of the history of Nagas, particularly Tangkhul tribe, are known to be from the oral traditions, folk songs, oral conversations, dances, ritual practices and culture of the elderly people. The influence of the Christian missionaries plays a vital role in civilizing this tribe and changing their ways of life to modern ways and getting educated. Because of the education and influence of Christianity they gradually changed their belief system of polytheism to Monotheism, and from symbols and culture of believing in spirits to Jesus Christ and his Gospel. Liberalization, privatization and globalization provide opportunities and life promise of better prospects to the Tangkhul youngsters to migrate to various parts of Indian cities like Delhi, Mumbai, Chennai,

Surat and Kolkata. The other causes of migration are 'push and pull' factors such as work, study, livelihood and well-being, while running away from ethnic and political conflict zones, poverty, corruption and outmodeled rural agricultural activities.

Rural Urban Tangkhul Youth Migration

Since their settlement in the Land of Jewels, they were thriving on the income from agricultural activities, forest wealth, river works, primitive animal husbandry activities and small-scale industries. From the history, it can be discerned that the Naga tribes basically enjoyed the agricultural economy in the remotest village areas, which yielded very limited income and the tribes could not meet their survival needs and slowly reduced to the life below poverty line. Due to lack of education and employment, owing to ethnic conflicts, and in search of better life prospects, the youth of Tangkhul tribe migrated to the urban cities for further education and jobs.

Today in various parts of the world and also in the regional areas migrated people live and occupy the land space more than the people who are native to a particular region or country. According to the United Nations Migration Report 2015, the migrants worldwide increased from 173 million in 2000 to 244 million in 2015 and again towards 253 million in 2017. The migration trend not only increases the international level but also in India with internal migration. According to the census records of 2001 and 2011, the internal migrants increased in India particularly from rural to urban and from urban to metropolitan places. According to 2001 census the estimated internal migration in India was 314 million and it has increased to 453.6 million migrants in 2011 census. This migratory trend is also seen in Northeast region. Jeyaseelan and Stephen (2015) in their research expressed that northeast youth migrants constantly increased from the villages to cities. According to them, 34000 migrants in 2000-05 and again 414,850 migrants in 2005-10 and 50 lakh people moved in between 2010-15. Northeast migrants, particularly the Tangkhul youth are moving very much to cities. Christian missionaries contributed to every family of this tribe enabling their children to study or work in the cities. Every family has got one or

two youth staying in various cities. Some of them are very well educated, smart in executing the task, very fluent with English and Hindi, and with good physical appearance which help them to get admission into colleges and universities and get employed in call centers, restaurants, saloons, shops, and beauty and spa parlours.

Case Studies from Various Metropolitan Cities

Case Study 1

Mr. Zoi, hailing from Ukhrul district, Manipur belonging to the Tangkhul tribe is 20 years old migrant youth working in one of the restaurants in Perungudi, Tamil Nadu. He is one of the school dropouts from the high school in his native place. Not having any interest to study and coming from the Mongolian race, originally from China to Myanmar and later to the Northeast, he said, "I don't have any land to cultivate and I don't have any permanent income to support my large family". The entire income of the family was only below Rs.5000/-. He found it very difficult to manage the family for feeding, clothing and shelter. The socio-economic and political conditions of the state forced him to migrate to the metropolitan city, with the help of his friend.

He gets angry and upset when he thinks of those economic blockades, *harthals*, ethnic conflicts that left their houses destroyed and families shattered. Living miserably in a hut in his home town, experiencing a lot of abuses from insurgent groups and tortures to the members of his family was a painful story. He says Chennai is a safe and secure place to work and earn his food and send some remittance to the members of his family to survive. As he works as a hotel server he enjoys his job with smile and expresses happiness and contentment to his parents but hides so much of struggles, pain and suffering, working for long hours, standing in the restaurant.

Though he goes through some psychological problems and verbal abuses from the customers, he does not worry about the challenges of this place, as they are nothing in comparison with the difficulties he went through in the past. He is an unskilled worker, without any agreement, paid around Rs. 8000/- per month. He keeps Rs. 2000/- for his expenses and sends home the

rest of Rs. 6000/- for the education, food, shelter and clothing of his younger brothers and sisters.

Whatever money he collects as tips and from extra work, he saves it for his future. He comes across a lot of problems and issues such as discrimination, accusation, verbal and psychological abuses. He says that sometimes people used to call him as Chingky, foreigner and China man. During his stay for the last 4 years, he recalls, he never worried for his manager or owner scolding, beating or even at times yelling at him because at the end of the month he gets his wages for the wellbeing of his family. This gives him more joy than any other issue that hurts him. He has changed two or three hotels in the initial period of one year and after that he stays with the present place of work. Twice he was caught by the police and taken to the police station on suspicion and for a theft case. Once he proved that he was innocent he was freed.

Case Study 2

Miss Chaa is a female young migrant, 25, belonging to Chinggosoi Khullen village from Ukhul district, Manipur state. She has studied class 8 in her village and became a school dropout due to poverty and socio-political unrest in that area. There are 11 members in her family, out of which 3 of them have migrated to different cities in India for their livelihood. All of them have not studied owing to ethnic conflicts and lack of infrastructural and industrial development. In 2009, she came to Chennai with her friends with the intention of working for survival. She got the first job in the city for Rs. 6,000/- as her first wages per month.

From 2009 onwards she had to move into five different companies and places for work and the places are Mahabalipuram, Thyagara Nagar, Pondicherry, Coimbatore and Potheri. The reasons for the change of places for work are extra work, long hours of employment, low wages and experiences of abuses in the saloon and beauty parlours in different parts of Tamil Nadu. She said that in earlier companies or work places no contract signed, no agreement made, no bonus, no additional payment provided, and ESI and EPF benefits were not given. But now she feels that the present work place is good and satisfied with Rs. 20,000/- as her monthly salary out

of which she sends home around Rs. 10,000/- through the bank account and the rest she keeps it for her monthly expenditure. In the current working place, Sparkle Blue Beauty Saloon Company, she has received written agreement and appointment order and she is happy with the maintenance of salary records and attendance register.

Regarding her residential area and living conditions, she says that the environment looks like village set up with rented house accommodation and she shares her room with 6 Northeast youngsters of the same Tangkhul tribe who are working in the same area and in the same saloon beauty shop. Every month she pays Rs. 8000/- for room rent without a television, with moderate toilet facilities and with average to medium standard in the housing systems. Practically, she along with her roommates cook tribal food and enjoy, and once in a month she goes to the spiritual renewal and prayer meeting arranged by Tangkhul Tribal Association, Chennai. As a migrant she is the only one having bank account that she created in her native town and she does not have a voter identity card, ration card, residential photo identity proof, and *aadhar* card. She has learned Tamil language while fluent in speaking in Manipuri, Tangkhul, and English and enjoys her daily chores and communication with Tamil culture and people.

Miss Chaa is very happy living in Tamil Nadu with all the facilities and employment opportunities available and accessible because in her birth place the situation is grave, miserable and social unrest caused by insurgent groups and ethnic conflicts. The memories of the past still hold her back with sadness and depression. Only agricultural activity is possible and earning more than Rs. 3000/- in the village is not possible but in the city she earns more than Rs. 20,000/- with increment in her salary from August 2019. She wants to earn money for next 10 years and then only she wants to return to her native area. Now she is satisfied with her salary, happy with Tamil friends, colleagues and enjoys traveling from place to place.

Case Study 3

Mr. Jan's age is 25 from Leiram Khullen village, Manipur. He belongs to the Tangkhul tribe

and he is fourth in order, out of 7 members in his family. He has completed his B.A. degree in English Literature at Salesian College, Dimapur, and Nagaland during the period of 2013-2016. Due to poverty and lack of resources for higher studies, he went to teach at St. Joseph School, Sep-pa in Arunachal Pradesh for two years. Later he left for better employment and good wages. Gradually with the assistance of his friends he migrated to Bangalore and worked there in a sales department. After working for some months, due to lack of satisfaction with low wages and inability manage the new circumstances, he went to Mangalore for work and after a few months of work returned to his homeland.

He said that he enjoyed and had wonderful moments with south Indians and their different cultures in Bengaluru, Mangalore and other cities where he spent a short period of time. Though he had good times with the hospitality of South Indians and their different cultures, he had to face a lot of challenges and difficulties that gave him pain and suffering. Another good experience that he recalled was making good friends in India, particularly with people from Bangalore and Goa, Kannada people and Tamils, irrespective of caste, colour, religion, race and location. As he is exposed to many kinds of people and situations in the major cities, he was challenged to learn many things and refined his character and personality. The food and climate were the biggest challenges he underwent throughout his migration journeys in his life in many states such as Nagaland, Manipur, Arunachal Pradesh, and Karnataka and sometimes in Tamil Nadu.

Adjustments and integration with friends and cultures are the two big achievements that he is proud of himself. He is also proud to be a Tangkhul youth in the cities and happy to reveal that most of his brothers and sisters are out of their home village and moved into many cities for their earning, livelihood and education. As a family, he had good relationships, interactions, family bonding and he loved the surrounding families too. But he is not that very happy with the socio-political conditions of the state particularly with constant chaos, conflicts, *bandhs* or strikes, corruption, and lack of opportunities in his place of origin where there is no scope for development and betterment of life.

Case Study 4

Mr. Kon is 24 years old hailing from Chingjarai village, Ukhrul district, Manipur state. His family consists of 11 members out of which 9 are the siblings. Out of the 9 children in his family, 4 have gone out of the village to different metropolitan cities for their study, exposure, employment, skill development and better life prospects. He holds a B.A., living in a very poor house. His family income comes from his 15 acre agricultural land and from doing a small business. He has reached Chennai with the help of his friends and cousins for better employment. He did his first job in hairdressing salon shop as a cleaner and care taker and gradually he learned how to do hair dressing and his first salary was Rs. 5800/-. Regarding his present condition of work he feels happy and says it is good. His co-workers from northeast India are with him working in the same company and area. He gets a lot of help and support from other tribal communities in Chennai, particularly from the Tangkhul youth community living near Singaperumal Koil and Tambaram. He works in a company which is known as Sparkle Blue Beauty Salon and his job is that of a hairdresser. He works for 9 hours every day for Rs. 6000/- as his present salary with no commissions and no tips from the customers.

He has worked in many companies in Coimbatore city, Potheri town and other places in Delhi. But he constantly changed his job and company for four times, due to lack of wages, heavy and over time work, now and then racial discrimination from the customers. At present, he feels very sad and discouraged because of his low salary and he is not able to send remittances home for the family members and their basic needs. He tries to develop some saving habits but every month his expenses are around Rs. 4000 to Rs. 5000/-. He is not provided with any Employee's State Insurance (ESI), Provident Fund (PF) and other welfare allowances. No written document regarding the time of work, hours of work, and details of the holidays, appointment or contract is made. The salary records and attendance records are maintained in the office of the company. He is well versed in Hindi, English and Tangkhul languages. Though he enjoys his home away home in Chennai, he wants to return home and live joyfully with his parents

and brethren and community after earning some money for the future investment and agricultural activities in his homeland. As he stays in Chennai he wants to improve his ways and living standards to the level of South Indians, yet his formation, upbringing, family background and culture keep him back. As he recalls the horrific memories of the past in his native, he feels a lot of benefits and advantages of staying in Chennai, as regards peace, safety, security, facilities and employment opportunities. He also is very angry that he spends most of his time in laziness, addicted to online internet games, smoking and drinking alcohol at times.

OBSERVATIONS AND DISCUSSION

Some of the findings of this research are as follows.

The historical finding is that the Tangkhul Naga tribal community originated in Mongolia and China region from the Yakka tribe since 10,000 B.C. Almost 8000 years they lived in the place of their origin and moved towards the southwest in China and lived a long period of time in Zinjiang and Yunan provinces in China.

The migration journeys and routes of Nagas are confirmed that they have started from Mongolia and China and migrated to Tibet and it was followed by the settlement in Myanmar and then later they reached India, particularly the hilly region of Manipur. The cultural traits, rituals, dresses and ornaments and other traditional behaviors of the tribes confirm that they have lived near the Sea coasts and river belts, all through their nomadic life, for many generations.

Christian missionaries have given education and Gospel of Christ to the tribes from the 16th and 17th century A.D. onwards. Due to the positive contributions of Christianity in the field of education, the literacy rate of Manipur state is 79.8 percent while the literacy rate of Ukhrul district is 81.08 percent (Census of India 2011 Report).

The case studies testify that the young migrants have come across many religions, cultures, and multi-cultural encounters. The Gospel-Culture encounter has purified their worship rituals, fears of demons and spirits. They have changed from the worship culture of animism to polytheism in the migration waves, and later from polytheism of Spirits belief to the monotheistic religion, a belief in one God in Christianity. According to Morris (2006) religion is a social insti-

tution to regulate people's belief, cultures, and Christianity is a reputed religion throughout the world, and brought sea of changes to many cultures among the tribal communities in the North-east India too.

After the settlement of Tangkhul Nagas and their relationship with other ethnic communities and Meitei communities in the valleys, the recent years have not helped them much to find economic opportunities and employment facilities. After being educated, youth wanted to have life prospects and livelihood means for their survival and so started to migrate to metropolitan cities. Basically they kept themselves isolated and occupied with agricultural economy along with fishing, hunting, and animal husbandry and associated income-generating activities.

The young migrants of Tangkhul communities are not only happy to enjoy and benefit a lot of privileges and opportunities of the urban set-up but also they have a lot of challenges, vulnerabilities and risks to go through in their city life. They feel strongly the positive and negative impact of their migration in their day-to-day life experiences. Tangkhul Naga community is very strong in Chennai, Delhi, Bangalore, Surat, Calcutta, Mumbai and Hyderabad.

Understanding the movements, migrations, settlements and life prospects and risks and challenges of the migrants over a long period of time is a continuous process of human history and evolution. This is more akin to the story of the French Revolution, European migrants, Muslim Refugees, Rohingya irregular migrants, or Syrian Refugees of global migration stories. Tangkhul migration is an internal mass movement of people that always goes through the theory of the survival of the fittest. From this research of Tangkhuls and other Naga tribes, it is very evident that survival of the fittest, the theory of Darwinian Evolution theory of natural selection and survival procedure is followed in every religion, cast, region, race, country and tribe. This process is not only seen at the international, national and local levels but also seen in every family and every small group too.

The internal migrants from Northeast India enter into any field of work and study for their livelihood and income generating activities. They are seen in hotels, restaurants and malls, retail

shops, hospitals, construction sites, missionary activities, youth tribal organisations, colleges and universities and government sectors, communication departments, mobile companies, real estates, roadside shops, journals, business sector and tourism. They are being absorbed as waiters, receptionists, managers, care takers, nurses, doctors, skilled and unskilled sectors, as daily wage workers, sales men and women, distributors, customer handlers, security, beautician, hair dressers, HR managers, construction workers, students, professors, key role players in the tribal youth groups movements and protectors and guardians of new comers to the city.

CONCLUSION

The researchers have captured the reasons and impact of migration from the history and also from daily experiences of internal Tangkhul migrants. They have also identified the trend of increase of Nagas to major cities, the cultures of consumption, integration, exposure to new environment, languages, and services that shaped their skill development and the upward mobility and horizontal solidarity and networking. The researchers testify that there is fundamental transformation, socio-economic upward mobility in status, the increasing number of indigenous migration of young people to urban cities, the urban migration is a better and primary avenue of survival and livelihood, place of prospects and challenges, the connection between the origin and host states, place of vulnerabilities and opportunities, skilled and unskilled labour force in the markets of neoliberal India. This reality is very true of the Tangkhuls from generation after generations, migration journey after migration, theories after theories. Hence it is a high time that the states of India focus on this community for their development, holistic wellbeing and empowerment of their socio-economic growth of the youth not only in their original state but also in the destination states. All the citizens, state governments and government departments, international government organizations, non-governmental organizations and tribal welfare agencies need to focus on the holistic development of the internal migrants at large and Tangkhul tribal community young migrants in particular.

RECOMMENDATIONS

Strengthening Agricultural Economy

The traditional behavioural habits and traits of Tangkhul tribal community are based on agricultural occupation over the periods in history from China to Myanmar and then to India. In the 21st century, agricultural activities need to be strengthened and young people who are educated, illiterate, dropouts need to be exposed to new technological advances of agricultural practices and new market systems. This will help unemployed youth to hold on to some sources of income and thus avoid migrating to urban centres.

Providing Economic and Industrial Development

The conflicts and the resultant unrest, unemployment, lack of industrial development and corruption caused migration from rural north-east to urban cities of India. Hence, the state governments of Nagaland and Manipur need to provide the economic and industrial development for the educated youth of the Northeast for their livelihood opportunities and to prosper in their own cultural soil. For this the North-Eastern council need to take necessary steps to empower the educated youth, particularly the women and girls of rural backgrounds.

Formation of Ethnic Integration Council

After the settlement in the valleys and hills, the relationship with other ethnic communities has been the constant challenge and this has been seen in the recent past too. So it is highly recommended to have a team of experts and educated people with influence to form an ethnic integration council in the northeastern states, which will promote peace, happiness and prosperity among the various tribal communities and clans.

Facilitating Cultural Assimilation and Adjustments

Tangkhul Naga communities are spread all over the metropolitan cities in India such as Delhi, Chennai, Mumbai, Kolkata and other cities too.

The urban living and their daily experiences and interactions with various cultures provide them a new multi-cultural identity. So they need to be facilitated to learn to assimilate and adjust with other cultural realities for better growth and development, without compromising on the indigenous cultural practices in the urban cities.

Linkage of Migrants in the Urban Cities for Prospects

The various urban centres, Non-Governmental Organizations (NGOs), International Non-Governmental Organizations (INGOs), Government Organizations and departments need to create linkage of migrants of northeast region in the cities for various purposes such as safety and security, solidarity, availing and accessing the educational facilities, skill development, exposure, and for finding different livelihood and employment opportunities, accommodations and so on.

Awareness and Training Programmes to Handle Risks

The young migrants of Tangkhul tribe not only enjoy the various benefits, privileges, and prospects of the cities, but also they face a lot of risks, vulnerabilities in their daily urban living in the 21st century in India. It is highly recommended to organize awareness and training programmes for the migrants to know different challenges and vulnerabilities and train them how to handle the issues of exploitation, abuse, rape, addiction, depression, isolation, scolding, suspicion police cases, conflicts, eve teasing, beating, and humiliation.

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