

Chapter-6

Summary and Conclusion

Socio economic background of the respondents

Socio Economic Background of the Natives.

As the households are selected by using simple random sampling but the respondents are voluntarily participating in the interview, we can see the uneven share of the respondents in the different age groups; therefore, most of the respondents are young i.e. up to 40 years (67.7%). Moreover, a significant number of the respondents are also in the age group above 50 years (13.4%). When it comes to gender wise representation of the respondents, the researcher found that male members (61.3%) feels more comfortable and the families also relies on male members more to interact with outsiders as they mostly feel that they have more exposure to give information to outsiders. Similarly, married men (86.0%) who are generally the head of the family are also taken seriously by the family members, hence mostly opted to be the respondents and give required information to the researcher. When we try to see the relation between age of the respondents and the number of children, the data clearly shows that with the rise in age there is a rise in the choice of having more children, hence aged people have more children than the young ones. As the study is conducted in a tribal state i.e. Meghalaya, majority of the respondents (natives) are from ST category. Since most of the tribal native people are converted to Christian religion, we can find most of the respondents following Christianity (85.3%) and only a few families still follow the traditional indigenous religion among the Khasi community (*Niam Khasi*) which is also reflected in the number of respondents (4%). Majority of the respondents (78.7%) are living in nuclear family as neo local families are mostly preferred among the newly married natives, native's men marrying migrant's women and also among the migrants man marrying natives women. The data confirms that majority of the households (76.7%) has two earning members as most of the natives families in the study area are from lower and lower middle class background where both husband and wife are

contributing in their family income. But due to lack of high qualification and training their household income remains humble. There is a direct link between age and educational qualification of the respondents as the younger respondents are having better educational qualification than their elder counterparts. Hence, as already established by earlier data, we can see the relationship between migration and the improving status of education among the young native members. Similarly, we can see that all the respondents who are having professional qualification are from 19-30 age groups, which suggest that only the youths who are also having better education qualification are learning the importance of professional qualification. Consequently, most of the respondents are engaged as self-employed in agriculture sector (61.3%) and also falls in the category of unskilled workers (74.7%). Though in majority of the households at least two members are earning but still majority of them are from the lower middle class and lower-class background in the village. When we look at the correlation between the monthly income and sources of their major part of expenditure, we can see that the focus of higher learning groups is to expand their possessions and wealth, whereas the middle earning groups priority is the education and training for their children which can bring inter-generational upward mobility and the lower income groups still struggling to fulfil the basic needs of the family. In terms of possessing plot of land the study shows that migration is one of the reason of the native people selling out their traditional lands to the rich migrants and are reduced to just small plot of land i.e 1-2 acres (35.3%) to 3-4 acres (36.7%) of land, which is only somehow enough for constructing small household, the luxury of having agricultural field is only enjoyed by very few of the respondents 9-10 acres (14.7%) to above 10 acres (4.7%) of land.

Socio Economic Background of the Migrant Respondents.

The data is collected from 150 migrant respondents who are well dispersed in almost all the age groups, as the data is collected following convenient sampling. Similarly, though almost equal number of male (48%), and female (52%) respondents volunteered to participate in the interview, and as the respondents are selected by

convenient sampling the number is not exactly identical. Majority of the migrant respondents are married because in most of the household the head of the family is the husband who when available preferred to give the interview, as he is believed to have more exposure to answered the questioned of the interview. Almost half of the respondents are young i.e. below 30 years, hence they do not have many children (1-3) children, the respondents who are in their late 40s and above, are having more children (above 4). Moreover the migrants who are from lower class working as wage labors and labors in construction, stone quarries, vegetables venders etc have comparatively lesser children hence smaller families than the migrants who are mostly tribal and economically from well off families. The respondents are not from homogeneous caste categories but from different categories as schedule tribe (50%) and schedule caste (26.7%), OBC (16%) and general category (7.3%). the schedule tribe migrants migrated from mostly the tribal states of North East like Arunachal Pradesh, Manipur, Nagaland, Mizoram and within the states of Meghalaya, and the schedule caste migrants have migrated from the states of Assam, Tripura, Kolkata, Jharkhand and Bihar. Whereas the OBC categories are found mostly in Maikhuli, Pillangkata A, Pillangkata B and few in Umtyrnaga village and they are migrants who migrated mostly from the states of Assam. The General category migrants are found in Pillangkata A, Pillangkata B and Maikhuli Village and they are migrants who belong from the states of Manipur, Agartala, Assam and few from within the states of Meghalaya. The diversity of the migrants can also be observed from the religion that they are practicing. Most of the migrant who are practicing Christianity (47.3%) are mostly tribal migrants who migrated mostly from the states of Manipur, Nagaland, Mizoram and Meghalaya and Arunachal Pradesh. The Hindu migrants (38.7%) are mostly coming from the states of Agartala, Bihar, Kolkata, and Jharkhand, Nepal and within the district of Meghalaya. The Muslim migrants (11.3%) are coming from the states of mostly Assam and last the indigenous religion (2.7%) they are migrants who migrated from within the states of Meghalaya who belong to purely tribal society. The study also reveals that the respondents are either highly qualified with graduation and post-graduation degree or partially literate or completely illiterate. Hence, we can see the

existence two different classes of who are economically, occupationally and also educationally very different from each other. Majority of the migrant respondents are multilingual but, during day to day conversation they mostly interact in Assamese language (29.3%), followed by Khasi (17.3%), English (14.7%), Hindi (14%), Bengali (11.3%), Nepali (7.3%), Garo (6%). Therefore, we can observed that multilinguality, which is one of the very imperative perquisite and characteristics of any cosmopolitan society, is also fulfilled by the present society where all these communities coming from diverse linguistic backgrounds finds themselves reaching out to each other, their culture, food habits, dressing, rituals etc. because of their skill of multilinguality. One of the very important reasons for the mutual acceptance and co-existence of these different communities with the host community is also their ability to connect and communicate with them in their local tongue and also understanding and appreciating their cultural way of life. Moreover, the local people also shares the same competence of multilinguality where they are also equipped with the language of the migrants as Hindi and Assamese which acts as an advantage for them, particularly for the entrepreneurs (migrants) who are giving them the opportunity of jobs and also helping in the growth of local economy in the study area.

When we look at the patterns of migration almost majority of the cases migration starts with individuals who slowly brings their dependents (wife and children) to the place of destination. When the migration ends with the individual and the immediate dependents it is a nuclear family which is mostly common in the study area, when migration continues until the extended members of the family also joints the family in the place of destination, it is an extended family. Though majority of the migrants (54.7%) are practicing nuclear family but are also having bigger size of family (6 and above). Majority of the households (59.3%), in the study area there are two earning members, followed by more than three (16%) and three (15.3%), few of the households (9.3%) also have only one earning member. Therefore, the place of destination are giving the opportunities to every group of migrants but to the migrants who are more advanced economically and educationally are getting more profitable opportunities to earn and get rich. The relation between monthly household income

and number of earning members of the family shows that with the rise in income of the household, the number of earning members in the family also increases. Hence, the lower earning families mostly have one earning members and the highest earning families are having two to three family members who are contributing to the economy of the family. Therefore, higher family income does not mean higher individual income for a particular member of the family but, rather it signifies more engagements of family members to contribute to the economy of the family. The place is also giving earning opportunities to the poor families too but it is only enough to fulfil their basic needs. The relation between the monthly household and patterns of spending of the respondents shows that the upper middle class are mostly spending on buying properties, the middle class preferred to save their money in bank/post office and spend more on their children's education, and finally the lower middle class is spending more on repayment of loan and their children's education and the lower class is found to spend more on household family consumption only. Moreover, the data also highlighted that there is a clear relationship between the monthly income of the respondent's household and possession of the size of land, as the higher income groups are having the bigger plots than that lower income groups

Most of the respondents are engaged in permanent jobs (58%), followed by temporary (21.3%) and self-employed (20.7%). Thought most of the respondents have engaged in permanent jobs but, most of them are male members of the family but when we look at the laborer migrant both the male and female migrants are working because of the demand of their family and the meager amount earn in these jobs. In case of the self-employed respondents again both male and female migrant because of the returns that the business can yield if more members of the family co-work for the growth of the business. Moreover, the host society are receiving the group of migrant who are more skilful (70.7%) and even the migrant who are semi-skilled (20.7%) and un-skilled (8.7%) are also learning at the same time from other skilled migrant. So it is a platform for both the skilled and unskilled migrants to perform in the destination areas and become more skillful with their job and contribute to the host society. As far as having

additional professional skills the data established that migrants are more flexible as far as opting for profession in the destination area, hence they mostly (65.3%) have additional professional skills. Most of them are wise enough to understand the demands of the market and adapt accordingly this may demand them to change their profession from the skills that they possess already. Though at times, they may still continue to follow their passion for their skills together with the new job that they are engaged. The diverse opportunities available in the study areas for the different categories of migrants is reflected in majority of the respondents (88.7%) who finds their job satisfactory. The respondents who have reported to be satisfied with present job are mostly comparing their job and lifestyle in the destination place with their place of origin and hence finding the present job more economically more fruitful, it is helping them in their growth as a professional and also where they getting more job satisfaction.

Patterns of Migration in the Study Area.

The Migrant's Perspective.

The study confirmed that majority of the respondent's sources of information related to the present area as their destination for migration is by themselves (51.3%) who mostly came in search of jobs or other business opportunities, followed by those who got it from their friends (24.7%) who are already residing in the area, relatives (14.0%) who have already settled or working in the area, neighbours (8.0%) and native people (2.0%). The cross tabulation between the duration of staying in the study area and place of origin established a link between distance and communication as one of the reason for migration which is applied to the migrants coming the state of Assam which is sharing border with the study area and Nagaland which is also not very far from the study area and having good communication facilities, Manipur is having a good communication with Assam which is motivating more migration. Only exceptions is the migrants who are coming in good number from Mizoram, as it is stationed comparatively far from the place and also not having very good communication facilities. In most of the cases migration first started with one or two individuals, who

after examining the worth of the place for living or for business, job purpose call the others, members of the family. In case of labor migrants though they used to come in groups for their jobs but, they are members of different families though they know each other, later when they find the place suitable for their families they used to call them. As far as the members who join the initial migrants later in the study area, we can observe that the tribal and the labor migrants mostly used to call their friends after they find the place ideal for staying and doing job, relatives and family are the next priority to call when they have confirmed the worth of the place for inhabiting. As far as the routes used by the migrants to reach to the present area, it is important to mention that most of the North Eastern states are not yet connected by railway tracks, hence majority of the respondents are dependent on roads for communication. Air ways is comparatively much more costly hence; only economically well off families can afford to travel through this medium, moreover air ways is also used by respondents who are suffering from health issues and not advised to travel by road for long distance. In majority of the cases of migration the decision to decide the destination and also whether to migrate or not is mostly taken by the eldest of the families who are exposed to better social network and collected enough information about the suitability of the place for settling down or for just migrating there. From the migrants' views it has been established that social interactions, whether regular or occasional, have influenced the individual's decisions to migrate. When it comes to sharing relationship with the natives, most of the respondents have reported to have good relationship with natives, but it is mostly confined to class and neighbourhood. That's why majority of these respondents are sharing good relationship with the natives who are either from their own class or living in the same neighbourhood. Moreover, the occasional brief interactions with the natives because of the nature of jobs and the pattern of inheritance lead some of the respondents who are mostly working as laborers, to have only moderate relationship with the natives.

The Native's Perspective.

Majority of the respondent (88.0%) reported that migration is the regular phenomena particularly who are staying in Pillangkata A, Pillangkata B and Maikhuli where these people are coming for jobs, for security, cheap prices of land, cheap rent. It has found that in the study area in all the five village migration is occurring. When asked about the background of the community who are migrating in the village, the data reveals most of them are from Naga (from Nagaland), Mizo, Tripuri, Arunachali and Manipuri communities 38.7% followed by the Muslims, Assamese, Bengali and Punjabi, Marwari and the Bihari migrants 26.0%. In the third category of migrants are the Hmar, Paite, Anal and Tangkhul (from Manipur), and in the fourth category of migrants are the Khasi, Garo, Nepali, Rabha, Bihari, Missing, Karbi and Bodo migrants with 10.0%.

Causes of migration in the study area.

Migrants perspectives.

The present study confirmed from the responses from the respondents they were attracted to the study area mostly due to the better employment opportunities, which is for almost all the categories of migrants, followed by peaceful environment for inhabitation, better living condition, which is for economically well to do families, better wages is the reason mainly the labour class, better scope for social economic growth is the reason which has attracted them to come to the area for the educated middle and lower middle class migrants. Similarly the reason to leave the place of origin reveals that the most popular reason is social isolation or conflict in the origin place which is mostly coming from the states of Manipur, Nagaland, Tripura and other parts of North East where conflict are going on which has forced them to search more peaceful place to settle down, followed by those who find both poverty lack of employment and poverty as the reason, burden of joint of family is also a significant reason for the migrants to come to the study area, followed by lack of educational facilities, medical facilities and lack of political and religious freedom for the respondents who are mostly coming from the rural background etc. In the present

study the data has reveal that the nature of help received by the migrants is related with the background of the migrants. Hence, in Umtyrnga village, where the migrants are mostly from Meghalaya, hence the natives offer help of diverse nature to their fellow people irrespective of any class, whereas in Pillangkata A, Pillangkata B, Maikhuli, Iongkhuli village similar nature of help are offered by the natives to the migrant's but it is restricted to their own class category.

Impact of migration in the study area.

Native's perspectives

Majority of the respondents perceive migration as positive for their society as it has brought many developments in the area, more employment opportunities for the natives, and the modern way of life, the practice of co-existing with different communities has bought more inclusive society in the area. It has also raised the value of land in the area which helped to get more respectable rent for the natives who also helped in improving the quality of life of the native people. Migration has also helped to develop the atmosphere of positive competition between the natives and the migrants which is helping in availing better employment opportunities, giving more importance education to children, and encouraging unity between different groups. It has helps in improving social life of people as they start learning about new languages, culture, customs which helps to improve brotherhood among the people who are cooperating in the society.

As far as the problems arise out of the process of migration in the area, the respondents highlighted the problem of hygiene, followed by resources problem and economic security (22.7% each), Loss of culture (26%) in the society. Similarly, in case of advantages received by the native's people because of migration, the respondents have highlighted the benefit of creation of a cosmopolitan society (57.3%), followed by developments in the areas (20.7%), development of positive competition among the migrants and the native's people (10.7%) and generation of more employment opportunities in the area (11.3). Moreover the respondents have also highlighted security problems in the area because of the rapid growing up of migration,

consequently, they feel insecure that one day they might lose their identity since most of the migrants prefer to come and stay in their place and stay permanently. Hence, many natives' people are selling their plot of lands to the migrants and a bit plot of land was left to them. Moreover, the environment has also become polluted and congested, economic activities have to be shared along with the migrant.

The impact of migration on tribal culture and social life shows that the arrival of migrants from diverse part of North East and outside has introduced new kind of society to the natives who were before that living in comparatively a homogeneous society. This new development brought not only demographic change but also new life styles, religious practices, festivals, charitable works, social and welfare associations etc. All this new developments coming out of co-existence has also brought a feeling of acceptance from both migrants and natives sides which is reflected in the growth of marital ties between the two communities in the study area. The growth of these marital ties though mostly among the same class is also responsible for the development of a new mixed culture. As far as specific changes observed in the host culture because of migration, half of the respondents have observed process of acculturation happening among the migrants (48.7%), mainly in the field of language, where they have to learn new languages as Hindi and Assamese to interact with wider customers for the growth of their business or jobs where they engaged in, followed by those who believed that changes in the guise of educational and modern values and norms can be observed among the migrants (47.3%), very few of the respondents also highlighted the changes happening due to the deterioration of traditional culture of the migrants (4%), as they are more in favour of the traditional lifestyle of the natives.

Migrant's Perspectives.

The field of agriculture the respondents have highlighted changes as the introduction on modern methods of agriculture, with new plugging techniques, introduction of fertilizers and new seeds, water harvesting etc. They also observed the introduction of new crops as rubber plants, black pepper, bitter bean etc. Moreover, now they have highlighted that because of the new market that is emerging in the area the production

of the traditional crops and vegetable are now done in structured and massive scale, as there is a huge demand for organic vegetables and fruits, tribal herbs and crops. This has resulted in more returns for the native who were engaged in farming and less cases of shifting from the occupation of farming. Similarly in the field of economy the respondents have observed positive impact after the arrival of migrants in the place. The arrival of migrants has introduced new job opportunities for the natives (in the businesses that is introduced by the migrants), it has also brought a bigger market for the natives who were engaged in their traditional occupation of farming and animal husbandry, hence it has become far more structured which gives much more returns to the natives. Therefore, we can not only see rise in status of employment but also upward mobility among the migrants after they have shifted in the destination area. Though the respondents mostly observed the existence of competition in the study area but, again they are also mostly from the high class background who are also educated and pursuing business in the study area; they find their fellow class people as their competitors in business, education, lifestyle etc. On the contrary, the respondents who do not see any competition in the study area are mostly working as wage laborers, as there is no dearth of employment opportunities for them in the area, and as their income in the present job is considerably better than the earlier job, they are comparatively far happier than the other category.

Likewise, in the field of education also, the arrivals of the migrants who are particularly from educated background have developed a high demand for education in the study area which resulted in introduction of many educational institutes in the place. Hence, now more native students are also joining these institutes. The coeducation of natives and the migrants has resulted not only in the growth in education among the natives but also development of competition among the students. The introduction of English language in schools together with other extracurricular activities is responsible for the overall development of the students both physically and academically. Moreover the children who are getting modern education also introduced it and its values to their parents which are helping them in their occupation. In case of health, the influx of many professional doctors, nurses and RMP (Registered

Medical Practitioner) in the study area as migrants, helped the natives to get medical advice and assistance locally. Moreover, this trained professional started their own private clinics and drug stores in the destination areas itself which made the life of the native easier. To add to it the educated migrants also brought with them culture of health awareness which has helped the natives and also other migrants to make more informed choices related to health in their daily life. This knowledge of healthy life and the necessary infrastructure to realize this need has motivated the natives to demand for the necessarily infrastructural requirements in hospitals, government schools and other government institutions from their local authorities. In the field of politics the migrants are also playing significant role as many of those who are staying here for long time have also transferred their voting polling station to the present destination area. Therefore, now they are participating with the natives in the meetings to discuss public issues in the area, they are slowly taking lead in these meetings and also started to influence the perspective of the natives about importance of selecting right candidates for the upliftment of the area.

Another observable phenomenon was the developments in the institution were *Seng Longkmie* (traditional women organization) which was almost dormant in the study area before the arrival of migrants. The educated women migrants have taken the initiative to revitalize this institution and act as the pressure group against the Government to raise the issues of women in the study area. Hence, the educated tribal migrant women are slowly taking lead in this traditional institution of the natives and representing the natives. The level of acceptance for a particular community can often be judged by the perceptions towards inters community marriages. In the present study the migrants have clearly expressed their acceptance towards inter migrant and native marriage (90.6%). Though there is overall acceptance towards migrant native marriage but, these marriages are clearly following class endogamy.

Impact of Migration on Women

All the migrants from diverse background shared one common social structures of patriarchy which governed their daily life behaviours. Though, all the migrants are

coming from the patriarchal society where male members play significant role in decision in the family and society as a whole, but migration has a significant impact on the life of women in the study area. One of the most important findings of the study is the contribution of women in the economy of the family. Women particularly from middle and upper middle class background are now contributing to the economy of the family by engaging in the business that their husband or family members have started. The lower class migrants are now contributing more than their origin place as there are more employment opportunities available in the study area. This is raising their status in both the family and society as a whole. The reflection of this can also be seen in the growing amount of freedom that women are enjoying in the study area, though the cosmopolitan nature of the place is motivating and helping women particularly to shed the clutches of traditional restrictions which are restricting their growth and mobility. The study has also found many cases of inter community marriages which is both within the migrants and with the natives, but they are very rigidly following class endogamy. The growth of education in the study mainly because of the inflow of educated migrants has uplifted the status of native women too, which has resulted in the generation of more awareness among women about their rights. Revival of the traditional institution of women (seng longkmie) is an example of this development. Women are also playing a significant role in establishing social network between different communities which is helping in the growth of positive cosmopolitan culture in the study area. Hence, migration has brought mostly positive impact in the status of women from both the native and migrant background that are collectively helping in establishing an ideal example of a cosmopolitan area.

Impact of migration on the status of religious institutions in the study area.

RELIGION INSTITUTIONS.

It has also been found that different categories of denomination exist in Pillangkata circle prior to that there is only one church i.e. Presbyterian Church but presently there is multi religion institutions they are:-

1. Mao Baptist Church. (Mao community)

2. Seven Day Adventist Church.
3. Anal Baptist Church. (Meitei community)
4. Tangkhul Baptist Church. (Tangkhul Community)
5. Umtyrnga Presbyterian Church.(Khasi Community)
6. Pillangkata Baptist Church. (Garo Community)
7. Pillangkta Presbyterian Church. (Khasi Community)
8. Pillangkata Catholic Church. (Garo and Khasi Community)
9. Maikhuli Baptist Church. (Garo Community)
10. Hmar Christian Fellowship Chapel. (Naga Community)
11. The Ministry of the EFCI Evangelical Mission Centre. (Naga Community)
12. Kali Mandir. (Hindu Community)
13. Shiv Mandir. (Hindu Community)
14. Durga Mandir. (Hindu Community)
15. Manashi Mandir. (Hindu Community)
16. Mission India Bible College and Seminary.
17. ICI Church. (Naga Community)

Impact of migration on the status of educational institutions.

1. Pillangkata Secondary School.
2. Pillangkata Government L.P school.
3. Pillangkata High school.
4. Blessed foundation school.
5. Umtyrnga Presbyterian U.P School.
6. St. Paul High School.
7. Assamese Medium School.
8. Maikhuli modern school.
9. Maikhuli Govt L.P School.
10. Maikhuli Secondary School.
11. Little Star English School.
12. T.P. Sunrise English School.

13. Theology College.
14. Indian Institute of Theological Studies.
15. North East Regional Centre of MTS Nagar, Maikhuli.

Scope of Future Research.

The present study would contribute to the understanding of the patterns, causes and socio-economic characteristics of this newly type of migration in this particular area. The study will help us in understanding the clear radiant pattern of migration which's influence has also been found to vary in relation to the socio-cultural characters of the particular region in which the area is located. They consist of diverse group of people community both in terms of religion, caste having different socio cultural traditions, values system and different degrees of cultural adaptation and persistence since this new form of migration is taken place in this area is adding a new dimension to the present social milieu of the area. The influence of migration is spreading in this area in a variety of ways. It is not only changing the physical land-scape (buildings, house, road etc.), but also the economic and socio environment (relationship, language), of the particular area. Along with this the rural society is also undergoing transformations in so far as its economic and social environment is concerned. Naturally under such a situation the influence of the migrations in this particular area can be expected to be spreading greatly in its surrounding areas, as it has been the case in other rural areas of the country. Thus, this study will help us to examine the interregional variations in the trends, patterns and determinants of the newly type of migration streams. It would shed lights on whether incident of out-migration from other places or rural areas which is high in backward or from any developed region that comes and resides in this particular area.

Conclusion:

The present study has established the development of a cosmopolitan society in the study area which comprises of migrants coming from both rural and urban background, which speaks diverse mother tongue, follow different religious practices,

are from different educational background, pursue diverse occupations and are from different parts of the country. Moreover, we can also observed that multilinguality, which is one of the very imperative perquisite and characteristics of any cosmopolitan society, is also fulfilled by the present society where all these communities coming from diverse linguistic backgrounds finds themselves reaching out to each other, their culture, food habits, dressing, rituals etc. because of their skill of multilinguality. One of the very important reasons for the mutual acceptance and co-existence of these different communities with the host community is also their ability to connect and communicate with them in their local tongue and also understanding and appreciating their cultural way of life. Besides, the local people also shares the same competence of multilinguality where they are also equipped with the language of the migrants as Hindi and Assamese which acts as an advantage for them, particularly for the entrepreneurs (migrants) who are giving them the opportunity of jobs and also helping in the growth of local economy in the study area. This co-existence of dissimilar category of people is also impacted the society a lot and a new tolerant, liberal and open society has emerged. This society is open to diversities where people from different background are participating in the cultural festivals and political gatherings of people who are culturally, economically, religiously and educationally very different from them. Hence, the reflection of this openness can also be seen in the growing number of inter community marriages between both migrants and natives. But, the study area is yet to witness a process of hybridization of culture as most of the communities are though participating in each other's cultural way of life but still now maintaining their cultural differences. Moreover, this is also affecting the landscape of the study area where new patterns of buildings, neighbourhood and market place are emerging where we can observe co-existence of diverse communities. But, this development is not caused by a homogeneous factor as migrants came to the present area for economic (poverty and unemployment), political (communal conflicts) and infrastructural reasons, covering both pull and push factors. The credit to the sustenance of this newly developed society can be given to the economic potentiality that this place possess and which demands the combined efforts of both the skills and

training of migrants and the resources and the hard work of the natives to be harnessed (Nina Glick Schiller, 2009; 2010 and Aihwa Ong, 1999). But, though superficially all the data establishes the existence of a cosmopolitan society, but it is also strictly following class stratification, where all these interactions and co-existence in diverse fields are occurring in strict class lines. Hence, this so called cosmopolitan society is yet to come out of the restraints of the class stratification, only then it can fulfill the true criteria of a cosmopolitan society.

Though migration has brought mostly positive outcomes for both the natives and the migrants, but the study has also gauged a trend of the migrants slowly taking lead in the major social and political institutions of the native society. The better economic and educational background of considerable number of migrants who are presently staying in the area permanently is helping them to raise awareness and acceptance from the natives to lead them so that their voices can be heard by higher authorities, but in the process they are slowly taking the positions which were always for the natives. Hence, there is a threat of migrants not only taking the land of the natives and reducing them to the process of gentrification but also taking lead in their traditional institutions as the women organization (Seng longkmie) and other village council bodies, where they may have to give away both their resources and power to rule to the migrants.

Hence the decision of migration to a destination place may not be always motivated by a single factor but multiple one starting from employment opportunities, to peaceful environment for inhabitation, to good infrastructure for education, health and communication etc. keeping in the push pull factors (Lee, 1966). Therefore, we can trace investment theory (Sjaastad, 1962) where the decision of migration is based on cost and returns considered by the migrants before taking the decision to migrate in the study area too. Moreover migration is not always guided by kinship roles or in community lines as depicted in social network theory (Pierre Bourdieu, 1996) and chain migration, but the settlement may be governed by other factors as peaceful environment for inhabitation and infrastructure that is helping in the economic mobility of the family, which encourage the development of a cosmopolitan society and it is

rather determined by 'personal information field' as depicted by Hagerstrand's theory of spatial interaction. Moreover the study also confirms that these diverse patterns, directions, causes and impact of migration which are mostly captured in urban societies can also happen in rural areas when it fulfils the infrastructural advantages and it is contesting Ravensteins laws that migrants who move longer distances tend to choose big city distance, but the present study has established that migrants coming from remoteness part of North East and outside the region are also settling in the study area which is the rural setting. Moreover, one of Ravensteins laws also says that Urban residents are often less migratory than inhabitants of rural areas, but many of the migrants in the present study are migrating from urban areas. The Ravensteins law that large towns grow by migrants rather than natural increase can also be extended to rural areas as established by the present study.