

Social Exclusion and Quality of Life of Poumai Naga Tribes Migrated to Chennai

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Available online at: www.isroset.org

Received: 22/Dec/2020, Accepted: 15/Jan/2021, Online: 31/Jan/2021

Abstract— Migration is as old as human existence. The human tendency to migrate for a better life has been described by many scholars in different ways. The movement of the young minds of India towards the southern part of the country has increased rapidly. An amalgamation of low labour force growth and high economic growth in southern cities has caused an increase in labour demand, which amplified the migration of north Indian people towards south Indian cities for better livelihood opportunities. After 2000, the people from north eastern tribes' states started moving out of their states. The large-scale migration from northeast India for metropolitan cities in the last two decades makes north easterners social excluded in the so-called mainland of India. The ethnic minorities from north eastern tribes India are racially and culturally distinct from the rest of India. This visible difference in terms of race and cultures separates the northeast migrants from the rest of the Indians. They are judged for their physical appearances and attires and experience high levels of racial discrimination and related violence in various parts of India.

The current study analyses the level of Social Exclusion and Quality of Life of Poumai Naga tribes (a separate tribe in Manipur and Nagaland) who have migrated to Chennai. The study population consists of employed who are above 18 years of age and belongs to the Poumai Naga tribe. The respondents were selected purposively from the various parts of Chennai city. The study addresses the discrimination faced by the north-eastern tribes who have migrated to Chennai in terms of basic social rights, inadequate normative integration, inadequate social involvement, and inadequate access to material deprivation. The paper also emphasizes the level of Quality of life concerning the social, psychological, physical, and environmental domains of the respondents.

Keywords—Tribal migration, Quality of Life, Poumai Naga Tribe, Northeast India, Social Exclusion

I. INTRODUCTION

The study of human migration has been a significant part of the social scientist's study. Some books and research papers are highlighting the social, political, cultural, and economic aspects of the revolutions at levels varying from local to national to global. There is a dearth of studies being done on the experience of a migrant or what it is to be a migrant. The changes in one's mentalities and circumstances result multiple influences in their behaviour. There can be both negative and positive influences concerning the quality of life of a migrant. Every act of migration reflects wider social, political, and economic developments, such as the modernization process[1]. International migration is lesser than internal migration in India. Displacement and induced migration have also driven an increase of tribes working as domestic workers and as contract workers in the construction industries in metropolitan areas[2]. Over eighty per cent of the tribes mainly work as cultivators against fifty-three per cent of the total populace. It is also reported that nearly 3.5 million north eastern tribes' people have abandoned livestock and employment to join the informal labour market over the last decade[3].

Labour migration and the associated process of implicit and explicit discrimination has been a feature of the Indian economy and society. Uncovered belongingness, denied history, all migrants occupy a vulnerable position. Social relationships, environment, and physical health domains of quality of life are essential in the social participation measurement of perceived social exclusion [4]. Migrants are subjected to get new influences individually or in groups or as whole displaced societies. Social exclusion is of important position for the quality of life in all its forms[5]. This paper explores the level of vulnerability of the people from the Northeast part of India who migrated to Chennai in terms of their social exclusion and quality of life.

II. RELATED WORK

The studies have found that the Poor infrastructure, unemployment, and political turmoil in some of the north eastern tribes' states drive the people to move out of their states. The large scale migration from Northeast India towards metropolitan cities in the last two decades makes north eastern tribes socially excluded in the urban centres of India[6]. The employment opportunities opened in the

neo-liberal regime fascinated them to move to cities like Delhi, Greater Mumbai, Chennai, and Bengaluru despite the various socio-economic problems and racial discrimination. According to the 2011 census, more than 138 million Indians leave their homes in search of jobs and move to overwhelmed cities around the country. In Chennai, there are over a million migrant workers out of seven million residents[7]. Those from the north-eastern states work mainly in the hotels, beauty parlours, and retail industries. Often, people from Northeast India are regarded as hindrances which further created difficulties in their daily life. In the past decade, the rate of the problem of the migrants from northeast to the rest of India has increased enormously due to the variation of physical appearances and lifestyles. As a result, the sense of social exclusion has increased from the rest of the society in workplaces and outside. The Poumai Naga tribe is recognized as the thirtieth tribe of Manipur[8].

Objective

- To emphasize the level of social exclusion and quality of life of the Poumai Naga tribe employed in Chennai who comes from the Senapati district of Manipur and Phek district of Nagaland.

III. METHODOLOGY

Researchers aimed to study the social exclusion and quality of life of the Poumai Naga tribe migrated to Chennai. The data were collected from fifty-seven respondents who are migrated and employed in Chennai. There is no reliable estimate of the numbers of north eastern tribes who migrated to Chennai. So, the researchers sought the help of the Poumai Naga Tribe student union in Chennai to contact the participants. The unemployed population belongs to the Poumai Naga tribe live in Chennai were excluded from the current study. The researcher adopted a quantitative approach and descriptive research design to obtain information concerning the research objectives.

The data is collected directly from the participants using the semi-structured interview schedule for demographic details. The researcher also used the WHOQOL-BREF Scale [8, 9, 10], and Social Exclusion Scale developed by Jehoel-Gijsbers and Vrooman [11] to measure Quality of life and social exclusion respectively. WHOQOL-BREF Scale [8, 9,10] contains four fields and a total of 26 questions related to social, psychological, physical health, and environmental problems. A transformed score was calculated and the domain of the scale was categorized into three levels, low (0 to 35), medium (35.01 to 65), and high (65.01 to 100) based on the score.

Jehoel- Gijsbers and Vrooman[11] developed a scale on Social Exclusion comprises of four dimensions: cultural integration, social participation, obtaining social rights, and material deprivation. Each dimension of the scale is categorized into three levels, low (0.01 to 0.35), medium (0.36 to 0.65), and high (0.66 to 1.0) based on the index. The collected data is analysed using SPSS software.

Various Descriptive statistical methods like percentages, index, Correlation, etc. are used, and finally, the collected data are presented in the form of tables and diagrams. The research followed proper ethics during the entire study. The researchers informed participants about the need for the research. Oral and written informed consent has been taken from each respondent. From this research, collected data will be keep it confidential and used for academic purposes only.

IV. RESULTS AND DISCUSSION

Analysing the socio-demographic profile of the respondents, the researchers had collected data from 33 males (57.9 per cent) and 24 (42.1 per cent) female. The majority of the respondents were under the age group of 21 to 30 years old. The study consists of only three persons (5.3 per cent) who belong to the age group of eighteen to twenty years. The majority of the respondent (84.2 per cent) were living single and nine respondents (15.8 per cent) got married and living with their partner. More than one third (35.1 per cent) and one tenth (10.5 per cent) of respondents were bachelor degree and master degree holders respectively. Among the participants, 31.6 per cent were working in call centre/BPO. Sixteen respondents (28.1 per cent) were working as beauticians.

The majority of the participants (70.2 per cent) were pursuing part time job along with other engagements. Only four respondents (7.0 per cent) had a permanent job. More than half of the respondents were living in Chennai between one to five years. Five respondents lived in Chennai for more than ten years. The reasons for the migration from northeast to Chennai were poverty, unemployment, seeking a better job, family pressure, and friends or relative's influence. For more than two third of the respondents (71 per cent), the motive for the migration was for seeking better employment.

A. Social exclusion

Table 1: Social exclusion of the respondents

Variable	Level	Low (%)	Medium (%)	High (%)
	Inadequate Social Participation		32(56.1)	24(42.1)
Inadequate Normative Integration		10(17.5)	29(50.9)	18(31.6)
Inadequate access to Basic Social Rights		15(26.3)	40(70.2)	2(3.5)
Material Deprivation		12(21.1)	39(68.4)	6(10.5)
Overall Social Exclusion		10(17.5)	45(78.9)	2(3.5)

Source: Primary data (Figure in parenthesis show percentage)

Social exclusion encompasses inadequate normative integration, inadequate access to material deprivation, inadequate social participation, basic social rights, and overall level of social exclusion of respondents. Table 1.0

show that only two respondents (3.5 per cent) were highly excluded from society. The majority of the respondents (78.9 per cent) lay in the middle level of social exclusion. More than half of the respondents had adequate social participation.

B. Quality of life

Table 2: Quality of life of the respondents

Level Domain	Low (%)	Medium (%)	High (%)
Physical Health	0	45(78.9)	12(21.1)
Psychological	0	33(57.9)	24(42.1)
Social Relationships	0	6(10.5)	51(89.5)
Environment	1(1.8)	37(64.9)	19(33.3)
Overall Quality of life	0	36(63.2)	21(36.8)

Source: Primary data (Figure in parenthesis show percentage)

Table 2 shows the level of quality of life of the respondents. It includes the dimensions of psychological, social relationships, physical health, and the environment of the respondents. Table 2.0 indicates that the overall level of quality of life was high for 21 (63.2 per cent) respondents and medium for 36 (63.8 per cent) respondents. There was no respondent whose level of overall quality of life was low. The level of the environment was low for 1.8 percent of the respondent and the social relationships of quality of life were high for 89.5 per cent of the respondent.

C. Relationship between Quality of Life and Social Exclusion

Table 3: Spearman correlation between social exclusion and quality of life

Quality of life Social exclusion	Physical Health	Psychological	Social relationships	Environment	The overall quality of life
Inadequate Social participation	.309*	.183	.207	.341**	.369**
Inadequate normative integration	.292**	-.051	.196	.168	.197
Inadequate access to basic social rights	.109	.188	.263**	.538**	.402**
Material deprivation	.362**	.367**	.222	.433**	.499**
Overall social exclusion	.674**	.665**	.696**	.805**	.507**

Source: Primary data

**Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

Table 3 shows the relationship between the level of quality of life and the social exclusion of the respondents. It

describes the relationship between all dimensions of social exclusion which includes inadequate normative integration, inadequate access to material deprivation, inadequate social participation, and basic social rights. The below table describes the relationship between the overall level of social exclusion and all the dimensions of quality of life which includes psychological, social relationships, physical health, and the environment of the respondents. Table 3.0 indicates that overall social exclusion has a significant positive correlation with the overall quality of life at 0.01 levels. This emphasizes that if the social exclusion of the respondents increases the quality of life decreases. There is a significant relationship between overall social exclusion and quality of life at 0.01 levels.

V. DISCUSSION

In major cities, domestic workers and the construction industry employs labours mostly from the tribal communities, due to displacement and enforced migration for their livelihood. In the last decade, about thirty-five lakh tribes are leaving the primary sector and entering into the informal labour market[3]. Scheduled tribes in north-east India, slowly move to numerous metropolitan cities of India such as Chennai, Bangalore, Greater Mumbai, and New Delhi in search of employment, experiencing difficulties and discrimination. The daily experiences of deprivation that north eastern tribe’s migrants face and, altogether, the new freedoms and expectations that continue to create their lives away from home[12].

The current study also reveals that the tribal immigrants in Chennai had a reason to move out of their homelands in northeast India. The motives for the migration from northeast to Chennai were poverty, unemployment, seeking a better job, family pressure, and friends or relative’s influence. For more than two-thirds of the respondents, the object was for seeking better employment. The north eastern tribal who made the journey to Chennai trace their arrival back to a family member or friend or neighbour before them. Many studies recognize the migration helping the development of the national economy and specific sectors of production with flows of migration [13,14, 15].

Labour migration is taken as specific area of skilled migration [16]. In contrast, a highly controversial issue remains the movement of low-skilled workers to developed countries [17], despite the poor condition for such labourers to carry out several critical activities, in the particular service sector. At Jantar Mantar’s, north eastern tribal students protest over the killing of 19-year-old Nido Tania, who died on 30 January 2014 after being beaten up by shopkeepers in a southern Delhi market after a dispute over his appearance and clothes. This made a huge impact on attitudes towards northeast people who are living in other parts of the country. There are plenty of newspaper articles that talk about the ostracism towards the northeast community.

The otherness by calling them 'Chinkis' or unconsciously classifying them as Nepali or Chinese impacted their quality of life, and quality of community life. However, the northeast migrants in Chennai feel like their second home. The majority of the participants say that "Chennai is not like other cities like Bengaluru and Delhi where people from the northeast are discriminated against and harassed [12]." The current study also a point out the level of social exclusion faced by the Poumai Naga tribes lives in Chennai was negligible. There was no single participant whose level of overall quality of life was low. A healthy person is assumed to enjoy a satisfactory quality of life [18].

VI. CONCLUSION

The researchers learnt that poor infrastructure, unemployment, and political turmoil in north-eastern states push the people out of their states. The motives for the migration from northeast to Chennai were poverty, unemployment, seeking a better job, family pressure, and friends or relative's influence. Social exclusion is a term that has been socially constructed and can rely on an understanding of what is considered natural. Material deficiency acting an important role in the understanding of the quality of environmental life. The ethnic minorities from north eastern tribes India are racially distinct from the communities in the rest of India. The visible difference separates the northeast migrants from the rest of the Indians. They are judged for their physical appearance and attire. Some even consider the northeast people as not belonging to India.

Nonetheless, social exclusion can be organized around hierarchy, the exclusion of individuals based on their caste, place of birth, race or gender can be seen by the exclusion of society north eastern tribe's community as 'others'. The researchers conclude that social exclusion encompasses the issue of equal opportunities which occurs based on characters including ethnicity, religion, caste, race, or gender that affect the conditions and satisfaction of quality of life. In conclusion, it can be said that the inclusive culture of Chennai is welcoming the northeast people especially to the Poumai Naga tribes to enrich their life with better opportunities.

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