

The Kuki Migrant Experience in Delhi: Balancing Cultural Identity and Globalisation

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Abstract—The objectives of this study were to find out the influence of globalisation on the cultural identities of Kuki migrants in Delhi. Migration as a process of globalisation can have several positive impacts on Kuki migrants, such as social, cultural, educational and employment impacts. Migration is a multidimensional phenomenon, and it involves a migrant in various activities through which he/she transforms his/her identities, social relationships, lifestyles and many other cultural aspects. In this context, I would like to propose a qualitative and descriptive research design that would help to achieve the objectives of the migration study and answer the research question by deeply understanding the phenomenon of migration. The study can influence the analysis of migration on the cultural identities of Kuki migrants as it has determined a number of significant arguments and themes for consideration. Migration theory, globalisation, cultural identities, and social networks are the aspects that are taken into consideration. Moreover, it shows the role of sociology in migration research, providing an understanding of how the cultural identity of Kuki migrants from Manipur can change after resettlement in Delhi. The study revealed that the cultural identities of Kuki migrants are not a constant and unique feature of their native land, as they underwent many transformations during the migration process. This study showed that Kuki migrants experienced a range of difficulties associated with migration to a large metropolis and maintaining their ethnic identity there.

Index Terms—Kuki migrants, globalisation, cultural identity, migration, Delhi, social mobility.

I. INTRODUCTION

Globalisation has become a powerful phenomenon that has transformed the social structure of modern men and women. Scientists have examined this process from different perspectives, but the most famous definition was introduced by Harvey, who claimed that globalisation is “the compression of space

and time” (Harvey, 1989). He believed that globalisation presented the downfalls of the long-range processes that previously shaped communication, transportation, and economic relationships in society. At the same time, Ashley (1987) stated that globalisation caused changes in the perceptions of space and led to the appearance of new visions of power relationships. Processes of globalisation have penetrated so widely and massively that it is hard to imagine humanity without globalisation.

It is possible to say without any exaggeration that globalisation has had a considerable impact on the life of each social group. Development of productive forces, globalisation of the information space, and improvement of transportation infrastructure have led to the association of all peoples and countries. In other words, each person finds himself associated with global economic, information, migratory, and other processes. Therefore, it is hard to think of an individual or a social group that would be outside the interrelated processes of globalisation, as every person and every society is closely interacting with its main elements, being at the same time affected and affecting them (Giddens, 1990).

Most importantly, the migration process that is an integral part of the broader globalisation process has turned into one of the most attractive areas for the professional and personal growth of each person. Migration is a great opportunity for each person to improve their professional and financial situation, as by working in another environment, a person can find a more suitable and higher-paid job. At the same time, migration has beneficial effects on social and cultural development as it allows one to expand their horizons and view life from different cultural perspectives.

Who are we in the context of globalisation? In most cases, each representative of a culture has the basis for

their identity, their spiritual, ethnic, and territorial continuities, which are most fully reflected in the language, cultural and historical-cultural components. The breakdown of these continuities typical of globalisation and migration processes can be compensated for by other components of identity, but this compensation is certainly not immediate and requires effort. Hall (1996) was one of the first to address the problematic relationship between culture and identity; his main idea was that identity, contrary to the current understanding of social historians, is not a predicate of the social category, but the category of existence. In other words, by analysing identity, social historians could take a new look at the relationship between culture and identity, having determined that cultural continuity is not related to identity but is determined by socio-historical processes.

The representatives of the marginal culture find themselves in much more difficult conditions when they have to move to another territory or to the other side of the world. Marginal people, as a rule, have fewer opportunities for self-development than migrants who have managed to preserve their cultural identity. The cultural component, spiritual characteristics, historical memory, and ethnic specificity of marginal people affect their daily life, behaviour, and identity much less. Marginal people have to adapt their ethnic behavioural models so that their behaviour meets the expectations of the dominant group, which is most difficult for them when interacting with people whose cultural identity is strongest (Appadurai, 1996).

II. BACKGROUND OF THE STUDY

The Kuki community is one such community which presents us with these processes. The Kukis are indigenous to the hill tracks of Manipur as also the other surrounding states of Northeast India. The Kuki society has been historically characterised by kinship, community, solidarity and other customary institutions and cultural heritages. The identity of the Kukis has been strongly linked to their language as also other associated tribal customs, community and clan values, religious beliefs and historical background. Thus, all the above-mentioned aspects have contributed towards the cultural heritage of the Kuki tribe.

However, the processes of globalisation and the liberalisation and free-market policies which came

into being have vitally affected the social structure and communal living patterns of the indigenous Kuki tribal population. However, with the LPG reforms ushered in by the government in the nineties, the Indian economy was opened up to globalisation and free-market capitalism. This meant opening up the economy to private and corporate ownership and gave opportunities for entrepreneurs willing to take risks. The effects of such liberalisation and economic reforms were visible in the bigger cities like Delhi, Mumbai, Bangalore, Hyderabad and other urban centres, which saw an influx of manpower from the hinterlands as well as the surrounding states. The migration from the hilly areas of Manipur for better work opportunities became a viable option for many ambitious young people. For them, Delhi was the new Mecca, a land of opportunities where one could carve a career for oneself. And so many talented young Kukis set off for the capital city in their quest for jobs. Several reasons can explain why people migrate to Delhi. First, Delhi has a good educational system that provides quality education in Universities, Colleges, Institutions, and coaching for Undergraduate studies, postgraduate studies, and competitive exams such as the Union Public Service Commission (UPSC), banks, staff selection, and other professional courses. Kuki students migrate to Delhi to seek various Undergraduate and postgraduate studies and take part in competitive exams. Therefore, it is evident that Kuki students migrate to Delhi to pursue their studies and be in a position to gain quality education to help them secure a good profession.

The second reason is that Delhi has a vibrant job market for skilled and semi-skilled labour. The capital of India has attracted people to seek jobs in corporations, multinational organisations, new shopping malls, hotels, health institutions, and technological industries. The migration of people to Delhi for employment opportunities has significantly improved the Kuki community as they earn a living wage to better their individual needs and those of their families.

Lastly, Delhi has better healthcare services, transport and communication networks than Manipur. These facts attracted Kuki migrants to the capital territory, which influenced them to settle in Delhi. Moreover, the interaction of Kuki migrants with new environments has helped them broaden their knowledge and social circle.

Although migration to Delhi has its advantages, this process is still accompanied by several disadvantages. Migration from a local community to a big city implies the necessity to overcome numerous cultural barriers, such as discrimination and negative social stereotypes associated with ethnicity and appearance, and to adjust to the larger environment (McDuie-Ra, 2012). Migration involves adjusting to a new environment, which means getting familiar with a completely different set of behavioural norms and social and institutional rules characteristic of a particular region (McDuie-Ra, 2012). In other words, the migrant becomes accustomed to a completely different socio-cultural environment, which may be hostile and discriminatory (McDuie-Ra, 2012).

Along with a large number of challenges accompanying the migration process, such a dangerous threat as cultural identity and cultural traditions is waiting for the migrant. Turning to a foreign culture, the migrant is subject to its influence: he is being transformed, merged with foreign cultural stereotypes and behavioural norms through the process of acculturation. Interaction with a foreign culture is extremely dangerous for an individual, especially in the context of globalisation, as he is actively taking in new ideas and behavioural habits characteristic of this culture. However, the migrant does not lose his cultural identity, which, after adapting to the new environment, will leave its mark on the migrant, gradually reducing his cultural identity. In this way, young people migrant to Delhi will sacrifice their uniqueness and cultural identity. However, it should be noted that globalisation does not necessarily lead to the destruction of cultural identity, as demonstrated by the reverse cultural transfer from migrants to locals. For instance, migrants can partly save their cultural identity due to information technologies. In this way, they will be able to withstand such a peril of globalisation as cultural isolation with the help of information technologies.

The analysis of the migration of the Kuki community presented in the article is exciting in terms of illustrating the various difficulties of globalisation and migration to which the Kuki people are exposed in their daily lives. Migration in this article is presented as a large-scale process affecting all areas of the lives of the Kuki migrants. However, despite the apparent difficulties associated with living in a foreign cultural environment, the Kuki manage to preserve at least

some elements of their cultural identity against the backdrop of local culture. The migration study described in this article aims to show how migration and globalisation processes affect the lives of the Kuki migrants in Delhi and their cultural identity. Thus, based on the description of the migration process of one ethnic group, you can see a forecast for the potential opportunities and threats of migration for the Kuki people in a globalised world.

III. RESEARCH METHODOLOGY

I intend to perform a qualitative study to assess the impact of globalisation on the cultural identity of the Kuki migrants in Delhi. The descriptive and analytical study will be performed to ensure that the research question on migration, the influence of globalisation on the formation of cultural identity, and its implications will be answered. The study will be performed to come up with ways through which globalisation can be used to promote the creation of cultural identity among the Kuki migrants in Delhi. It was expected that the study would be insightful in coming up with responses to the research question on migration, the effect of globalisation on the cultural identity of Kuki migrants.

The study will focus on using secondary sources of information collection mainly due to the time that would be consumed if primary sources were used. Articles, books, book chapters, reports by the government, journals, census data, dissertations, websites, and other resources will be considered. The study's literature review will focus on researching works that address globalisation, migration, cultural identity, indigenous cultures, the northeast, and related issues. In this regard, this paper proposes to perform a thematic analysis of the works searched and the themes used by the previous researchers. Migration, social mobility, cultural identity, adaptability, communities, churches, and cultural preservation will be the themes used to perform the study. The analysis will be done to respond to the research question on migration and globalisation's impact on the cultural identity of Kuki migrants and achieve the objectives of the study. In addition to this, this paper expects that upon thematically reviewing the works of other researchers on similar topics, issues affecting Kuki migrants and how migration and globalisation influence their cultural identity will be revealed.

Sociologically, the terms globalisation and cultural identity have been defined and understood. Cultural identity is continuously negotiated and renegotiated depending on the physical and social environment.

IV. HISTORY OF KUKI MIGRATION IN DELHI

Migration is a slow social process, and consequently, it undergoes progressive and gradual changes. According to Jones (1998, p.14), migration from a specific territory can be divided into “innovator stage”, “early adopter stage”, and “late adopter stage”. During the first stage, there is a small group of potential migrants who have self-confidence and enthusiasm enough to move to another territory despite the migration’s uncertain results or the target area’s inadequate knowledge. Such migrants can be referred to as pioneers as they establish pioneer contacts or connections between the source and destination of migration. Early adopters are a group of migrants who are willing to make the decision to relocate to another territory at the time when they observe some positive changes and possibilities that pioneers utilised. Consequently, early adopters do not play a significant role in establishing connections and social ties between the source and destination of migration, and their migration is less risky and requires less effort than that of pioneers (Jones, 1998, p.14). Finally, late adopters are migrants who are conservative in the adoption of migration and only after observing how pioneers and early adopters act start behaving the same way (Jones, 1998, p.13). Having discussed the general definition and theoretical framework of migration, it is possible to proceed to the description of the migration pattern of the Kuki community to Delhi.

Kuki People: Trans-border Ethnicity with Wide Dispersion

The Kukis are a trans-border ethnicity, and today there are many Kuki groups living on both sides of the India-Burma border. Moreover, the Kuki people’s wide dispersion is traditional, although they also live in significant numbers in Burma and Bangladesh (Haokip, 2013). Today, the scattered ethnic group lives “in northeast India, as well as the Chittagong Hill Tracts and the Chin Hills of Burma, but they are scattered throughout the region along the borders”, having lived there for centuries (Haokip, 2013, p.15). It is more accurate to say that their distribution extends

“to the hill tribes of Manipur, Assam, Meghalaya, Mizoram, Nagaland, and Tripura; however, the state of Arunachal Pradesh does not have this ethnic group” (Haokip, 2013, p.15).

However, in addition to the Kuki living inside the territory of India, many Kukis traditionally live beyond the borders of their country. Thus, there are also Kuki groups living in Burma, China, Thailand, and Malaysia. However, the Indian Kuki groups living in Manipur and Assam were scattered long ago, and “most of them went to Burma, while the others remained in Manipur, Assam or migrated to Mizoram” (Haokip, 2013, p.15). Consequently, there are several Kuki sub-ethnic groups living in different republics and states.

The migration pattern of the Kukis to other states from Manipur begins with the independence period of Manipur. There arose some reasons for Kukis to migrate from their native land, Manipur, to other states. It is worth noting that the first wave of migrants from Manipur to other states represents innovators as they triggered an innovative wave for the emigration of other Kukis following them. The initial migration pattern was in pursuit of better employment opportunities in Manipur. Hence, the first Kuki students migrated to nearby cities like Guwahati and Shillong for better job prospects in the educational institutions. Similarly, migration to Delhi also began in the 1950s, but it was not considered a popular option as compared to Guwahati and Shillong.

The migration pattern to Delhi comprised government employees and ordinary citizens in search of better employment opportunities. Apart from government employees, another group of Kukis also migrated to Delhi for higher studies.

It is also observed that migration to Delhi was in the innovator phase as there was no information about jobs and other facilities in Delhi. Therefore, it can be argued that migration to Delhi was pioneered by trail-finders, as they were the first people to start migration to Delhi, followed by others. For instance, trail-finders provided accommodation facilities to the migrating Kuki youths.

Migration to Delhi began rising because of the economic reforms process that began in the early 2000s, which led to delicensing, privatisation and globalisation. This ultimately created employment opportunities in the organised sector. For example, there emerged tremendous opportunities in the

hospitality, retail and call centre sectors in metro cities such as Delhi, Kolkata, Mumbai and Chennai. These employment opportunities attracted many youths from northeast India. It is therefore argued that migration to Delhi was rampant because the Kuki youths were willing to take up any kind of work and employment opportunities available in the capital city. The youth were willing to work in corporate, retail, call centres, hotels and any other field as compared to Manipur. Besides better job opportunities, another reason why migration to Delhi was rampant is because of the education and training that the capital provides. As per McDuie-Ra (2012), one can get employed in Delhi to understand Indian government bureaucracy and further advance their career. Migration to Delhi was on the rise, and it has become the preferred destination for most Kukis who seek better employment opportunities, advanced studies, as well as exposure.

V. GLOBALISATION, OPPORTUNITIES, AND IDENTITY TRANSFORMATION AMONG KUKI MIGRANTS

On a global scale has been a critical phenomenon that has triggered migration, identity, and social mobility of individuals in the present society. Globalisation has been described as intensification, connectedness, and extension “beyond previous limits and social boundaries” (Giddens, 1990; Harvey, 1989). Migration has had both negative and positive effects on the Kuki migrants because globalisation has caused an increase in resource accessibility and quality education for the Kuki migrants. However, migration has triggered social-cultural, identity, and discrimination effects on the Kuki migrants.

Regarding social mobility, the most significant positive effect of globalisation on Kuki migrants from Manipur is that migration has enabled them to access quality education and employment. The land belonging to the Kuki tribe is not suitable for cultivation; hence, the Kuki people migrate from Manipur to Delhi and other metro cities in search of resources.

The Indian economy was transformed when the Indian market was opened in the 1990s, resulting in a labour shortage in the service industry (McDuie-Ra, 2012). Consequently, the opening of the Indian market created demand for skilled labour in Indian restaurants, hotels, private hospitals, education, and

the information technology sector. It is in this regard that the Kuki migrants of Manipur are employed in service industries. In addition, well-educated Kuki migrants from Manipur are placed in managerial positions and other cadres.

Another benefit of migration for the Kuki people of Manipur is the possibility of quality education. Migration has benefited the Kuki people of Manipur since it allows them to pursue their studies in prestigious educational institutions. In addition, the institutions offer various training programs and have a wide range of books that enable the Kuki students to sit for various examinations. As a result, the Kuki migrants fill various professional careers in the private and public sectors after finishing their studies in the institutions. Besides, the Kuki migrants enrol in colleges and universities to get certified to pursue distinct careers in Manipur and other parts of India. For instance, some of the Kuki migrants from Manipur who joined various colleges and universities to get quality education became doctors, engineers, teachers, and bankers among other careers. In general, migration causes social mobility, which is essential in sustaining human capital in the present dynamic economy (Castells, 2010).

Globalisation also benefited the Kuki migrants as it helped them to expand their social horizon. Migration to a cosmopolitan city opens the eyes of the people to new ideas and a different way of life, resulting in broad social networks and multiple social competencies. The young migrants are exposed to modern technology and are proficient with the English language, thus facilitating their integration. Moreover, the migrants become socially involved with the local and world community. Facilitated by social media networks, the migrants interact virtually with people across the globe, thus creating Castells's (2010) virtual global village.

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However, globalisation can be much more than just an opportunity. Being exposed to the modern urban culture and consumerist values can significantly alter one's habits and lifestyle. For instance, many Kuki migrants appear to be transforming their habits and principles in favour of the new urban life while maintaining their ethnic identity. Hence, migration involves a dialectical change process of migrants' social and cultural identity, which was profoundly described by Hall (1996).

To be more particular, the migration process includes such a phenomenon as negotiation of cultural identity. Perhaps, the Kuki migrants' experience is one of the most prominent examples of how people can negotiate their cultural identity. Indeed, while many Kuki migrants adhere to their ethnic identity, they also accept and incorporate the new values and ideas. Hence, it can be concluded that Kuki migrants' cultural identity is negotiated in the process of migration, which makes them a hybrid of the previously existing cultural identity (their ethnic identity) and the newly emerged cultural identity (the urban one), in which those migrants now live (Appadurai, 1996).

VI. MARGINALISATION, COMMUNITY SOLIDARITY, AND THE PRESERVATION OF CULTURAL IDENTITY

Despite the challenges created by globalisation and migration, it is interesting to note that Kuki migrants face a lot of social barriers. One of the significant challenges that these migrants encounter is racial discrimination, stereotyping, and neglect on the basis that they do not fit in the mainstream tribe. These people are from the northeast, and as such, they have different ethnic appearance, language, and religion from the locals in Delhi. Consequently, they face discrimination from people and are often considered inferior (McDuie-Ra, 2012).

The discrimination takes several forms, including but not limited to derision, contemptuous attitude and treatment, and exclusion from engagement in certain activities (Goswami, 2019). As a result, Kuki migrants find it difficult to co-exist with the locals as they are perceived to be from a different country. Such challenges are detrimental to the self-perception of

these migrants since they do not see themselves as being part of the same community as the rest of the country's inhabitants. This leads to negative self-perception and stereotyping of the Kuki tribe, resulting in poor social interaction. From the sociological perspective, some of the facts stated above may be regarded as social exclusion. Indeed, according to Silver (1994), "social exclusion is a process of withdrawal from society of persons or groups which do not fully participate in social relations and social activity." Thus, although migrant Kuki are already integrated into the Delhi economy and culture, for the time being, they are socially excluded from the broader society because currently, for them, social participation is not a priority. Unfortunately, the fact that globalisation and urbanisation may lead to social inequality is an inevitable consequence of the processes.

It is also noteworthy that the Kuki's social status is subordinate because they have to create their associations, societies, and welfare institutions to rally their people. Moreover, the migrant Kukis have to provide moral and material support to their core constituents, including students, women, and youth. In turn, these groups have to resort to their organisations to adapt to the city and its culture in accordance with Kuki rules because such welfare institutions are critical for maintaining their cultural identity and navigating the challenges of living in Delhi.

The concentration of Kuki migrants in such areas of Delhi as Munirka, Kishangarh, Humayunpur and southern parts of the city results in the formation of ethnic enclaves. First of all, according to Bhushi (2009), migrant enclaves are characterised by the fact that in a particular region, an immigrant minority concentrates to ensure its ethnic culture and adapt to the new environment. In other words, such an enclave is a territory where an immigrant minority feels free and safe enough to express and share their ethnic culture and values. Moreover, it should be noted that the sense of security and solidarity in such an enclave probably appears due to the fact that migrants move to a new region (Delhi) and strive to protect themselves (Bhushi, 2009).

In addition, it should be stressed that such enclaves are probably formed to allow migrants to maintain social contacts with their countrymen and communicate with them in their ethnic language. Indeed, staying in an enclave, Kuki migrants can speak their language,

observe holidays and dances specific to their ethnic group. At the same time, one can assume that such an enclave is necessary for migrants to introduce themselves to their cultural heritages and pass them to the next generations by organising various holiday celebrations. Such celebrations of ethnic holidays, which are specific to Kuki people, in turn, probably result in the solidarity and social security of these migrants, as they feel closer to each other due to common cultural traditions and events, which, consequently, minimise the threats of assimilation and help to preserve their ethnic identities (Bhushi, 2009). Another specific aspect that may serve as part of the identity of Kuki migrants is their religion. To begin with, according to the researcher Hmar (2022), churches represent one of the typical, more precisely leading, manifestations of migration among the Kuki people. Furthermore, it should be noted that the church plays a vital role in the social and cultural life of people. And it is in the church that the cultural identity of the Kuki people is manifested and reinforced the most.

It is also interesting to note that for researchers, the role of religion in the context of migration as a phenomenon is considered one of the most meaningful. Thus, researcher Levitt (2007) draws attention to the fact that religious institutions occupy a special place and role in transnational ties of migrants. In other words, churches act as an intermediary between the countries of the origin and migration of people. Thus, churches mediate between the cultural-historical identity of Kuki and modern Indian society. In other words, they are the ones who keep migrants' connection with their cultural identity and, thus, its preservation. Undoubtedly, this fact is one of the most essential for migrants, as it is connected to their self-perception and, in particular, the feeling of belonging to a certain ethnic group.

On the contrary, the phenomenon of globalisation has also influenced the religious practices of the Kuki migrants. According to Singson (2020), having been exposed to the Global Christian mass, modern praise and worship resources, and digital Christian media, some churches were forced to develop new ways of worship (Singson, 2020). Such churches combined the local Kuki hymns and local cultural practices and traditions with modern praise and worship resources and modern technology used to spread the word of God. This is how the two practices blend as the

migrants interact with the broader society to which they migrate.

The fact that the two different practices blend proves that migrants not only embrace foreign cultures but also forfeit their cultural identities to adopt the new practices. At the same time, such blending of cultures also proves the migrants' willingness to accommodate others' practices, thus enabling the co-existence of the two cultures, even if the migrants are in a foreign environment. This is what Appadurai (1996) means when he says globalisation leads to the creation of an entirely new culture, rather than the replacement of one culture by another.

Although the Kuki migrants are physically miles away from their homeland, they feel extremely close to it. This is because they interact and communicate from afar using communication, media, networking, and migration and create trans-local connections. Indeed, Levitt (1998) asserts that through migrants' trans-local social and cultural exchanges such as remittances, which facilitate the circulation of ideas, attitudes, and culture between migrants and their home countries, interaction occurs between the migrant and his/her home country. In brief, the migrant is connected, and therefore, a sense of belonging is created.

VII. KEY FINDINGS OF THE STUDY

The research presented in this paper aims to explore the migrant's experience of Kuki through the paradigm of globalisation, migration, and belonging. Thus, my thesis statement is globalisation, which may be considered double-edged as far as the migrant's socio-cultural, economic, and psychological effects are concerned. Based on the survey results, I have understood that migration from Manipur to Delhi is a long and complicated process, and a migrant has to adapt to the cultural, social, and economic peculiarities of the capital during the migration period.

One of the positive things about my research is that globalisation trends create many opportunities for Kuki migrants in Delhi. That is why this population group is willing to migrate to the capital to enjoy modern conveniences such as education, employment, infrastructure, and comfortable transport (McDuié-Ra, 2012). In addition, it might be interesting to add that the migration process was initiated by the desire to improve the quality of life and take advantage of many opportunities offered in the capital. For example,

migration from Manipur to Delhi is caused by the possibility of finding employment there with comfortable working conditions, which is not available in other provinces (McDuie-Ra, 2012).

In addition, it was observed that globalisation has contributed to the expansion of the social network of the Kuki migrants. It is argued that due to education, religion, technology, and occupation, the Kuki immigrants interact and associate with persons of other social categories. The exposure offers the opportunity for adopting the lifestyle of the other community. The observation connects with Giddens' view that globalisation means the extension of social relations in those local social systems and institutions "are related to national systems and larger systems in which they are embedded."

My other observation was that migration exposed the Kuki migrants to ideas that changed their self-perception, therefore their identity. It has been argued that "the self and identity are not given, but rather are a process emerging through relationships" (Hall, 1996). According to this view, the Kuki migrants' self and identity are relational because the migrant interacts with persons of other communities. In that case, he exposes himself to different perceptions, attitudes, and lifestyles and consequently modifies his worldview. I noticed that in most cases, the young migrants have acquired the urban identity of the host community, which influences their life, for example, having new fashions and styles and new attitudes and perceptions towards studies and careers suitable for the new community. My observation correlates with Giddens' view that migration and globalisation lead people to reinvent themselves according to the new environment. I noticed that in most cases young migrants have acquired the identity of the host community to which they belong, which shapes their lives, for instance having new fashion statements and styles, and having new attitudes and perceptions about studies and careers appropriate for the new environment. My observation supports Giddens's claim that migration and globalisation encourage people to reinvent themselves in new environments. I believe that migration has a considerable influence on the social and cultural identities of migrated youths. In my survey, I have noticed that migration of the young generation from their localities to the city is a process which involves socialisation, cultural

exchange, adapting, and transforming. Thus, a young migrant worker changes his culture, lifestyle, interests, goals, and relationships, being in a new environment in which he is living now. Therefore, such processes as socialisation and adaptation have a powerful effect on the social and cultural identities of the young migrant worker, which successively change his identity in the new environment.

The migrant youths' dressing style, lifestyle, and language are changed when they move from one environment to another. However, there is also a personal transformation process that takes place in them because of socialisation, adaptation, and cultural exchange. According to the results of my survey, youths who migrate from their native localities to the city change their attitudes toward education and career due to a new social environment and lifestyle. In addition, the migrant workers change their perceptions toward love, sex, and relationships because of new ideologies they are exposed to.

This process can be explained by one of Anthony Giddens' theories about modernity and the reflexive construction of identity. His theory connects migrant identity in the host country with social relations in which the migrant participates. Migration is one of these social relations, and it affects the migrant's identity.

The cited theory cannot explain my findings on the migrant identity of young people. In my opinion, this identity is more fluid and dependent on social interactions. Moreover, it is partially formed by cultural identity values and partially derived from the urban habitat. Therefore, migration in this case is the process of continuous formation of migrant identity because young people are in a state of permanent negotiation of their belonging to this or that group. The migrant's life trajectory reflects their social construction of identity in migration and globalisation.

VIII. CONCLUSION AND FUTURE IMPLICATIONS

The migration of Kuki to Delhi is closely related to a particular set of controversial issues. Migration, as a phenomenon which implies globalisation, is not always beneficial for a migrant as he/she is unable to adapt to the new environment due to the complexity of the process. It is necessary to investigate migration and

globalisation through the prism of cultural isolation and inclusion.

Migration studies demonstrate that migration tends to contribute to the migrant's realisation by means of providing him/her with better working conditions, opportunities, and prospects (Zhou, 2004). Migration to a new environment can be seen as an opportunity for achieving greater social opportunities and prospects for employment and socialisation. Migration to the big city, in particular, can provide the Kuki migrant with new social connections and networks and offer more job opportunities, as well as educational and career prospects. However, migration can lead to negative consequences, barriers, and restrictions, causing social isolation or exclusion. It is especially relevant to migration to Delhi as it can lead to cultural isolation for the migrant due to his cultural identity, which is not accepted by the local community. Cultural isolation is reinforced by social exclusion and discrimination, which are the adaptation mechanisms implying that the migrant has no intention to become a part of the host community. In other words, the migrant is subjected to social isolation due to cultural identity since local communities do not welcome his cultural identity, which leads to his social isolation.

Even though social isolation and discrimination may seem like the harshest consequences of migration, which do not allow migrants from adapting to the new environment, which is especially relevant in the context of cultural isolation, it is essential to admit that culture plays a significant role in migration as the source of social support and solidarity, which are vital for a migrant, especially in the context of the big city. It is relevant to the migration of the Kuki, for whom social support and solidarity are the goals of migration. Thus, it can be concluded that culture plays a significant role in migration as it helps the Kuki migrant to negotiate his migration experience, which is evident by his strong reliance on cultural identity to combat cultural isolation and social discrimination.

It is essential to recognise that there are numerous aspects of identity; therefore, it is possible to apply theorised notions – the so-called “identity discourse” by Stuart Hall and others to it. However, it is more relevant to use the theorised notion of “identity negotiation” to identify the migrant's identity. Migration is a context-dependent activity, which means that migrant identity, negotiated in a particular context, is inextricably linked with migration itself,

making it essential. As the example of Kuki demonstrates, his cultural identity is negotiated depending on the context and the expectations of the host community. Therefore, it is possible to suggest that the migrant's cultural identity is negotiated in multiple contexts. According to the article, in Kuki's case, the young man's identity is negotiated in the new urban community to obtain the maximum benefits from migration while maintaining his identity.

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