

CHAPTER 6

SUMMARY AND CONCLUSION

SUMMARY

On the basis of our research and findings we can briefly summarize the outcome of our study as following:-

- Mostly male Hindu, General class Gujaratis in the age group 30-40 prefer to migrate to England, America and Canada to earn their livelihood and most of them prefer to purchase their own houses in the foreign land.
- Most NRGs who have migrated to England, America and Canada have progressed in terms of Occupation and Income after their migration. This indicates that in the foreign lands NRGs are benefited in terms of earnings.
- Most NRGs stay in Nuclear families after migrating to foreign lands from which we can conclude that in spite of being deeply rooted to their culture and religion, NRGs are adapting to the changing times because nowadays cost of living has gone up and it is becoming more difficult to support joint families.
- Most Gujaratis migrated to foreign lands under Skilled Labour category and are supported by relatives for migration followed by their own efforts for doing so.
- Most NRGs indicated that they migrated to foreign lands for work and to improve their financial status.
- Most NRGs feel that the reasons for their happiness after migration are that they are satisfied with their jobs in the foreign lands as they have adequate earnings for a better living and can also help their families in India monetarily. Also, most of them feel that there are better educational avenues for their children, less of social pressure, better

public services and opportunity to interact with others through community centres and other associations. However, most NRGs are not sure whether at all there is racism or ethnic discrimination in the foreign lands.

- Our observation is that most NRGs wish to settle in the foreign lands since most of them are married and are having children in the foreign lands.
- Most NRGs are of the opinion that it was a right decision to migrate to the foreign lands and most of them have already obtained the citizenship of the country in which they have migrated. Among those who have not obtained the citizenship yet, most are interested to do so and permanently settle in the foreign lands. From the study we can say that the reason for this attitude is because the social status of most NRGs in the foreign lands is that of Receivers.
- Most NRGs frequently attend religious and community meetings in the host country and most of them follow religious rites and rituals during marriage.
- Most of the NRGs strongly believe that socio-cultural life is confined to the narrow circles of relatives, regional and religious groups of Indian origin.
- Majority believe that they hold the social position of Receiver in their host country.
- Most of the NRGs strongly believe in cultural tradition like "Kanyadan" in the form of Dowry during marriage, in caste belongingness and actively participate in caste association activities and functions.
- Most of the NRGs feel that joint family is ideal as against nuclear family. Most of the NRGs strongly believe in ideals and values of Hindu Religion and Caste Endogamy.
- NRGs hold their ancestral property in native country and have purchased residential property in home country.

- NRGs visit their home country once in six months or annually to meet family, relatives and for attending social function.
- Most of the NRGs regularly send
 - remittance to their family in home country
 - financial support to relatives and caste fellow in home country at the time of need
 - for social purpose or for village development in home region
- Most of the NRGs strongly believe that their migration affects the social and cultural aspect of their family in host country.
- Most of the NRGs indicated that after migration the number of inter-caste marriages increased as against arranged marriage and they started living in nuclear families as against joint families.
- Most of the NRGs said that after migration the interpersonal relationship and intimacy has decreased among all kind of relationships like husband and wife, parent and children, brother and sister and self and kins.
- Most NRGs indicate that with respect to traditional dimensions, the influence of migration on socio-cultural aspects and institutions has been as follows:
 - Dressing, health patterns and food habits have become more semi-traditional
 - Language spoken is regional or host country language
 - Not continuing traditional occupations
 - Status is Achieved
 - Celebration pattern is Western mix with traditions
 - Celebrate both host and traditional festivals
 - Follow own religion
- Most NRGs indicate that their migration to foreign lands has been useful for their relations as they have been able to monetarily help their relations.

- Most NRGs indicate that the financial support sent by them has affected the purchasing habits of their relations in India as follows:
 - No change in purchasing of food
 - Increase in purchasing of clothing, education, health, house entertainment and purchasing modern gadgets.
- Most NRGs indicate that once a week they communicate with their relations in India through web communication.
- Most NRGs indicate that the impact of their migration to foreign lands on their family in India is that there is an increase in social interaction, conflict in role among family members, relations with relatives and neighborhood, consumption of luxurious items, missing respondents on important occasions and financial security.
- Most migrants indicate that their migration to foreign lands has had a positive influence on the education of their children living in India as their children are able to study in good schools.
- Most NRGs indicate that the dependence of their family members in India has increased on their relatives for household work in their absence.
- 100% NRGs have indicated that they would be planning to help their relation migrate to England, America or Canada.

In brief the socio-cultural and economic background of Gujarati Indians is as following:

The analysis of primary data on immigration and settlement of respondents under present study indicates that most of them had immigrated due to lack of good employment opportunities and economic inconvenience of their home region on the one hand and possibly for higher earning and better living conditions in host countries. The process of immigration of these respondents was relatively smooth in majority cases, as most of them immigrated on family and kinship

relations as well as got full support from their relatives' caste fellows, already living in host country in terms of sponsorship and making necessary advance arrangement for their initial stay and employment. With regards to their settlement, it is observed that majority of them are living in their owned houses, located in the locality inhabited mainly by particularly Gujarati community. The examination of socio- economic background of respondent visitor indicates that the large majority of them are married males of young and middle age. Majority of them are possessing higher education and doing labour and lower level white collar jobs. Most of them are living with their family of small size and nuclear type. Large majority of them belong to upper castes like Patidars, Patels, Baniya and Brahmins and few others of middle level Artisans castes particularly Panchal, Luhar, Soni, and Prajapati.

The socio-economic impacts on families were quite significant. It was found from multiple responses that families in Gujarat miss their migrant relations; they felt financially more secure, their familial and social interaction increased and their consumption of luxurious items increased. Thus it indicates that migration did have positive impact.

Interface between migrants and host-communities: As perceived and reported by majority of respondents, their position in host country is quite lower. This is reflected in fact that many of them reported that they are considered as part of Black population by White people and their position is slightly up next to Negroes. Some of the respondents said that their status is just that of 'receivers' or 'takers' and not of 'giver' or 'contributor' in the host country. However, compared to other Asian immigrant groups, their position is relatively better. As reported by many, their relatively better financial position and living conditions have made them object of envy, target and opposition by other ethnic groups of host country, particularly black people. Their perception of such lower position is getting compensated partly by their satisfaction over higher income as counted in Indian currency value and partly by their higher position in India, particularly their home region where they are regarded as successful, rich and well-off person commanding great respect.

The analysis of responses of NRG visitors under study indicates that in large majority respondents their socio-cultural life is confined to the narrowed circles of relatives, caste fellows' regional and religious groups of Indian origin. Courtesy home visits to their relatives and friend belonging to above groups as well as weekly or fortnightly group meeting or get together in

public place like temple is common feature of their social life. Again the group celebration of religious festivals like Holi, Navratri, Diwali, Janmashtmi and National festivals like India's Independence Day with relatives' friends, caste fellows of their home region is another common pattern of their socio-cultural life. The social gathering for mass religious sermon by Hindu Saints as well as inviting and attending religious and family functions at each other's house are other two major forms of social interaction in host country. Finally, participating in the functions of their caste and regional associations are other important platforms for organizing their social life in the same.

Impact of immigration and Socio- Cultural changes: The examination of primary data on attitudes and practices on respondents under present study shows that there is complete change in educational and occupational spheres of their life as all of them have taken up modern education and occupation. Again most of them have adapted themselves to the Western mode of living which implies change in their work habits as well as life- style. More over large majority of them have adapted Western ideologies of materialism, utilitarianism, consumerism, secularism as well as modern values of individual freedom, equality and economic rationality. However so far as their attitudes and practices regarding major social institutional spheres like marriage, family, kinship, caste and religion are concerned, continuity (tradition) is observed in case of most of these respondents. This is validated by the facts that majority of them not only believe in traditional conception of marriage as sacrament and unbreakable social bond but also follow religious rites and rituals during marriage. Majority of them admitted the practice of dowry in voluntary form of 'kanyadan'. Again most of them still believe in traditional joint family as ideal one and uphold tradition kinship relations as well as strong kinship feeling. Similarly most of them are found believing in and practicing caste endogamy. Having strong sense of pride and belongingness to their caste and actively participating in their caste association. Finally, except few all of them are found believing in the ideals, values of Hindu religion and observing rite and rituals of their Hindu sects.

The analysis of data in this regard indicates the dominance of socio-economic ties with India, particularly home region on part of majority of NRG respondents under study. This is reflected in the fact that majority of them not only have kept their ancestral property in their native village but also purchased properties, particularly house or residential plot in the urban area of their

home region. Similarly many of them are still visiting their home region regularly once in a year for looking after natal family, attending marriage or death ceremony of close relative. Again majority of them also reported about sending of remittance to their family member and occasional financial help to Indian relative or caste fellow in the time of need and crisis. Similarly majority of them reported about giving substantial donation to the religious institutions, caste association for religious, educational and social purpose and village panchayat for the development work in their village or home region. Despite having these emotional bond and socio- economic ties, most of them reported their unwillingness to return back to India for resettlement due to their children's unwillingness for the same and physical discomfort in India.

CONCLUSION

- (1) Gujarat is an important immigrant intensive state of India. However not much has been done in the area of international migrant of Gujarati diaspora.
- (2) Immigration and settlement in Western countries is primarily caused by economic reasons like economic difficulty and physical discomforts of their home region. However it does not imply their dislike for their tradition, social structure and culture of natal community, which in fact they carried with them to foreign country and still preserving it in same.
- (3) The captivity of socio-cultural life of Gujarati Diaspora to the narrowed social circles of kin, caste fellows, religious, regional and other ethnic organizations, keeps them away from the main stream and public- political life of their host country by which they are still considered as 'outsiders'. Their status of 'receiver' not 'contributor' in the host country prevents their assimilation in the social system of the same. In spite of having strong socio-cultural ties with their home region in India, most of the respondents are being measured as lost by their home society, due to their reluctance to return back to India for re-settlement in the same.

- (4) The immigration and settlement of respondents unlike other cases of long distance migration was by large smooth due to supporting family, kinship and caste networks in host countries. It is observed in large number of cases fellows already living in host country who not only gave sponsorship but also arrange for their initial stay and employment in the same.
- (5) Most of the NRGs send remittance for the family left behind and are also assisting in their migration. Migrants are investing in real estate and are also making other investments for community or regional development such as opening schools, hostels and hospitals. Foreign remittances sent for the purpose such as agricultural improvements, small scale business, bank deposits and purchase of new lands are productive in the sense that they bring returns on investment. Foreign remittance has large positive support on growth of Indian economy and development of Gujarat.
- (6) Impact of immigration on family members left behind is positive as well as has some negative impacts. The study of NRGs suggest that initially they migrated to host country for money making and strong desire to come back to home country which never come true in most of the cases. They generally settled down in host country and their behavior creates situation in which their native family loss them forever. The old parents left away at home country and are isolated. But at the same time, these NRGs are sending remittances and are supporting families in home country. Because of their financial support children are studying in good schools in home country and the standard of living is improving.