CONCLUSION

The present study endeavours to analyse the different dimensions of ethnicity of Gujaratis in the context of urbanization in the city of Kochi. A study of this kind is relevant for all modernizing societies which experiences different types of migration. In spite of the growing bulk of literature on the subject (Gore 1970, Punaekar 1974, Mythili 1974, Singh 1976, Nair 1978, Lewandowski 1980, Pathy 1980, Narayanan 1989), several aspects of ethnicity need closer scrutiny and analysis.

This work has raised a number of theoretical questions about ethnicity such as (1) definition and measurement of ethnicity, (2) different theories about assimilation, (3) theories about cultural pluralism etc.

The basic premise of the study has been that the process of urbanization in India need not bring about complete assimilation as in the case of melting pot assumption. Far from complete assimilation of different groups, identities are often kept in tact without upsetting the state of peaceful coexistence.

The study has necessitated an appraisal of the (1) trends of urbanization in Kochi, (2) the historical context of emigration, (3) cultural tradition and ethnic identity, (4) social participation in the urban setting and finally (5) sense of identification of Gujaratis.
While exploring the ethnic identity of Gujaratis, the researcher has identified some important cultural indicators of ethnicity that exist and are meaningful to them such as language, religion, marriage, dress, food and social customs and Samskaras. Careful consideration and analysis have revealed that certain elements like language, religion, and marriage are having a strong grip on the life of these Gujaratis and therefore can be referred to as the core elements. On the contrary, elements like dress, food, and social customs are having a marginal or superfluous character and can well be viewed as secondary or peripheral elements. However, this content of ethnic culture is subject to variation on account of gender, age, generation, education, occupation, income and locality of residence.

At the interactional level, the social participation of Gujaratis is analysed in the urban setting. In the traditional society of India, people usually organize on the basis of informal ties and interact intimately with the groups into which they are born, ie, kinship, caste, region etc. But changes like industrialization and urbanization have displaced the people from their native places and consequently given rise to more formal types of interaction. So while considering the interaction of Gujaratis, both ‘formal’ and ‘informal’ types are considered. We have found that majority of Gujaratis are members of at least one formal ethnic organization, but only a few are interested in the activities of formal associations which are non-ethnic in nature. At the informal level, they interact mainly among their own community members. Many of them have both Gujaratis and Malayalees alike as friends, but they are a bit sceptical about any deep relationship with
Malayalees. Though they have not shut out the Malayalees completely from their interaction, they are exercising a certain degree of caution and reserve with them. Thus despite the trends of urbanization, the Gujaratis still maintain a traditional basis of organization based on their ethnicity, and in the urban milieu of Kochi, not complete melting pot type of assimilation has taken place. As far as Gujaratis are concerned their traditional collectivities are still important for them, though they show a certain degree of openness and friendliness in their relationships with Malayalees. Gujaratis maintain their ethnicity in the formal organizational level and in their informal interaction with neighbours. The study of these ethnic organizations helps to understand the internal integration of the community and their adjustment to the external environment. By providing all facilities for the new immigrants to settle down, and by providing a satisfactory social life, the ethnic community associations have played a crucial role in the internal integration of the community. They have contributed positively for the new comers and made their adjustment process rather smooth. By inviting others to participate in the associational activities of the community, these associations have been instrumental in introducing them to the external world. In a way they have been helpful in establishing peaceful existence in the urban plural society.

At the subjective level, their salience of ethnicity expressed in terms of their sense of identification reflects and reinforces their cultural content. We find that individuals irrespective of their gender, age, generation, education, occupation, and income are psychologically drawn to identify with their own group. However slight variations were reflected in the following manner.
1. Females have slightly higher sense of identification than males.
2. Older age groups have higher sense of identification than younger people.
3. The first generation immigrants have slightly higher sense of identification than subsequent generations.
4. Sense of identification is higher among the less educated than those who are highly qualified.
5. High sense of identification is found in all occupational categories. However both white collar workers and those in administrative / managerial capacity have expressed cent percent sense of identification.
6. Most of the respondents inspite of their differences in annual income have high sense of identification. Highest level of sense of identification is shown by those who are in the high income level.

More or less similar findings were found when we analysed the data on the objective cultural aspects of ethnicity. So we can assume that there is an intimate interrelationship between the objective and subjective aspects of ethnicity.

Ethnic identity of Gujaratis can be measured in terms of objective cultural indicators. These cultural aspects of ethnicity exist and are vital to the very existence of the community. They are also used to assist their social life, especially to decide their boundaries in terms of 'others'. But the content of this ethnic culture gains varied importance according to gender, age, generation, education, occupation, income and
locality of residence. Objective indicators help to increase and maintain the sense of identification and the sense of identification helps to perpetuate objective markers. Thus the two aspects of ethnicity, ie., objective and subjective are mutually enhancing and encouraging.

In most of the modern urban societies, immigrant groups usually exhibit a strong sense of identification to their ethnic groups because these groups provide a feeling of security and gives a cushioning effect in times of crises.

In the beginning of we have suggested that his study considers a number of theoretical perspectives on ethnicity like theories of assimilation and theories of cultural pluralism. The analysis of the various social indicators of ethnicity leads to the conclusion that complete melting pot type of assimilation has not occurred in the case of the Gujaratis in Kochi. But acculturation at the level of certain peripheral elements can be noticed. though as far as the core elements are concerned, the possibility is minimum. Largely it is with the help of these core elements that their identity is maintained. This is in confirmity with Barth’s idea that boundaries are maintained not by an absence of social interaction, but because of marked cultural differences. (Barth. pp.199-205).

The force of modernization through its related process of urbanization has not resulted in the digeneration of ethnicity. The Gujaratis in Kochi have maintained their ethnicity. The peculiar urban situation of Kochi, which is largely a homogeneous one.
should have only facilitated the process of assimilation. But this expected change has not taken place. Rather, it has only resulted in the cultural continuity and persistence of identity. This fact leads us to the question what could be the reason for the situation? However rational the human being is, there is some basic social psychological need for every individual to identify with some group. Just as an individual identifies with his family and kin group, he also identifies with his ethnic group which is a safe anchorage to overcome difficult tides. So ethnic identification is valued by migrants because of its positive results.