CHAPTER I
INTRODUCTION

I Background:

Migration, the movement of people from one geographical area to another is a normal phenomenon and can occur for a variety of reasons. In 2000, the number of people involved in international migration was 175 million, amounting to 2.9 percent of world’s population. The number was more than double from 75 million in 1965 to 175 million in 2000 as the world’s population grew twofold over the same period from 3 to 6 billion people. United Nations has estimated that world’s population will be increased to around 9 billion by 2050 while the number of migrants will rise to 230 million or about 2.6 percent of world’s population.

United States of America was the leading immigration country. In between the years 1970 to 1995, the number of migrants to United States was 16.7 million. Considering the international migration stock, United States is still number one as the number of its migrants was 35 million till the year 2000.

The current stock of international migrants shows that, 60 percent live in the developed world, 40 percent in the developing world. 56 million migrants live in Europe, 50 million in Asia, 40 million in North America. Around 9 percent of the international migrants (16 million people) are refugees that are overwhelmingly in developing countries. The figure shows that 9 million in Asia, 4 million in Africa and just only 3 million live in developed world. (National Centre for Advocacy Studies, Advocacy Internet, India; Vol. 6 Issue No. May-June 2004)

There are an estimated 200 million temporary and seasonal internal migrants residing in India while 120 million internal migrants are in China. For the international migration, India is one of the countries which has an origin of the large number of migrants. It is estimated that 20 million people of Indian Origin are spread all over the world.

There are many causes of massive migration. People emigrate to the places where they can find security, stability and opportunity for their life and their family.
Push and Pull factors are crucial in forcing people to leave their home country and to get settled in other countries.

Among Push and Pull factors, economic factor is a significant one. It deeply relates to migration in modern world. The other important factors are population trends, environmental deterioration, human right’s violations and armed conflicts.

In the host countries, migrants encounter cultures alien to them. Their way of life, values, beliefs, norms and even material culture are supposed to be affected by the cultures of native people. As migrants stay in host countries for certain period of time they start changing and then assimilating the culture of the native people.

Social change is the transformation of culture and social institutions over a time, which is related to the static social patterns that include status and roles, social stratification, various social institutions, and the dynamic forces that recast humanity’s consciousness, behavior, and needs, which range from innovations in technology to the growth of bureaucracy and the expansion of cities. (John J. Macionis 1997 : 638). Social change is a major cause of cultural change and cultural assimilation. The most powerful forces that create a social change are war, modernization, and social movements. Social change is caused by many other social forces especially technological innovations and population growth. However, war, modernization and social movements stimulate other forces of change.

Technology plays an important role for modernization. Sophisticated technology relates to a complex division of labor that increases production and consumption. Technology also causes demographic changes. Medical technology improves and prolongs human life and contributes to the drop in death rate. However, there appears the dark side of technology that has been destroying human and planet since it gives birth to modern machinery contributing to rapid depletion of natural resources on earth not to mention that it creates weapons of mass destruction.

It is found that modernization has further caused massive migrations from rural to urban areas. Many cities are overpopulated and are full of overcrowded slums. People tend to migrate to the places where they can find security and stability of their life.
Cultural change and assimilation are the effects of social change. They are the products of human tendency to adapt to new environment. Humans’ physique has stopped evolving but their cultures still unfold. Cultural evolution never stops, and it is characterized by cultural exchange and assimilation.

The process of cultural assimilation starts at the ‘Contact Stage’ since the beginning of migration to a new land. In this stage, a new comer learns new culture by contacting with local people. The situation forces migrants to learn to talk with local people by using local language observe the way of life of the majority such as the way they eat, the way they believe, so that migrants have enough information to consider to change their way of life to the new culture as far as they can. After they have established contact with local people, ‘Competition Stage’ occurs when migrant considers adopting and adjusting to the way of life of the new society. After that, they try to establish more relations with the majority community to achieve the goal that is to live with the majority in a new society peacefully. Finally, they try to refuse themselves or assimilate their way of life into new society.

Assimilation gradually occurs after migration and takes time to become effective in later generation. William P. Scott (1988 : 17) has given the definition of assimilation as “the complete merging of groups or individuals with separate cultures and identifications into one group with a common culture and identity”.

Culture includes all the modes of thought, behavior, and production that are handed down from one generation to the next by means of communicative interaction—speech, gestures, writing, building, and all other communications among humans—rather than by genetic transmission, or heredity. It is a basic concept in sociology because it is what makes humans unique in the animal kingdom. (William Kornblum: 1998 : 33).

The present study is focused on cultural change and cultural assimilation. So, to cover all aspects of culture, researcher has divided culture into five major components as John J. Macionis has given (Ibid : 67-76) as 1) Symbols. 2) Language. 3) Values and Beliefs 4) Norms, and 5) Material Objects.

Symbols: Symbol is anything that carries a particular meaning recognized by people who share culture. Symbols allow people to make sense of their lives and without them human existence would be meaningless.
Language: It is the key to the world of culture and a system of symbols that allows members of society to communicate with one another. These symbols take the form of spoken and written word, which are culturally variable and composed of the various alphabets used around the world. Everywhere, language is the major means of cultural transmission, the process by which one generation passes culture to the next.

Values and Beliefs: Beliefs are defined as standards, by which people assess desirability, goodness, and beauty and which serve as broad guidelines for social living. Values are broad principles that underlie beliefs, the specific statements that people hold to be true. While values are abstract standards of goodness, in other words, beliefs are particular matters that individuals consider to be true or false.

Norms: They are rules and expectations by which a society guides the behavior of its members. Some norms are prescriptive; mandating what one should not do, on the other hand, spell out what one should do.

Material Culture: It is relevant to society’s technology, knowledge that a society applies to the task of living in a physical environment.

These five major components of culture and a process of socio-cultural change and cultural assimilation are the basic concerns of the present research. The study of cultural change and cultural assimilation gives better understanding of human society. Obviously, cultural assimilation brings harmony in the world.

II Need And Significance Of The Present Study:

Thailand and India have been in contact since 329 B.C. There appear evidences, indicating that the Great King Ashoka sent the Indian monks named Sona and Uttara to carry out the propagation of Buddhism in the region that was then known as the Golden Land, now covering much of Thailand. It is said that they landed at Nakhonpathom. Since then, the contact of Indians with Thais has been established. It was followed by cultural exchange. Thais then adopted many facets of Indian culture which are classified by Karuna Kusalasaya (2000: 17-40) as follows:

1. Religion was considered as the most important factor contributing to the adoption of other facets of culture. Indian religions imported to Thai region were:
a. Theravada Buddhism  
b. Mahayana Buddhism  
c. Brahmanism  

2. Pali and Sanskrit languages as well as literature were related to Buddhist literature.  

3. Science and know-how related to such factors crucial to the maintenance of life such as cooking, dressing, preparing medicines, constructing houses as well as organizing rituals, facilitating the performance of one’s career, domesticating elephants, and performing martial arts were influenced by Indian culture.  

In addition to cultural exchange, emigration of Indians to Thailand became more and more evident. Major emigration to Thailand occurred in the aftermath of Indian partition in 1947 that resulted in the fleeing of Indians to countries all over the world. Indian Embassy in Bangkok estimated that about 25,000 Indians migrated to Thailand during that time.  

At present, the number of Indians in Thailand is around 100,000 (Indian Embassy in Bangkok, 2002; Indian Study Center at Thammasat University, 2003; Sri Guru Singh Sabha, 2003). Most of them are businessmen, who have made their settlement in Bangkok and other big cities in the provinces. Indian settlements in Bangkok are in the area of Pahurat which is known as little India in Thailand, Bankheak intersection, Charansanitwongse road, Surawongse road, Silom road, and Sukhumvit road.  

Though, the Thais are familiar with Indian culture, they regard Indian expatriates as strangers. The attitude of the Thai towards the Indians is different from the one they adopt towards Chinese and Mons – the two races that have been fully assimilated into Thai society. Thai’s perception of Indians stems from the fact that Indian community in Thailand is more closed in comparison to other ethnic groups. Indians still stick to their traditional way of life, as illustrated by their clinging to traditional costumes like – Sarees and Dhotis. In addition, they rarely initiate friendship with Thais, and prefer to interact among themselves. However, we can observe some permanent families with Indian origin who are very well assimilated into Thai society. Most of them are wealthy and high in societal strata, some of them
received a title from the king such as Prof. Dr. Amma Siamwalla, Khunying Sangdao Siamwalla, Mr. Lek Nana, Mr. Shri Ramlal Sachdew, Mr. Somsak Thaklal, but they comprise a very small percentage of total migrated population.

This prompted the researcher to find out the factors that contributed to the mutual understanding of Indians and Thais and also the extent to which the Thai practices, beliefs, values and norms were acceptable or unacceptable according to the Indian ethical and moral standards, as well as how economic conditions in Thailand motivated and encouraged Thai-Indo relationship. Hence it was felt that a study of social change and assimilation of Indian migrants into the Thai melting pot was necessary to understand the emigrants’ status and life-style in the present day context of the modern Thai Society.

III Scope Of The Study:

The researcher intended to cover the study of Socio-Cultural Change and Cultural Assimilation (cultural, structural, marital, civic assimilation) which cover major Cultural Components like Symbols, Language, Values and Beliefs, Norms and Material Objects. The focus area of the study was Bangkok, the capital of Thailand where most of the people of Indian Origin live and are settled. It is estimated that the population of Indian Origin in Thailand is around 100,000 persons, out of which 60-70 percent are settled in Bangkok.

IV Objectives Of The Study:

1. To study the way of life of the people of Indian Origin in Bangkok, Thailand;

2. To find out the Push and Pull factors of their migration;

3. To ascertain Socio-Cultural Change among the Indian migrants in Thailand;

4. To assess the magnitude of the Cultural Assimilation among the Indian migrants in Thailand;
5. To understand the extent to which the Thai practices, beliefs, values and behaviour patterns are acceptable or unacceptable to the Indian ethical and moral standards.

V Conceptual And Theoretical Perspective:

Here a humble attempt was being made to review the theories related to Social Change, Migration, and Assimilation which covered the focus of the present study.

1. Social Change:

“Social change refers to variations over time in the ecological ordering of populations and communities, in patterns of roles and social interactions, in the structure and functioning of institutions, and in the cultures of societies. We have seen that such changes can result from social forces building within societies (endogenous forces) as well as from forces exerted form the outside (exogenous forces).” (William Kornblum, 1998: 385)

Inside each one of us, in varying proportions there exists a part of yesterday’s man; it is yesterday’s man who inevitably predominates in us, since the present amounts to a short period as compared with the long past, in the course of which we are formed and from which we result. But we do not sense this man from the past, since he is so much a part of us; he is the unconscious part of ourselves. Consequently, we do not take him into account, any more than we take account of his legitimate requirements. On the contrary, we are very much aware of the most recent acquisitions of civilization since being recent they have not yet had time to settle into our unconscious. Emile Durkheim

• Theories Of Social Change:

The modern sociology was born in a time of great social tumult, and its founding fathers developed many of their ideas as a result of trying to understand the vast social changes of their time. No one theory has emerged that can adequately account for all social changes. So, we look for the consideration of four main views
that have had influence on social change. According to Alex Thio, (1986: 518-523) following are the theories of social change:

1. Evolutionary
2. Cyclical
3. Equilibrium
4. Conflict

**Evolutionary Theory:**

Most scholars agreed that all societies progressed or evolved, through three stages of development: savagery, barbarism, and civilization. One of the early exponents of evolutionary theory was Herbert Spencer (1820-1903). He believed that all societies followed uniform, natural laws of evolution. These laws decreed "survival of the fittest"; those men who worked well would survive; those which did not would die out. Thus over a time societies would naturally and inevitably improved. This early version of evolutionary theory received a boost from its similarities to Darwin's theory of biological evolution.

Behind this simplistic form of evolutionary theory there were three unsupported assumptions, first, it is assumed that Western culture represents the height of human civilization – an extremely ethnocentric position. Second, it assumed that widely different non-Western societies could be lumped together. Third, the early evolutionists insisted that all societies independently went through an identical, unilinear process of evolution. But societies do not evolve independently. Most borrow many elements of their neighbors' culture. Moreover, evolution is multi linear, not unilinear. Societies evolve along different paths. The evolutionary theorists no longer imply that the change represents an improvement. Neither do they assume that all societies change in the same way or at the same rate.

Evolutionists assumed that social change has only one direction. They believed that when societies change they in effect burn their bridges behind them. They cannot return to their previous states and statuses.

**Cyclical Theory:**

Cyclical theory believes that societies move forward and backward, up and down, in an endless series of cycles. Spengler's "Majestic Cycles": the German historian, Oswald Spengler (1880-1936) believed that Western civilization was
headed downhill and would soon die out, just as the Greek and Egyptian civilizations had. He wrote that the great cultures, accomplish their majestic wave cycles. They appear suddenly, swell in splendid lines, flatten again, and vanish, and the face of the waters is once more a sleeping waste”. He often linked a culture to an organism, like any living being, he believed culture went through a life cycle of birth, youth, maturity, old age, and death.

The theory influenced social scientists like Arnold Toynbee and Pitirim Sorokin who proposed theories based on this view. Toynbee believed that all civilizations rise and fall. But in his view the rise and fall do not result from some inevitable, biologically determined life cycle. Instead, they depend both on human beings and on their environments. Environments present “challenges”, and humans choose “responses” to those challenge. The fate of a civilization, according to Toynbee, depends, on both the challenges presented to a civilization and the responses it devises. A civilization declines, if the challenge it faces is either too weak or too severe. Suppose food is extremely abundant; people may become lazy, and their civilization will decline. In contrast, if food is very scarce, starvation may kill the people and their civilizations as well perish. Sociologists criticized his theory as it provides an interesting way of looking at the history of civilization, but it does not give us a means of predicting how societies will change.

Another cyclical theory was offered by Pitirim Sorokin (1889-1968), Russian-American sociologist. He argued that societies fluctuate between two extreme forms of culture, which he called ideational and sensate. Ideational culture emphasizes faith or religion as the key to knowledge and encourages people to value spiritual life. Sensate culture stresses empirical evidence or science as the path to knowledge and urges people to favour a practical, materialistic, and hedonistic way of life. External forces such as international conflict or contact with another culture may force change on a society, but he believed that internal forces (forces within the society) are more powerful in bringing about social change. Sorokin called his theory the principle of immanent change. When the time has come for a society’s ‘inwardly ordained change’, all the main aspects of the culture change. Thus, society eventually reacts against one extreme form of culture, and swings to the other extreme. He regarded the Western culture of his time, for example, as sensate, and like
Spengler he thought it was declining. In the widespread pursuit of pleasure, proliferation of fraud and crime, and deterioration of the family, Sorokin saw signs that Western culture was “overripe” and ready to swing to the other extreme – ideational culture.

**Equilibrium Theory**

Talcott Parsons, American sociologist developed this theory. Equilibrium theory believes that a change in one part produces compensatory changes throughout society. Both, the family and the school, for example, play an important role in socializing children, instilling in them the norms of society. If the family’s role changes, then the school’s role is also likely to change, ensuring that functions essential to society are performed. Such changes keep the various parts of the social system in balance, ensuring social order and stability.

In this view of society, social change seems rather like an infection invading the body which triggers the body’s immune system to fight it, so too a change in one part of the social system triggers other parts of the system to make adjustments. Parsons (1964) insisted that his theory is “equally applicable to the problem of change and to those processes within a stabilized system”. To Parsons, social change is not the overthrow of the old and creation of something wholly new. Instead, new elements are integrated with aspects of the old society through a “moving equilibrium”, or movement to a new equilibrium.

**Conflict Theory**

Conflict theorists believed that societies are always marked by conflict and that conflict is the key to change. According to Marx, a capitalist society includes two classes; the owners of the means of production (the bourgeoisie or capitalists) and those who must sell their labour (the proletariat or workers). These classes are in constant conflict with each other. The capitalists are determined to keep wages low in order to maximize their profits while the workers resist this exploitation. By completely controlling the labour of workers, capitalists further their alienation. By exploiting workers mercilessly, capitalists fuel rage and resentment among workers, and lead them to feel that they have nothing to gain from the present system. According to Marx, the alienation, resentment, and class consciousness eventually lead workers to revolt against capitalist society.
• Kinds Of Social Change:

According to Harry M. Johnson (1999: 626-631) social change means change in social structure. He classified a kind of “structural change” into five categories of change from more important to less important as below:

**Change in Social Values:**

The most important kind of structural change is change in the comprehensive standards that we have called values which directly affect the content of social roles and social interaction. The change of values may be viewed as a change in the relative emphasis upon different system problems, or different functional subsystems of society. For example, in a feudal society, the highest social position, those manifest the chief values, like in the goal-attainment and integrative subsystems predominantly. Therefore, warriors and priests are at the top of society. But, in the industrial-commercial type of society, economic production is more highly valued and leaders in this field of activity have a greater prestige.

**Change in Institutions:**

The term “institutional change”, includes change in all the definite structures, change in the forms of organization, roles, and role content such as a change from a polygynous to monogamous system, from an absolute monarchy to a democracy, from private enterprise to socialism. Johnson refers to the change of social value that directly affect to the particular patterns of norms and roles, a change may consist in the introduction of something new or in a shift in the relative importance of patterns already existing.

**Change in the Distribution of Possessions and Rewards:**

Regarding the change in social structure, the change may occur in the institution of property. It can occur in the distribution of property rights. For example, the growth of monopoly affects the process by which prices are determined, great changes in the distribution of possessions, and they may occur within an institutionalized pattern for the transfer of property. So, change occurs in the number of productive firms in a particular field as well as change in the quantitative distribution of possessions in the population comprising the social system.
Change in Personnel:

This change has been described as independent of any changes in the value pattern, institutional patterns, and quantitative distribution of possessions and rewards. Changes may occur in the particular persons occupying the roles of social system. This type of change is covered under institutional change; the rules of the system are different for whoever has responsibility for selecting personnel is expected to behave in a new way. But change in the rules for recruitment is not the only way in which the average quality of personnel may be affected. Especially, in social systems within the “total” society, the average quality of personnel is affected by impersonal competitive processes beyond the control of the recruiting agents. Change in the sources of personnel may be in part a side-effect of changes in social values, institutions, or the distribution of possessions and rewards. But, other factors may also be involved. For example, the rates of immigration and emigration change not only with internal changes in a society but also with changes in opportunities outside, and these rates affect various labour markets.

Change in the Abilities or Attitudes of Personnel:

Some changes do not constitute structural change, but they may cause it. If we were to regard changes in the personality or physical constitution of a role occupant as social change, we should have to give up the distinction between change and stability. If the structure of a system remains the same, the system is to that extent stable, and changes within but not of the structure. They are regarded as the simple operation of the system.

Change is qualitative when something structurally new is added to the system and hence brings about adjustments in other parts of the system. Change is quantitative when certain new elements bring about more structural adjustment than others, and also in the sense that a new pattern may replace an older pattern to a greater or lesser extent.

- Causes Of Social Change:

As social change has many causes and in a world linked by sophisticated communication and transportation technology, John J. Maconis explained that the change in one place often begets change elsewhere (1997: 639-642)
Culture and Change:

He identified three important sources of cultural change as: First, invention produces new objects, ideas and social patterns. Today we take space technology as inventions, but for granted; during the next century a significant number of people may well travel in space.

Second, discovery occurs when people first take note of certain elements of the world or learn to see them in a new way. Medical advances, for example offer a growing understanding of the human body.

Third, diffusion creates change as trade, migration and mass communication spread cultural elements throughout the world. For example, cloth developed in Asia, clocks invented in Europe, and coins devised in Turkey, all originated elsewhere. Generally, material things diffuse more readily than nonmaterial cultural traits.

Conflict and Change:

Tension and conflict within a society produce change. Karl Mark heralded class conflict as the engine that drives societies from one historical era to another. In industrial-capitalist societies, he maintained, struggle between capitalist and workers propels society towards a socialist system of production.

Social conflict arising from inequality involving race and gender as well as social class would force changes in every society, including our own.

Ideas and Change:

Max Weber acknowledged the importance of conflict based on material production; he traced the roots of social change to the world of ideas. He illustrated his argument by showing how people who display charisma can convey a message that sometimes changes the world.

Ideas also fuel social movement which may emerge from the determination to modify society in some manner or from a sense that existing social arrangements are unjust. The international gay rights movement draws strength from the contention that lesbians and gay men should enjoy rights and opportunities equal to those of the heterosexual majority.
Natural Environment and Change:

Human societies are closely connected to their natural environment. For this reason, change in one tends to produce change in the other. Such human construction not only reflects our cultural determination to master the natural environment; it also points out the centrality of the idea of “growth” in our way of life. Our society contends with problems of solid waste and air and water pollution, all the while consuming the lion’s share of global resources. A growing awareness that such patterns are not sustainable in the long term is forcing us to confront the need to change our way of life in some basic respects.

Demographic Change:

Population growth is escalating demands on the natural environment and also alters cultural patterns. The profound change also results from the shifting composition of a population. Our population, collectively speaking, is growing older. Medical research and health care services already focus extensively on the elderly, and common stereotypes about old people will be undermined as more men and women enter this stage of life. Migration within societies is another demographic factor that promotes change.

- Forces Of Social Change:

According to William Kornblum (1998 : 386-398) War, Modernization and Social Movements are among the most powerful and pervasive forces that produce social change at every level of social life. He explained that social change is caused by many other social forces, especially technological innovation and population growth or mobility, but he emphasized that war, modernization, and social movements also stimulate these other forces of change.

War and Conquest:

War is among the greatest and is certainly the most violent of the forces that produce social change. As societies have become more advanced in their command of technology and in their social organization, the devastation caused by war has increased. In the primitive and pre-industrial societies warfare was so ritualistic, relatively few combatants were killed because the technologies for killing were so limited compared with those available today.
War is perceived as a mechanism of social change, so it is necessary to consider the impact of war in terms of 1) the Ecological Impact, 2) the Cultural Impact, and 3) the Impact on Social Institutions.

**The Ecological Impact:**
Casualties and conquest are the major ecological effects of war. Pitirim Sorokin (1937) estimated that between the years 1100 and 1925 about 35.5 million people died in European wars alone. World War I claimed the lives of about 8.4 million soldiers and about 1.4 million civilians, and in World War II about 17 million military personnel and about 34 million civilians died. It is estimated that Soviet Union lost about 15 million people during World War II and that in China about 22 million perished. Germany lost 3.7 million, Japan about 2.2 million, and the United States slightly less than 300,000.

When millions of soldiers are killed, entire populations are unbalanced for more than a generation. Many women are widowed or remain single and either do not have children or raise their children alone. The effects are to reduce population pressure on food and other resources, labour shortages, economic disarray due to the loss of skilled labour and results in large-scale shifts in population and rapid acceleration of economic change.

**The Cultural Impact:**
War changes a society’s culture by stamping the memories of chaos and cruelty, heroism and camaraderie on entire generations and changes entire cultures by increasing contacts between different societies. The cultural consequences included the acculturation of new norms and behaviors. For example, baseball was introduced to Japan by U.S. occupation troops after World War II and is now that nation’s most popular spectator sport. Indeed, the influence of North American culture, conveyed through movies, sports, consumer goods, and language, spread rapidly throughout Southeast Asia as a result of World War II and its lingering political consequences.

**The Social Institutions’ Impact:**
The mobilization of large numbers of people and the marshaling of new technologies for military purposes have a centralizing effect on social institutions. In the United States, for example, the growth of large research universities in the 1960s was accelerated by huge investments in applied science and technology after the
Soviet Union became the first nation to launch a space satellite. The power and influence of the national government has also grown often at the expense of local governmental institutions, as a consequence of the two world wars and the arms race. Providing for national defence is extremely expensive and requires that the central government be granted increased taxing powers. In the United States, for example, the mobilization of two world wars in major regions, Korea and Vietnam contributed to the controversial growth of the federal government during the twentieth century. The impetus for creating many of the institutions of the welfare state, such as child support, was the need to care for war widows and their children. The massive growth of the federal budget deficit is attributable in large measure to the expenditure of billions of dollars on military institutions since mid-20th century.

Modernization:

Modernization encompasses all the changes that societies and individuals experience as a result of industrialization, urbanization, and the development of nation-states. These processes occurred during a period of two or more centuries in the Western nations and Japan, but they are taking place at a far more rapid rate in the former colonial societies that are today’s new nations.

The term modernization summarizes most of the major changes, for better or worse, that societies throughout the world are experiencing, albeit at differing rate and with varying amount of social disruption. Neil Smelser (1966:138) cite that modernization associates with the following set of changes:

1. **In the Realm of Technology**, a developing society changes from simple and traditionalized techniques toward the application of modern scientific knowledge.

2. **In Agriculture**, the developing society evolves from subsistence farming towards the commercial production of agricultural goods. This means specialization in cash crops, purchase of nonagricultural products in the market, and often agricultural wage labour.

3. **In Industry**, the developing society undergoes a transition from the use of human and animal power towards industrialization, or
men working for wages at power driven machines, which produce commodities marketed outside the community of production.

4. In Ecological Arrangements, the developing society moves from the farm and village towards urban concentrations.

These processes can take place simultaneously, but this is not always the case. Many societies mechanize their agriculture and begin to produce cash crops for foreign markets before their cities and urban forms of employment have begun to grow rapidly. “Technical, economic and ecological changes ramify through the whole social and cultural fabric” (Smelser, 1966: 111). In the political sphere of life, one sees the authority systems of the village giving way to domination by the institutions of national states. In the area of education, as societies attempt to produce workers who can meet the needs of new industries, new educational institutions are established. In the area of religion, there is a decrease in the strength of organized religions. Families change from traditional extended families and adapt to new economic institutions that demand greater mobility.

Modernity is simply the condition of advanced industrial societies. In general, compared with a traditional society, a modern society is economically more rational, more progressive, more “developed”, and more innovative (Alex Thio, 1986: 527). The important sphere of the modernity is the economic sphere, the modern society is an industrialized society marked by a developed technology with a complex division of labor, and the economy of a modern society generates a regular increase in production and consumption.

According to a classical economic theory, modernization requires (Alex Thio, Ibid: 528-529). 1) a technological revolution in agriculture, which permits, and even forces workers to move off the farms and into industry; 2) an accumulation of capital and of money that can be loaned to exploit natural resources and manufacture consumer goods; 3) an expansion of foreign trade, which provides export market for the country’s manufactured goods as well as foreign funds and technology; and 4) the emergence of entrepreneurs who are willing to take risks to invest in new business ventures.
Modernization has caused massive migrations from rural to urban areas in many third-world countries. As a result, many cities are overpopulated and are full of overcrowded slums and shanty towns.

**Collective Behaviour and Social Movements**

The third major force of social change occurs when people act collectively to initiate social movements. For instance, farm workers organized unions to promote their goals. The elderly have organized groups to lobby and demand greater attention to their needs. Social movements may also arise out of more spontaneous events like riots or unorganized protests. Through these various collective actions people seek to change society in ways they see as positive.

**Collective Behaviour** refers to a continuum of unusual or non-routine behaviors that are engaged in by large number of people. At one extreme of this continuum is the spontaneous behavior of people who react to situations they perceive as uncertain, threatening, or extremely attractive. For instance, the death of Princess Diana in the year 1997 lead to spontaneous outpouring of grief among millions in the world. Such behaviors are not governed by the routine norms that control behavior. At the other extreme of the continuum of collective behaviors are rallies, demonstrations, marches, protest meetings, festivals, and similar structured events. These activities involve large numbers of people in non-routine behaviors, but they are organized by leaders and have specific goals. In many cases the organization that plans the event and uses collective behaviour to make its feelings or demands known is a **Social Movement**.

**Social Movement** is intentional efforts by groups in a society to create new institutions or reform existing ones. Such movements often grow out of more spontaneous episodes of collective behaviour; once they are organized, they continue to plan collective events to promote their cause. Some movements, like the antiabortion movement, resist change; others, like the labour movement, have brought about far-reaching changes in social institutions. The movement like the gay and lesbian are seeking to gain rights for themselves. Many social movements in a multiethnic and culturally diverse society challenge discrimination and deviant labels. Major social movements that affect the lives of millions of people often go through cycles of growth and decline followed by a rebirth of activity.
Spontaneous collective behavior, from which social movements often arise, can take many forms. Such behaviors range from the demonstrations and riots that mark major revolutions to the fads, fashions, crazes, and rumors that sweep through modern societies with such rapidity that what is new and shocking one day will be a subject of nostalgia the next. Some of these types of collective behavior become associated with social movements, but many do not.

**Types of Social Movements**

Social movements can be classified into five general categories based on the goals they seek to achieve. They are as follows:

- **Revolutionary movements** seek to overthrow existing stratification systems and institutions and replace them with new ones (Hopper, 1950).

- **Reformist movements** seek partial changes in some institutions and values, usually on behalf of some segments of society rather than all.

- **Conservative movements** seek to uphold the values and institutions of society and generally resist attempts to change them, unless their goal is to undo undesired changes that have already occurred.

- **Reactionary movements** seek to return to the institutions and values of the past and, therefore, to do away with some or all existing social institutions and cultural values (Cameron, 1966).

- **Expressive movements** seek to devote to the expression of personal beliefs and feelings. Those beliefs and feelings may be religious or ethical or may involve an entire lifestyle.

**Major Types Of Social Change Studies**

As the study of social change mostly involves in the aspect of population changes that causes from the demographic and ecological change, migration as well as acculturation. B. Kuppuswamy (1986: 46) classified the major types of social change studies into 6 major area of study. They are as follows;
1. Acculturation studies: These studies show the role of coercion and the characteristics of key personnel in social change. They have given a comprehensive account of social and psychological tensions which arise when a group is confronted with specific innovation, and of the reaction patterns of defence against innovation.

2. Demographic and ecological change: These studies involve in the question like who are the people that migrate from one part of the country to another? What are the problems of adjustment which they face? What is the consequence of migration?

3. Urbanization: These studies are related to the demographic studies. Much of contemporary social change is associated with the dominance of urban social structure and the migration of rural people to urban areas.

4. Social mobility and dynamics of the elite: These studies involve the change in the social structure due to social mobility and social movement of the elite.

5. Institutional and community change: It is signified with the mode of alteration in the inter relation and interdependence of social role. There are many studies of the family, economic, political and religious institutions. These studies have shown how economic innovations and expansion of communication networks have intensified social differentiation.

6. Social movement: Various studies have been made regarding religious movements, labour movements, social security campaign, political movement that have brought about tremendous social changes.

2. Migration:

'Migration; is commonly defined, as “the permanent change of residence by an individual or group”. The definition deals with the problem of deciding what is permanent. Statisticians collecting migration data usually rely on more or less arbitrary criteria. In the statistics of international migration, for instance, a person is usually
classified as an immigrant if he has stated his intention of settling in the country of entry for at least one year.” (Encyclopedia Britannica, Vol.12, p. 185)

United Nations’ Multilingual Demographic Dictionary (1958) defines migration as “a form of spatial mobility between one geographical unit and another involving a permanent change of residence”. Eisenstadt (1953) defines migration as “the physical transition of an individual or a group from one society to another. This transition usually involves abandoning one social setting and entering a different one”.

Migration denotes movement of population with the change of residence. The change of residence may occur from one village or town to another village or town or from town to village, within the district or commune, or between the district or commune, within the country, or outside the country, during last one month, two months, three months or more. Migrant is a person who moves from one administrative unit to another. In the context of India these administrative units are generally village in rural areas, and town in urban. Thus, a person who moves out from one village or town to another village or town is termed as migrant provided his or her movement is not purely temporary in nature, on account of casual leave, visit etc. (Najma Khan : 1983 : 1-2)

- **Internal And International Migration**:

  **Internal Migration** refers to the movement of people within a political state, from one administrative unit to another. The movement can occur from rural to urban area, or may be from urban to country side. It can be divided in two categories as follows:

  - **Rural to Rural Migration** –the predominance of the agricultural sector and the opening up of new agricultural land has been the major reason for rural-rural migration.

  - **Rural to Urban Migration** –the major factor that underlies the process of urbanization, which occurs as economic development progresses. The flow of people from rural areas occurs mainly for economic reasons. Furthermore, the other factors like education, health are also relevant.
**International Migration** refers to the movement of people across political states, resulting in a change in the legal status of the individual concerned. International migration also covers movements of refugees, displaced persons and other persons forced to leave their country. International migration becomes immigration or emigration, depending on how the place of destination or place of origin is considered. There are two aspects to migration flows, or the sum total of people moving from one place to another: reference is made to outflow or emigration, and conversely, to inflow or immigration.

- **Various Types And Practices Of Migration:**

  The World Migration Book 2003 (2003: 9) has given the types and practices of migration as follows:

  **Return Migration** – the movement of a person returning to his/her country of origin or of habitual residence after spending at least one year in another country. This return may or may not be voluntary, or result from an expulsion order. Return migration includes voluntary repatriation.

  **Forced Migration** – the non-voluntary movement of person wishing to escape an armed conflict or a situation of violence and/or the violation of his/her rights, or a natural or man-made disaster. This term applies to refugee movement; movements caused by trafficking and forced exchanges of populations among states.

  **Irregular Migration** – the movement of a person to a new place of residence or transit using irregular or illegal means, as the case may be, without valid documents or carrying forged documents. This term also covers trafficking in migrants.

  **Orderly Migration** – the movement of a person from his/her usual place of residence to a new place of residence, in keeping with the laws and regulations governing exit of the country of origin and travel, transit and entry into the host country.

  **Smuggling of Migrants** – this term describes the procurement, in order to obtain, directly or indirectly, a financial or other material benefit, of the illegal entry of a person into a state of which he/she is not a national or a permanent resident.
Illegal entry means the crossing of borders without complying with the necessary requirements for legal entry into the receiving state.

**Total Migration/Net Migration** – the sum of the entries or arrival of immigrants, and of exits, or departures of emigrants, yields the total volume of migration, and is termed total migration, as distinct from net migration, or the migration balance, resulting from the difference between arrivals and departures. This balance is called net immigration when arrivals exceed departures, and net emigration in the opposite case.

**Trafficking in Persons** – this term describes the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation includes, at the minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs.

**Re-Emigration** – the movement of a person who, after returning to his/her country of departure for some years, again leaves for another stay or another destination.

Ronald Skeldon (1993 : 113-122) classified a typology of international migration into 5 different systems, these are summarized as below:

**The Settlers’ Migration System**:
Those leaving to settle elsewhere tend to include amongst their number some of the most highly educated and skilled members of their communities of origin, several governments in the region are concerned about the issue of the “brain drain”. Some destination countries, particularly Australia and Canada, select immigrants specifically on the basis of skill categories, which has tended to bias selection towards educated and highly motivated Chinese and Indian groups. Although, the migration of family members and those taken as spouses of citizens has brought a greater spread through the skill spectrum, there is nonetheless a distinct bias towards the highly qualified in this migration system. Economic recessions in the core metropolitan
countries, difficulties experienced by Asian migrants settling in a different culture and the fact that the fastest growing economies in the world are now in the Asia-Pacific region may encourage potential emigrants to remain within the region.

**The Migrant Workers’ Migration System:**

A contract labour migration, initially, this was to the oil-rich countries of West Asia but changes in the nature of demand and changes within the Asian region itself have seen contract labour flows to destinations within Asia. After the first oil price rise in 1973, the oil-producing countries embarked upon ambitious construction programmes. The labour was initially imported from neighboring Arab countries but, as the demand grew, so the area of recruitment expanded and particularly to other Muslim countries in South Asia, and also India. Essentially, these countries were supplying unskilled labour. Migrants from East and Southeast Asia on the other hand, possessed some kind of skill; they were carpenters, mechanics, drivers, or skilled construction workers. Unlike the settlers’ system, the contract labour migration system is essentially circular in nature. The labour migrants are not allowed to settle permanently at their destinations or to bring any family members with them. Workers are sent overseas and, if their contract is not renewed, they return home. The base is the home country and, as such, the workers are viewed as a national resource rather in the same way as other national natural resources. The workers earn cash which is brought home or sent as remittances, and these are now viewed as an important source of foreign exchange.

**The Highly Skilled Migration System:**

The highly skilled migrants or high-level man power migrants could be seen as a subset of the contract labour system in that many of the highly skilled are on contract too. The flows of the highly skilled are associated essentially with the development of international business, transnational corporations and banks, and the transfer of government officials and international civil servants of one type or another. Hence, although personnel may be recruited by governments and companies for particular jobs in particular parts of the world (with their own specialist recruiting or ‘head hunting’ agencies), many are regular government or company officials on transfer. Hence, this system consists of flows within networks of international
business and diplomacy centred upon core metropolitan countries and is quite
different from the contract labour flows from developing to more developed countries.

The Student Migration System:
Students are often excluded from discussions of international migration on
the assumption that they are not permanent migrants. They are important from several
points of view; their sheer number; the potential loss for countries of origin and
potential gain for countries of destination; and the converse, the potential gain in
knowledge for countries of origin. Wastage i.e. Brain-drain does occur as students
later become settlers overseas.

The Asylum-Seeker Migration System:
This flow consists of people fleeing from the political situation in one
country to seek a sanctuary in another country. The general pattern of this migration
system is of fairly short-distance movements to camps in border areas, where refugees
can await changed conditions in their homeland or await resettlement in a country
outside the region, mainly the traditional settler societies of North America and
Australia and also in Europe.

- The Causes Of Migration:
There are many reasons leading people to migrate from place to place
within their political boundary and outside their nation; George J. Bryjak and Michael
P. Soroka (1992 : 1969) have stated that the cause of migration is usually the result of
social, political or economic condition. One or more of these conditions may push or
pull individuals and groups resulting in streams of migrants moving within or across
national boundaries.

Ronald Skeldon (1993 : 122) has said that the causes for the migration are,
generally, the disparities in development between countries in the region and beyond,
and the relationship between development and fertility decline. Numerically, the most
important flows are towards the most developed regions, although not necessarily
from the least developed regions. Flows only arise once contacts have been
established with potential destination countries and these are the result of economic
and/or political involvement in the country of origin by corporations or governments
of destination counties.

25
Push and Pull Factors:

Alex Thio, (1986 : 452) emphasized that both, “Push” and “Pull” stimulate international and internal migrations.

Push and Pulls stimulate international and internal migrations. The “Push” typically comes from economic hardship which compels people to leave their community or even their country; the “Pull” comes from economic opportunity elsewhere. Economic factors, however, do not motivate all migrations. Political and Religious oppression has pushed many people to brave the uncertainties of a new land. (Lewis A. Coser, Bernard Rosenberg : editors : 1966 : 452)

**Push Factors** serve to drive off or send a stream of migrants from a particular locale. Historically, some of the more important push factors have been the decline of natural resources in an area, loss of employment, persecution, domestic or community conflict (racial, religious, political) and natural disasters or calamities (flood, drought, famine).

**Pull Factors** are socioeconomic magnets and draw migrants to a given geographical area. The most important pull factors are increased opportunity for employment and income, better living conditions (climate, housing, schools, heath), and the possibility of new and different activities. (Bogue : 1969 by George J. Bryjak and Michael P. Soroka :1992 : 333). Improved system of mobility, spirit of exploration and also consumerism and increased access to information are some other factors.

- **The Process Of Migration**

Migration and population mobility are best seen as a process with stages comprising as below : (Amitab Behar (editor), 2004 : 3)

1. **Source** : from where people come, why they leave, what relationships they maintain at home while they are away;
2. **Transit** : the places through which people pass, how they travel, how they maintain themselves while they travel;
3. **Destination** : where people go, the attitudes of people they meet when they get there, the living and working conditions in the new place;
4. **Return**: the communities to which people return, their families, their resources (or lack thereof)

Much population movement is highly fluid, with people moving back and forth through these stages frequently, often over the course of days, weeks or months, and both within countries and between them.

- **The Benefit And Challenges Of Migration**:

The benefits and challenges of migration have to be considered to the person and the institution which involve in the migration. There are four parties concerned with the migration as below (Ibid : 7):

**Individual**:
- **Benefits**: Increased income, options, choices and freedom.
- **Challenges**: Isolation, loneliness, exploitation, hardships, hostility from host societies.

**Families**:
- **Benefits**: Better standard of living, education for children, access to health care and sense of financial security.
- **Challenges**: Separation from partners, strains in relationships, challenges in the absence of remittances, extra burden on women who stay behind.

**Community**:
- **Benefits**: Increased remittances, exposure/linkages with the outer world, flow of ideas/information, improved infrastructure.
- **Challenges**: Increased single parent households, loss of social capital, inequalities between families and a sense of competition.

**Nation/Economy**:
- **Benefits**: Improved economic situation through remittances, better diplomatic/bilateral relations.
- **Challenges**: Depletion of human resources, treatment of migrants as mere “economic tools”, strained internal/bilateral relations.
• The Theories Of Migration:

In the book World Migration year 2003 (2003 : 12-14) The International Organization for Migration (IOM) has classified the contemporary migration theories into 7 theories which rest on variables such as the behaviour of persons or households, or economic, societal and political influences. Rather than being exclusive of one another, they should be seen as complementary in their approach.

- The theory of development in a dual economy
- The neo-classical theory
- The dependency theory
- The dual labour market theory
- The world-system theory
- The theory of the new economy of professional migration
- The migration networks theory

The Theory of Development in a Dual Economy:

This theory has been conceived by W.A. Lewis in 1954, in the context of the growth in unlimited labour supply. Labour migration plays a key role in the economic development process. In the modern sector of developing countries, economies can only expand with the labour supply from the traditional agricultural sector, in which productivity is limited. Labour migrates from the traditional sector to the better paid jobs created by the modern sector. As labour supply is unlimited, wages remain low in this sector, making it possible to sustain large-scale production and generate profits. By exploiting the growth of opportunities arising from demand in the modern sector, migration creates leverage that affects benefit of both the modern and traditional economic sectors, which receive and produce labour respectively.

The Neo-Classical Theory:

In the year 1960s, Lewis’ theory was deepened and adapted to migration by Ranis, Fei and Todaro among others. Inspired by the neo-classical economy, the neo-classical theory of migration combines a macroscopic approach focused on the structural determinants of migration, and a microscopic approach based on the study
of individual behaviour. At macroscopic level, migration results from the uneven geographical distribution of capital and labour. This reflects disparities in wages and standards of living, and migration is therefore generated by supply push and demand pull. Migrants go where jobs, wages and other economic factors are most advantageous. The gradual disappearance of wage differences eventually lead to the cessation of labour movement, and the disappearance of migration and the original disparities. The microscopic approach to the neo-classical theory postulated by Todaro and Borjas in the 1960s and 1970s examines the reasons prompting individuals to respond to structural disparities among countries by migrating. Migration therefore flows from an individual decision taken by rational players anxious to improve their standard of living by migrating to places that offer higher wages. It is a voluntary decision taken in full awareness of the facts, after a comparative analysis of the costs and benefits of migration. Migrants, therefore choose the destination where expected net benefits will be the greatest.

**The Dependency Theory:**

The contributions of neo-Marxist dependency theory to the study of migration, by Singer in particular, focused primarily on the rural exodus to the big cities. This exodus is viewed as a conflict social process that can create and reinforce inequalities between rural and urban areas, chiefly through brain drain. The underlying message is that the existence of unequal relations between an industrialized centre and an agricultural periphery cause migration. Countries at the centre are developed through exploitation of the countries on the periphery, in which developmental momentum is hindered by asymmetric dependency relations. In the light of this migration would be a corollary of the centre’s domination of the periphery.

**The Dual Labour Market Theory:**

The theory links immigration to meeting the structural needs of modern industrial economies. The permanent demand for immigrant labour is the direct outcome of a number of features characterizing industrialized societies and underlying their segmented labour market. Advanced economies display a dichotomy favouring unstable employment through the coexistence of a capital-intensive primary sector and a labour-intensive secondary sector. These two sectors operate like watertight
compartments and lead to the emergence of a dual labour market. The lack of upward mobility makes it difficult to motivate local workers and convince them to accept jobs in the secondary sector. The risk of inflation precludes any mechanism for wage increases, thereby stabilizing the system. Prompted by the opportunity to transfer funds to their countries of origin, immigrants from low-wage counties are inclined to accept jobs in the secondary sector because wages in that sector are still higher than in their home countries. Lastly, the structural demand of the secondary sector for unskilled labour can no longer be met by women and young people who had hitherto occupied these jobs. Women have now moved from occasional to permanent employment.

The World-System Theory:

Dating back to the 1980s and based on the work of Sassen and Protes, this theory postulates that international migration is a consequence of globalization and market penetration. The penetration of all countries by modern capitalism has created mobile labour that can move about in search of better opportunities. This process is favoured by neo-colonial regimes, multinational corporations, and the growth of foreign direct investment. Many migrants are consequently attracted by jobs in more developed countries where many economic sectors depend on cheap and abundant labour to remain competitive. Migration therefore acts as a gigantic mechanism that regulates worldwide labour supply and demand and allows for interaction based on migration flows.

The Theory of the New Economy of Professional Migration:

The theory was developed by Stark in the 1990s based on the neoclassical tradition which emphasizes the role of the migrant’s household or family in the process leading to migration. It focuses specifically on the causes of migration in countries of origin. While migration is always triggered by rational choice, it is in essence a family strategy. The main focus is on diversifying sources of income. It considers the conditions on various markets and not just labour markets. The new economy theory also underscores the role of financial remittances and the complex interdependence between migration and the specific socio-cultural context in which it takes place.
The Migration Networks Theory:

Migration network is a composite of interpersonal relations in which migrants interact with their family, friends or compatriots who stayed behind in their country of origin. The links cover the exchange of information, financial assistance, help in finding a job and other forms of assistance. These interactions make migration easier by reducing the costs and inherent risks. The network paves the way for establishing and perpetrating migration channels, given their multiplier effect. Migration networks tend to become denser and more ramified, thereby offering the migrant a vast choice of destinations and activities. Some informal networks enable migrants to finance their travel, to find a job or even accommodation. Others are more sophisticated and use recruiters hired by companies or, in extreme cases, criminal networks of professional traffickers who act as smugglers. Hence they help migrants to cross borders illegally. Migrants who use these networks must frequently repay a debt based on the salary they receive in the host country. These migrants may also be subjected to pressures, violence and intimidation.

- The International Organization For Migration (IOM):

With half a century of worldwide migration experience, the International Organization for Migration (IOM) is recognized as the leading international, intergovernmental and humanitarian organization dealing with migration. Committed to the principle that humane and orderly migration benefits migrants and society, IOM meets the operational challenges of migration in arranging the movement of migrants and refugees to new homes and providing other migration assistance to governments and its partners in the international community.

IOM believes that international migration presents an opportunity for cooperation and development and acts with its partners in the international community to encourage social and economic development through migration; to uphold the dignity and well-being of migrants; to assist in meeting the operational challenges of migration and advance understanding of migration issues.

As of December 2002, IOM had 98 Member States and 33 Observer States, with more than 50 Organizations holding observer status. Since it was set up, IOM has assisted over 12 million refugees and migrants to settle in over 125 countries. The
Organization currently employs over 3,344 staff worldwide, working in some 165 offices in more than 80 countries.

With offices and operations in every continent, IOM helps migrants, governments and civil society through a large variety of field-based operations and programmes:

- Rapid humanitarian responses to sudden migration flows;
- Post emergency return and reintegration programmes;
- Demobilization and peace-building programmes;
- Assistance to migrants on their way to new homes and lives;
- Development and management of labour migration programmes;
- Recruitment of highly qualified nationals for return to their countries of origin;
- Aid to migrants in distress;
- Assisted voluntary return for irregular migrants;
- Training and capacity-building for Governments, NGOs and others;
- Measures to counter trafficking in persons;
- Mass information and education on migration;
- Medical and public health programmes for migrants;
- Programmes for the effective integration of migrants in destination countries and for the enhancement of country of origin.

IOM has been represented at the UN General Assembly as an observer since 1992. In that same year, a resolution of the General Assembly made the Organization a standing invitee to the Inter-Agency Standing Committee (IASC). This relationship with the UN led to the signing of a Co-operation Agreement in 1996. Other agreements exist with individual UN agencies, such as UNAIDS, UNDP, UNFPA, UNHCR and WHO.

(Summarized from World Migration 2003, International Organization for Migration (IOM), Geneva, 2003.)
3. Assimilation:

The International Encyclopedia of Sociology has given the definition of Assimilation as "the process by which individuals or groups take on the culture of the dominant society, including language, values, and behavior as well as the process by which groups are incorporated into the dominant society". (International Encyclopedia of Sociology: 1995:96)

Assimilation, as defined in sociological terms is "the process by which persons who are unlike in their social heritages come to share the same body of sentiments, traditions and loyalties". (Edward Byron Reuter: 1941:84)

J. Milton Yinger (1981:249) defines it as "a process of boundary reduction that can occur when members of two or more societies or of smaller cultural groups meet". Similarly, Harold Abramson (1980:150) defines it as "the processes that lead to greater homogeneity in society."

According to Joseph Fichter (1957:229) "the term assimilation means a social process through which two or more persons or groups accept and perform one another's patterns of behavior". We commonly talk about a person, or a minority category, being assimilated into a group or a society, but there again this must not be interpreted as a "one-side" process. It is a relation of interaction in which both parties behave reciprocally even though one may be much more affected than the other.

As Brewton Berry had explained the meaning of assimilation in his book, Race Relations (1951:217), as "the process whereby groups with different cultures come to have a common culture". This means, of course, not merely such items of the culture as dress, knives and forks, language, food, sports, and automobiles, which are relatively easy to appreciate and acquire, but also those less tangible items such as values, memories, sentiments, ideas, and attitudes. Assimilation thus refers to the fusion of cultural heritages, and must be distinguished from amalgamation, which denotes the biological mixture of originally distinct racial strains.

"Assimilation is a process of interpenetration and fusion in which persons and groups acquire the memories, sentiments, and attitudes of other persons or groups, and, by sharing their experiences and history, are incorporated with them in a common cultural life". (Robert E. Park and Ernest W. Brugess: 1921:735)
A number of sociologists have simply equated “Assimilation” with “Acculturation” or defined it as an extreme from of acculturation. Arnold Rose (1956: 557-558) defines “Acculturation” as “the adoption by a person or group of the culture of another social group or the process leading to this adoption.” He then goes on to characterize “Assimilation” as “the adoption by a person or group of the culture of another social group to such a complete extent that the person or group no longer has any characteristics identifying him with his former culture and no longer has any particular loyalties to his former culture or the process leading to this adoption”.

Dictionary of Sociology by Nicholas Abercrombie and his group (2000: 18) have given the meaning of “Assimilation” as “the social interaction between the host society and new immigrants, and was conceptualized in terms of four stages – contact, competition, accommodation and assimilation”. (R. Park’s 1950) In its original usage, assimilation was seen as a unidimensional, one way process by which outsiders relinquished their own culture in favour of that of the dominant society. Recent research regards assimilation as reciprocal, involving mutual adjustments between host and migrant communities. Furthermore, the particular character of the ethnic group in question may enhance, retard or preclude intermarriage, participation in citizenship and social acceptance. Assimilation is often used interchangeable with ‘Acculturation’.

In Collins Dictionary of Sociology by David Jary & Julia Jary (1991: 3) have given the meaning of Acculturation as 1) (especially in cultural Anthropology) a process in which contacts between different cultural groups lead to the acquisition of new cultural patterns by one, or perhaps both group(s), with the adoption of all or parts of the other’s culture. 2) any transmission of culture between groups, including transfer between generations (although in this instance the terms Enculturation and Socialization are more usual). Whereas, they described the meaning of Assimilation as (especially in race relations) the process in which a minority group adopts the values and patterns of behavior of a majority group or host culture, ultimately becoming absorbed by the majority group. The process can involve changes for both, the majority and minority groups. It may prove more difficult to accomplish where visible sign (e.g. clear-cut distinctions of ‘colour’) from the basis of the original division (e.g. in the US ‘melting pot’, the assimilation of black minority groups).
In conclusion, assimilation is the process by which the minority blends their way of life into the majority culture and eventually disappears as a distinct people within the large society.

- **Theories Of Assimilation**:

  **Park’s Race Relations Cycle**:

  Robert E Park (1950) studied the relation between ethnic groups and founded that the process of assimilation was gradual. He divided this process into 4 stages as below:
  1. Contact
  2. Competition
  3. Accommodation
  4. Assimilation

  The four stages of the process of assimilation are interrelated. Park explained that groups first come into contact through migration, and subsequently engage in competition, often characterized by conflict. Out of such competition eventually emerges some form of accommodation among the groups, leading finally to assimilation that they fuse their way of life to the majority group.

  **Gordon’s Stages of Assimilation**:

  Milton Gordon (1968 : 70-71) identified 7 stages of assimilation which are related to the sub-process or condition of the assimilation. He developed his theme of behavioral and structural assimilation further, with special reference to the American society. He distinguished various sub processes of assimilation and their relationship to one another.

  1. Cultural or behavioral assimilation, also expressed by the term acculturation. It refers to the changed cultural patterns including religious belief and observances.
  2. Structural assimilation refers to large scale development of primary group relationships between the immigrants and the local population. They have fully entered into the societal network of groups and institutions or societal structure of local culture.
3. Marital assimilation or amalgamation refers to large scale intermarriages between the local group and the immigrant group.

4. Identificational assimilation takes place when a sense of peoplehood or oneness is developed between the immigrant group and the local population.

5. Attitude receptional assimilation exists where the immigrant does not encounter prejudice from the local population and vice versa.

6. Behaviour receptional assimilation, occurs when the migrants have reached a point where they encounter no prejudiced attitudes by the local people.

7. Civic assimilation refers to absence of value or power conflict in the public or civic life.

**Gordon’s Stages of Assimilation**
(Milton M. Gordon : 1968 : 71)

<table>
<thead>
<tr>
<th>Stage of Assimilation</th>
<th>Characteristics</th>
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<tbody>
<tr>
<td>1) Cultural or behavioral assimilation (Acculturation)</td>
<td>Change of cultural patterns to those of host society</td>
</tr>
<tr>
<td>2) Structural assimilation</td>
<td>Large-scale entrance into cliques, club and institutions of host society, at primary group level</td>
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<tr>
<td>3) Marital assimilation (Amalgamation)</td>
<td>Large-scale intermarriages</td>
</tr>
<tr>
<td>4) Identificational assimilation</td>
<td>Development of senses of peoplehood, based exclusively on host society</td>
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<tr>
<td>5) Attitude receptional assimilation</td>
<td>Absence of prejudice</td>
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<tr>
<td>6) Behavior receptional assimilation</td>
<td>Absence of discrimination</td>
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<tr>
<td>7) Civic assimilation</td>
<td>Absence of value and power conflict</td>
</tr>
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</table>
- **Dimensions Of Assimilation**:

  Similar to the stages of assimilation of Gorgon, Martin N. Marger considers the assimilation that can be seen at four distinct, though related, levels or dimensions (1991:117-122):

  - Cultural Assimilation
  - Structural Assimilation
  - Biological Assimilation
  - Psychological Assimilation

**Cultural Assimilation**:

The cultural dimension of assimilation involves the adoption by one ethnic group to another’s cultural traits—language, religion, diet, and so on. Some have referred to this process as acculturation (Gordon, 1964; Yinger 1981). Almost always, weaker (that is, minority) groups take on the cultural traits of the dominant group, though there is ordinarily at least some exchange in the opposite direction as well. This results because of the superior power of the dominant group but also because of the social advantages for the subordinates in adapting to the dominant group’s ways. The end point of the process of cultural assimilation implies a situation in which the previously distinct cultural groups are no longer distinguishable on the basis of their behavior and values.

Yinger (1981) has noted that when groups are not highly antagonistic or culturally very disparate, acculturation can be additive rather than substitutive. That is, one group may simply augment its native culture with selective elements of the other’s, rather than substituting entirely. If the most basic cultural components like language and religion are not exchanged, however, the assimilation process can proceed only to a minimal point.

**Structural Assimilation**:

Structural assimilation refers to an increasing degree of social interaction among different ethnic groups. Specifically, with structural assimilation, members of minority ethnic groups are dispersed throughout the society’s various institutions and increasingly enter into social contacts with members of the dominant group.
Structural assimilation may occur at two distinct levels of social interaction: the primary (informal) and the secondary (formal). Primary relations are those that occur within relatively small and intimate groups, in particular the family and friendship cliques. Relation among members of these groups are affective, and the group’s purposes extend well beyond merely instrumental goals. There is, most simply, an emotional bond among group members, and relations are therefore close and long lasting. Secondary relations, by contrast, are chiefly within large, impersonal groups like the school, the place of work, or the polity. These groups are purposeful in nature, designed to fulfill some practical and specific social needs; relations among members are thus formal and non-affective.

Structural assimilation at the primary level implies interaction among members of different ethnic groups within personal networks entrance into clubs, neighborhoods, friendship circles, and, ultimately, marriage. To measure the degree of informal, or primary, structural assimilation of a particular group, we look at such indicators as rate of intermarriage, club memberships, and residential patterns. The higher the level of interaction with members of the dominant group in these areas of social life, the greater the extent of structural assimilation.

At the secondary level, structural assimilation entails equality of access to power and privilege within the society’s major institutions – the economy, the polity, the education and so on. To measure the degree of formal or secondary structural assimilation, we look at the degree to which a minority ethnic group is approaching parity with the dominant group in the allocation of jobs, political power, and education. Secondary structural assimilation has often referred to as integration (Burkey, 1978; Vander Zanden, 1983)

The level of assimilation involves essentially a legal termination of group discrimination based on ethnicity. Inequality exists, but is founded on bases other than ethnic group membership.

The distinction between primary and secondary levels of structural assimilation is clear by that of the entrance of ethnic minorities into formal relations with the dominant group must precede those within intimate social settings. Groups may achieve a significant degree of integration without moving beyond this level into the primary type of structural assimilation.
Increasing degrees of structural assimilation produce concomitant biological and psychological assimilation.

**Biological Assimilation:**

Biological assimilation, or amalgamation, represents the ultimate stage in the assimilation process. At this point, intermarriage has occurred to such an extent that there is a biological merging of formerly distinct groups. They are indistinguishable not only culturally and structurally but physically as well. Some degree of amalgamation is a common byproduct of group contact and interaction. The complete biological fusion of diverse groups is an unusual outcome of interethnic relations.

**Psychological Assimilation:**

In psychological assimilation, members of an ethnic group undergo a change in self-identity, to the extent that individuals feel themselves a part of the larger society rather than part of an ethnic group, they are psychologically assimilated. As psychological assimilation proceeds, people tend to identify themselves increasingly in ethnic terms. This level of assimilation consists not simply of becoming culturally like members of the dominant society but also of "accepting that society as the home base, the prime focus of allegiance and the place where personal ambitions are formed, achieved and enjoyed" (Wilkie, 1977:88)

Psychological assimilation is a process of change not only in self-identification but also in identification by others. Although individual members of an ethnic group may see themselves as simply part of the larger society rather than as ethnics, outsiders may continue to identify them as members of their group, thereby impeding psychological and structural assimilation.

Some individuals may find themselves unable to feel fully a part of the larger society or the ethnic group. Such people have been referred to as "marginal men" (Park, 1928); Stonequist, 1937). Those who are not clearly part of one racial category or another may also be marginal people. They are frequently called "half-breeds" and are fully accepted by neither the dominant group nor the minority ethnic groups.
The Factors Affecting Assimilation:

Martin N. Marger, (1991: 126-129) in his book ‘Race and Ethnic Relations’ had listed the following factors affecting the process of assimilation:

Manner of Entrance:

The way in which a group enters the society is critical in determining its place in the ethnic hierarchy; it is also important in accounting for the nature of the group’s long-range societal adjustment. Except for those groups that maintain unaltering pluralistic aims, those that enter voluntarily always make a less conflict ridden adjustment than those that enter involuntarily or those that are conquered by more powerful invaders. Involuntary immigrants or conquered groups remain in a condition of segregation to one degree or another.

Time of Entrance:

In general, the more recent a group’s entry into the society, the more resistance there is to its assimilation (Mack, 1963). Other things being equal, the simple factor of time will tend to ease the fear and suspicion that accompany the entrance of strangers. Groups with alien ways are seen differently after they have lived in the society for several generations.

Demographic Factors:

The degree and rate of assimilation for minority ethnic groups is also affected by their size and the concentration of their population (Blau, 1977; Frisbie and Neidert, 1977). The entrance and assimilation of groups relatively small in number will be resisted less forcefully than those that represent a competitive threat. Van den Berghe (1981) suggests that smaller groups are assimilated more easily because they have fewer resources and are therefore dependent on the larger society and because they necessarily have to interact more frequently without group members.

Cultural Similarity:

Assimilation is favoured if the group is culturally similar to the dominant group (Berry and Tischler, 1978; Van Den Berghe, 1981). Those groups in the United States that have followed the assimilation route farthest (that is, northwestern European Protestants) have, predictably, been culturally closest to the WASP group.
In general, the more compatible the culture of the minority group with the dominant group’s, the greater will be the force and speed of assimilation.

Visibility:

In almost all multiethnic societies, the most critical factor in determining the degree and rate of assimilation of ethnic groups is visibility. Where physical differences are obvious, manner of entrance, temporal factors, demographic patterns, and even cultural similarity are of relatively slight consequence. For racial-ethnic groups, structural separation remains far more persistent than for groups who are only culturally distinct from the dominant group (Wirth, 1945; Yinger, 1981). Observers of American ethnic relations have long interpreted the retarded structural assimilation of blacks, for example, as a product chiefly of visibility (Par, 1950; Warner and Srole, 1945).

In short, physical differences delay the processes of assimilation more than other factors. Names can be changed, religious conversions can take place, and flawless adoption of the dominant culture can be made; but physical appearance, particularly skin color, cannot be so easily altered. Thus, the more visible the group, the longer and more difficult its structural assimilation into the dominant society.

- The Rate Of Assimilation:

Brewton Berry (1996: 263-271) had given the following interacting factors related to the Rate of Assimilation that must be taken into consideration in order to understand the phenomenon:

Attitudes of the Dominant or Host Group:

The attitudes of the dominant group in a society towards the newcomers in its midst are subject to wide variations, but whatever they be, they profoundly affect the process of assimilation. Among many primitive and ancient peoples there was a general hostility toward strangers, and their presence was not tolerated. This was true of many medieval communities of Europe; and Japan was a thorough-going isolationist nation until 1853, when Commodore Perry opened her up, against her will. An ancient Japanese proverb states, “when you see a stranger, count him a robber.” In most cases, however, the attitude of hostility is directed towards certain specific
racial or ethnic groups, while towards others there may be shown sentiments of hospitality, or at least of tolerance.

In the United States certain ethnic groups have consistently been accepted by the host society, while others have had every possible obstacle to social participation and assimilation thrown in their way.

Berry also pointed out that in some cases a favourable attitude on the part of the dominant group towards a minority is no assurance of rapid assimilation since those ethnics have retained much of their culture.

**Attitudes of the Minority Group**

The rate of assimilation is affected by the attitudes of the minority as well as by those of the dominant group in the society. There are many instances of subordinate groups whose overwhelming wish is to become completely assimilated, even amalgamated. American Negro wages a perpetual battle against segregation, discrimination, and “second-class citizenship.” What he wants is “integration” or “full participation” in American life. In the case of the Japanese-Americans, there are groups which fear assimilation and resist it to the utmost, while others want it only to a certain degree.

**Cultural Kinship**

The rate of assimilation is greatly affected by the similarity or dissimilarity of the two cultures in contact. Schermerhorn comments upon the fact that the Czechs in the United States have become assimilated much more rapidly than their fellow nationals, the Slovaks, and inquires into the reasons. He finds that a differentiation between these two peoples can be traced to their historical backgrounds in the Old World. Their experiences were such that the Czechs became more literate than the Slovaks, they enjoyed a period of political tutelage which fostered democratic tendencies, they acquired a higher standard of living, they became skilled as workmen and professionals, and they developed a familiarity with the highly respected German culture. All these characteristics stood them in good stead when they migrated to the United States, and gave them a distinct advantage over the Slovaks, who possessed them all in less degree.

Among the aspects of culture which facilitate assimilation none is equal to language. It has been pointed out repeatedly that the rapidity with which the Irish
were assimilated into American society can be largely explained by the fact that they already had upon arrival a command of English. So important is language, both as the carrier of culture and as the tool for acquiring a culture, that many sociologists regard statistics on the mother tongue as the best index of a group’s assimilation.

Religion may serve either to retard or to accelerate the assimilation of a people. As they found that Protestant faith made them more acceptable as citizens; and the widely publicized fact that the Armenians are a Christian people has mitigated the difficulties of their adjustment. On the other hand, those who have brought with them their Buddhist or Moslem faith have simply encountered one more obstacle to their assimilation.

The rapidity and the ease with which assimilation occurs depends largely upon the similarity in the rank order of values held by the groups in contact.

**Race:**

The rate of assimilation may be seriously affected by the racial features of the peoples in a contact situation. Societies differ, of course, in the social significance they attach to such characteristics as skin color, hair form, eyes, lips and width of nose. Among some, no significance whatsoever is attached to these racial traits. The Tungus and Cossacks pay no attention to them at all. In Brazil some weight is attached to them, but not a great deal. In many societies, however, such as those of South Africa and the United States, these biological features are regarded as of prime importance. They profoundly affect the status and role of the individual and largely determine the neighborhood he will live in, the friends he will have, the organizations he will belong to, even his health and longevity. Needless to say, racial features play a very important role in the assimilative process in societies of this latter type, determining how long the process will take and even whether or not it will occur at all.

**Other Factors :**

Many other factors affect the rate of assimilation, either favorably or adversely, and have received the attention of sociologists. Among these are the following:

- The relative numbers of the groups involved in the contact situation
- The rate of entrance of the minority group
• The manner of settlement, whether rural or urban, and the extent of its isolation
• The age and sex composition of the groups
• The influence of certain personalities, either in opposing or encouraging assimilation.

**The Mutual Process Of Assimilation :**

Assimilation is not a one-way process whereby minority ethnic groups seek out and become like the dominant group, with no change occurring in the opposite direction. Obviously, the assimilation process will be to some extent mutual, with many aspects of minority cultures becoming part of the dominant culture even social interaction is at times initiated by members of the dominant group. However, the exchange is far short of equal. According to Natchalada the model of a mutual way of the assimilation is a two-way process (1977 : 156):

![Diagram of the Mutual Process of Assimilation]

The mutual process of assimilation seems to be not an equal process, as the minority ethnic group tends to get from the dominant group more than it gives. Ideally, at the point of complete assimilation there are no longer distinct ethnic groups. Rather, there is a homogeneous society in which ethnicity is not a basis of social differentiation and plays no role in the distribution of wealth, power, and prestige.
However the other forms of social differentiation and stratification such as age, sex class still exist but only the ethnic forms are no longer operative.

VI Survey Of Related Literature:

The researcher of the present study made an attempt to make a survey of research documents related to migration studies. It included both unpublished documents as well as published books and journals. This survey focused its attention on the following aspects:

- Internal Migration:
  i. Migration within India
  ii. Migration within Thailand

- International Migration:
  i. Indians Abroad
  ii. Indian Emigrants in Thailand
  iii. Other Emigrants in Thailand
  iv. Overseas Migration

1. Internal Migration:

   i. Migration Within India:

Punekar, Vijaya B. 1974: “A study of North Indians in Bangalore”

In this study, the researcher found out that one-third of north Indians were members of associations of their respective languages groups. Around 20% of north Indians had intimate friends from the local population. All of them visited one another and often ate in one another’s house. With such informal relations between the people of different communities, understanding and co-operation between them increases. 20% of them exchanged sweets and specialties of their community with their south Indian friends on festivals but they did not eat in one another’s houses.

Towards the interesting variable “Children’s Activities”, she pointed out that children were the agents of contact with each other. Language, caste, community or religion were no bar for their friendship, but only if they got an opportunity to come together. If the children of different communities and groups were allowed to
grow up together in schools and neighborhoods, the problem of assimilation would not arise in future generations.

In conclusion; she pointed out that the two groups lack similarity in the occupational structure and have little contact with the other group. Caste restriction, differences in their lifestyle and tendency to keep to their own group prevent the two groups from coming together. However, there was a very small section of the sampled population that had developed intimate relations with members of the other group.


The aim of the study was to analyze adaptation patterns of Malayalee migrants in Pune, in social and cultural aspects. Researcher set up the hypotheses of the study related to inter-generation differences in the Socio-Cultural Adaptation. Those were Identity, Language, Association, Religious Practices, Family and Marriage Structure, Food and Dress Pattern, Second generation tended to adapt those above mentioned factors to their way of life more easily than the first generation.

Data was collected from 200 migrants (100 questionnaires each for first and second generation) by interviewing in three major religions—Hindus, Muslim and Christians.

Malayalees are the people of Kerala whose name is called after the name of their mother tongue Malayalam. The study revealed the need of job was the most important factor of urban migration in India. Regarding the Socio-Cultural Change—Preferential Neighbour, the researcher found out the second generation in majority did not mind seeking a neighbour who was not a Malayalee. While the first generation intended to maintain half/half proportion.

Self-identity had led to a spectacular difference between the first and second generation. While the first generation preferred the regional and linguistic identity, the second generation’s opinion was diversified and different from the first generation. They did not have special preference for a Malayakee and Karalite identity. The different setting of enculturation and socialization, the competitive atmosphere and influence of class system in an urban setting, the fear of alienation
and isolation could be regarded as the important causes of the tendency of the
detachment among the second generation of the Malayalee migrants from their native
identity. Caste identity did not seem to have any significant influence among the
migrants due to the urbanized and industrialized environment. About the language
factor, the first generation preferred more to use their mother tongue than the second
generation which preferred English and Hindi because there was more need for
English in the new place. With regard to the festivals and ceremonies, the first
generation celebrated the native festivals though in a ‘Pune way’ while the second
generation showed more interest in the local Pune festivals.

Almost all migrants came to Pune City for seeking jobs. They would get
back to Kerala to get married after they got a suitable job. But, the second generation
showed a tendency to marry from Pune City itself. The first generation preferred their
food or South Indian food while the second generation mainly preferred the local food
or some other kind of food pattern. There are a number of Malayalee associations in
Pune City. Majority of the first generation fully participated in those associations,
while the second generation did not find such an interest and affection.

As far as the first generation was concerned their main interaction was
with their group and they had more Malayalee friends. They had less participation in
the local cultural associations and political parties. However, the second generation
had more intense interaction with the local people and they had more friends from the
local people and due to the lack of contact with their native place, they were more
attached to the new culture and new land. First and Second generation both showed a
tendency towards smooth interaction with local people.

The result of research showed that the second generation was better in
adaptation and assimilation in terms of Socio-Cultural Change and Cultural
Assimilation into the new place than the first generation.

Singh J.P. 1986 : “Marital Status and Migration in Bihar, West Bengal and
Kerala : A comparative Analysis”

The study was to examine the marital status characteristics of migrants:
Firstly, rural to urban migrants are more likely to be single than married, and the
single are more likely to be males than females. Secondly, ever-married women
tended to be more mobile than ever-married men. The study had concentrated on three Indian states Bihar, West Bengal and Kerala.

It was found that the single were prone to be more migratory than married persons, single male migrants had a higher proportion than single female migrants and ever-married female migrants comprised a higher proportion than ever-married male migrants. Thus, the findings corroborated the hypotheses that in rural to urban migration, bachelors are more migratory than spinsters and ever-married females are more mobile than ever-married males. Regarding to the migration of females, Kerala’s situation tended to differ from the other two states in that the Keralan married female migrants were relatively more migratory than those in Bihar and West Bengal.

In Kerala the married male migrants tended to move out with their family, while in Bihar and West Bengal they tended to migrate alone. The separation of wife from husband appeared to be common phenomenon in Bihar and West Bengal. Both married males and females had a similar tendency to out-migrate from their rural habitat to urban settlements, but not necessarily at the same time.

**Sharma, Ursula M. 1988 : “Migration as a Household Process : Data from Himachal Pradesh”**

The researcher focused at rural urban migration as a household process, a process by which the personnel and functions of the household group were transferred to another place and often transformed as a result of migration.

The researcher identified the critical stages in the re-organization of people, resources and activities consequent upon migration and decisions that have to be made at each stage:

(a) The decision on the part of an adult male to migrate to the city;
(b) Decisions about the residence and employment of his wife and children;
(c) Decisions about the management or disposal of the resources in the village;
(d) Decisions about whether or not to return to the village at retirement or earlier;
(e) Decisions about re-investment of resources, possibly in rural land of a commercial nature.

A processual approach revealed many of these uncertainties and the pressures which household members put upon each other. In any case, households are not static entities, but characteristically grow, divide and change their functions. The realization of this fact, well developed else where in the literature on the domestic domain, be incorporated into the study of migration.

Singh D.P. 1990: “Inter-State Migration in India: A comparative Study of Age-Sex Pattern”

The main purpose of the study was to examine the age-sex structure of inter state migration in selected states of India, during the decades 1961-71 and 1971-81. An attempt was also made here to throw some light on the existing patterns of migration in relation to the socio-economic development of the states and elicit reasons for migration during 1971-1981.

The indepth study of the relationship between developmental change and migration behaviour, the study was restricted to five states: Gujarat, Kerala, Maharashtra, Uttar Pradesh and West Bengal.

The result of the study revealed that the level of inter-state migration was fairly low in India due to the low level of development. However, state-wise variations were seen in ‘in and out’ migration streams. The age pattern of migrants showed some striking features. Most migration, in as well as out, occurred in young adult ages ranging from 20-29 years among both males and females. Male migration on account of availability of economic opportunities showed a high rate of migration to the states of Maharashtra and Gujarat, while Kerala and Uttar Pradesh showed high rate of out migration in young and adult ages. However, female migrants showed a very similar age pattern of both ‘in-and-out’ migrations in all states mostly due to the uniform marriage customs in India.

The study examined briefly the impact of urbanization as well as industrialization on migration pattern in Visakhapatnam city. The high growth rates of population during the preceding three decades revealed that the nature of rural-urban migration was more due to pull factors rather than push factors.

The researcher classified the history of industrialization and the study of the changing economic scenario of the city during the decade 1951-1961 which was described as the decade of development of port based industries and transportation sector. The decade 1961-1971 was the decade of the development of industrial nucleus. And the decade 1971-1981 was the decade of industrial expansion. Therefore, the developments had contributed to increase the volume of migration in the city.

Kumaran, K. P. 1992: “Migration, Settlement and Ethnic Associations”

The study was conducted in Pune among the Telugu-speaking people who had been migrating to the city since the 18th century. The researcher divided the migration of Telugu-speaking people in Pune into three periods: Pre-colonial, Colonial and Post-colonial periods. The attempt of the study was devoted to an explanation of the role of ethnic association in urban society. The researcher had used structural functionalism to analyze caste associations.

The analysis of migration and settlement pattern was followed by an examination of how the traditional institutions, such as caste panchayats, were preserved in the urban setting despite the processes of industrialization and urbanization.

Caste panchayats were classified into three types; fused, transitional and differentiated. They were further analyzed on the basis of their authority structure, regulation of marriage, judicial function, and level of organization, level of activity and level of democratization. This was followed by an attempt to study the changing role of ethnic associations among the immigrants by analyzing the adaptive features in their structure and function in a longitudinal perspective. The author had categorized the caste associations into four on the basis of their stages of development: active,
passive, transformed and disbanded. Usually, ethnic associations were active for some time when the need existed. However, due to various external and internal factors some of the associations became passive and others either got transformed or disappeared from the scene.

The author had taken up the role of one specific caste organization, the Padmasali Sabha in order to highlight the role of ethnic association and the Backward Class movement. The caste sabhas gave a new impetus to the Backward Class movement by changing the status of the caste member through Sanskritization and education. The activities of Padmasali Sabha were analyzed historically as an ethnic association as well as descriptively, showing its relationship with the Backward Class movement.

Finally, the author had identified various ethnic associations on the basis of the domination of primary or secondary relationships in these associations. A linkage between migration, urbanization and settlement was rarely found in these studies though there are studies on ethnic settlement in the urban areas.

Shrestha, Sunanda. 1992: “Magar Migrants to Pune City”

The study attempted to find out the factors affecting migration, Socio-Cultural and Economic relationship between the Magar migrants and host communities along with ethnographic details of the Magar.

Magar tribe originally inhabited in mid-hills of middle part of Napal. It was found that the community also simulates the culture of the place and origin. This enabled the community to preserve its distinct identity as far as its socio-cultural life was concerned.

The researcher also reported the reasons for migration to Pune the lack of productive land, inability to produce enough to sustain the big families, lack of work for the young and energetic, lack of education and lack of job opportunities and urge for better prospects.

The Socio-Cultural contacts with host communities were insignificant. They took part in religious activities as spectators. There had no information about any organization and association of the Magar immigrants in Pune.
The economic relationship with the host communities was that of a seller and buyer relationship and limited to the shop only. They were a tiny sub group in Pune City and had been employed by Tibetans as shopkeepers.


The study was made with a purpose to investigate into the change experienced by the female migrants and how they adjusted themselves with the new environment as well as to ascertain the extent of professionalization of the migrant nurses employed in the public and private hospitals in Pune city.

The major findings in term of Socio-cultural change showed that both pull and push factors had played a significant role in migration from Kerala to Pune. It was observed that a majority of the respondents were pushed out of their place of origin due to the expensive nature of the nurses’ training programme and lack of employment opportunities. The better job opportunities and existence of better facilities for education and training pulled a large proportion of the respondents to Pune. In their migration, relatives and friends played a significant role.

Having migrated, the migrants must adjust to their new environment. A well adjusted migrant is one who is able to adequately participate in the Socio-cultural activities of the receiving society and Socio-cultural activities of their own ethnic community. It is found that the longer stay in the place of migration was better to adopt to a new culture. As the results revealed that the majority of them acculturated to Maharashtrian culture where Pune is the part of this culture. The majority of them celebrated Maharashtrian festivals and preferred Maharashtrian dishes as well as many of them learnt to prepare them. In this study, it was found that a majority of the respondents were well adjusted to the life of a new society (Pune).

Johnson, Samuel M., 1995 : “Growing Regionalism as a Barrier to Inter-Regional Migration: Evidence from Metropolitan Cities of India”

The researcher intended to assess the role of language as a push back factor in migration process and to bring out the consequences of regionalism on inter-regional migration. The study covered the largest metropolitan cities located in each
of the nine major linguistic regions of India. The landlessness, repeated crop failure, severe unemployment in a region had often forced people to flee to another region in search of the means of livelihood. It involved traveling over long distances and living in an altogether different cultural milieu. This type of migration from one linguistic region to another linguistic region had been long established in India.

The presence of a large body of migrants speaking a different language made the local people increasingly aware of their own regional identity. With severe unemployment afflicting the city, the locals had come to believe that migration from outside their region had snatched away their jobs. The researcher concluded that the nativist movements and state governments’ language policies and programmes had slowed down the pace of interregional migration over what would have taken place in their absence. On the other hand, intra-regional migration had increased leading to linguistic homogenization of the city population.


The study is conducted through a sample of hundred respondents from six centre areas of Coimbatore where Boya live together in hutments. An interview technique was used. Boya, the Telugu speaking landless surviving by making earthen pots in Dharmapuri district, they were forced to migrate for better opportunities to Coimbatore. The push factor from Dharmapuri was unemployment and occupational hazards of the construction of open wells. It is found that friends and relatives in Coimbatore who migrated earlier provided the opportunities to new migrants.

Migration had been purposeful as it improved the economic environment, no risks to women, it had no ties to the land (Dharmapuri) and offered remittances to raise crops and supplement their income. Statistical analysis had proved an increase in urban wages and remittances, which has enabled them to clear debts and improve savings.
Singh, Abha Lakshmi and Sajjad, Haroon. 1997: “Migration of Landless Laboures from the Rural Areas of Aligarh District”

The study described the causes and consequences of migration of landless labourers from Aligarh district which is one of the most agriculturally developed districts in Western Uttar Pradesh and it provided employment to 75 percent of the population. However, there had been an increase in the numbers of landless labourers in the past 30 years. The migration is classified as Daily commuters and Seasonal migrants. As for the Daily commuters (33.8 percent) commute daily to Aligarh city for work in lock factories, brick making factories loading/unloading goods, construction works and as tonga pullers. The wage they received higher wages than they got in villages. Regarding the seasonal migrants (66.2 percent) most of them remained unemployed in the lean months as the labour requirements in the agricultural sector was seasonal. It was found that friends’ and relatives’ presence in the city was the main pull factor.

The study revealed that even if the migrants might get better employment and higher wage, they still fall in the urban poverty trap. The researcher suggested that in order to check the influx of migrants into the city, certain policies need to be formulated such as decentralization of small scale and cottage industries towards the rural like sugar mills, flour mills, food processing units etc. So that the landless labour force could be employed in rural work programmes in lean months.

Shivalingappa, B.N. 1998: “Rural Change and Migration in Western Ghats”

The research aimed to find out the correlation between the process of rural change and population migration in the Manjarabad area of Western Gahts, Karnataka. The study was based on a broad analytical framework of rural change and population mobility. The main trends of the structural changes in the area could be studied in three broad stages – pre colonial, colonial and postcolonial.

The first stage, Pre colonial, in the earlier days the population density was very low and slashes and burn type of cultivation was practiced. During the period of Mysore Maharajas and Vijayanagara and Hoysalas, paddy cultivation expanded and thus in-migration increased to the area.
The Colonial period is marked from the beginning of 19th century up to independence. The socio-economic structure took a new shape during this period. The suitable climatic as well as geographical conditions helped in the development of coffee and cardamom plantation in the region. Development of large estates brought about integration in the economy and road network development.

The Post colonial period, saw far-reaching changes in the structure of the area. The land use and crop productivity patterns had undergone drastic changes. Coffee cultivation increased on a large scale. Paddy had still consistency in the increase of yield per acre. The analysis of the process of rural change and population mobility revealed that a major change in the structure of the economy of this area had greatly affected mobility pattern right from early times. The changes in the rural region had reaching effects on the mobility patterns of labour force in the Ghats.

ii. Migration Within Thailand:

Raymond, Francis Tirrell. 1972: An Analysis of Factors that are Assumed to Influence Acculturation and Assimilation of Tribal Minority in Northern Thailand.

The researcher had attempted to determine the factors and forces that significantly influenced acculturation and assimilation of Tribal Minorities into Thai society. The findings of the research study are as follows;

Acculturation and assimilation of Tribal Minorities of Northern Thailand into Thai society were strongly influenced by the access that Tribal people had to Thai settlements which were partially determined by duration of contact with Thai settlements. Acculturation and assimilation were strongly promoted by direct cultural contacts.

Extension of the transportation network of Northern Thailand into tribal areas by increasing the number and intensity of cultural contacts accelerated the rate of acculturation and assimilation of Tribal Minorities into Thai society.

The Thai government had helped to promote acculturation and assimilation of Tribal minorities into Thai society through welfare and development activities that increased the access that certain tribal villages had to Thai culture and institutions. Furthermore Thai public schools were very influential in the promotion
of acculturation and assimilation but Border Patrol Police schools had very limited influence.

Wet rice agriculture when accompanied by access to Thai culture and institutions is an influential factor in the promotion of acculturation and assimilation.

Wage labour when accompanied by access to Thai culture and institutions tend to accelerate acculturation and assimilation of Tribal Minorities into Thai society.

Certain factors that promoted acculturation and assimilation of Tribal Minorities into Thai society were closely associated with significant clusters of interrelated factors or “subsystem” that provided evidence of acculturation and assimilation.

Chuenpibal, Songkram. 1975: “Assimilation of Thai Muslims in the Border Province of Southern Thailand”

The researcher pointed out that the Thai Muslims in the Border province were not assimilated to Thai society due to three major aspects. Those were political-administration, Socio-economic and Cultural aspects.

He also recommended that the Thai government should try to inculcate liking amongst the subjects for studying Thai language and Thai government should change their improper attitude towards the religion.

Basham, Richard. 1981: “Ethnicity in Chiangmai Province of Thailand”

The study was concerning the ethnicity in Chiangmai province of Thailand of those who were Bangkien, Isan (Northeastern), Chinese, Indians, Hill tribes and Northern Thai. The data was collected by administering questionnaires to 74 respondents.

The researcher tried to probe into the aspects of cultural assimilation of Chinese who have been so willing to assimilate to Thai society. He pointed out that several factors seemed to be involved. Thai society had traditionally incorporated foreign people and recognized them as Thai if they spoke Thai, behaved as Thais and professed adherence to Theravada Buddhism. Then, one could be a Muslim or a Christian and still be a Thai.
Thais are proud of Thai culture and grace. Many Thais resented the Chinese presence in their country. They seemed to feel that it was the Chinese who possessed an inferior culture with their toleration of loud speech and what Thais considered disgusting personal habits such as clearing one’s throat in public.

The Thai government had carefully and methodically followed an assimilative educational policy by requiring that Chinese children be educated in Thai. It was emphasized that the most important aspect was doubtless the permeability of Thai society, which places no rigid religious or cultural restrictions on foreigners.

2. International Migration:

i. Indians Abroad:


The researcher attempted to investigate as to why emigration from India to England took place and what constituted the pull factors which motivated Indians to undertake migration.

Around 10 percent sample of Indian households had been selected through stratified sampling method from Bradford district of northern England. This district had 13,000 Indians in 1981.

The researcher verified the push factors in terms of the economic and demographic characteristics of the native areas in early 1960s, which was the peak period of emigration from Punjab and Gujarat to England. Although, economic attraction of the destination had been a strong pull factor but it was not a simple calculus of push-pull factors. Besides cultural and socio-economic factors were also phenomenon which were generated and speeded considered in order to understand the process of migration.

The research finally pointed out that cultural ethos and status competition factors played a dominant role in most of the cases in their decision of emigration.
Koshy, John P. 1988: “Internal and International Migration of Keralites to Pune and U.A.E.; A Sociological Study”

With regard to Socio-cultural changes & cultural assimilation it was found that the motivations of the migrants in internal and international migration are different. Internal migration took place as a routine and more or less was motivated by employment and other related needs, whereas the international migrants were economically motivated. The migrants of south India had learnt Hindi in Middle East rather than Arabic which was the native language. They still strictly preferred and inter-married among themselves.

Pull factors played a major role in the Middle East migration due to migrants’ urge for seeking money in the oil rich Sheikdom. Push factors were found more dominant in internal migration.

Study of religious practices and political participation of the migrants revealed that they were not found to be as active as they used to be in their native place. Migrants could not participate in political activities, as the regime was autocratic. As far as the religious worshipping was concerned, people were observing their own religious practices but the frequency of visit to the worshipping places depended on accessibility. The chances of contacts with the local people were minimal compared to expatriates.

The assimilation in Middle East with the local people was uncommon and it was nil practically. They felt that they were alienated and segregated from the local community irrespective of the high number of people or longer period of stay. Even Muslim migrants of Indian origin who had spent years in Gulf country never got married with the local people.

They were free from all political activities and never formed trade unions for their rights – no strikes, no union activities. Their children never went to Arab schools. The chances of mixing with the local people itself were comparatively less. Marriages within the community never took place in Middle East. They usually arranged marriages and conducted them at the native place. Middle East migrants always preferred to get married to some one who was working in the same country as there were statutory restrictions of income and professional status which made a
migrant eligible to accompany his wife or husband. Whereas in any other country, importance is given for the relationship rather than the material values.

Buchignani, Norman. 1990: “Contemporary Research on People of Indian Origin in Canada”

Early immigrants had been almost all Sikhs, but people arriving in the 1950’s and 1960’s came from an increasingly diverse range of ethnic and religious backgrounds. The overall Indo-Canadian population increased by more than four times between 1971 and 1981.

Sikhs remained by and far the largest Indian group (representing 120,000-130,000, or over one-half of all Indians in Canada then) and by 1980 substantial Sikh communities were established in virtually every city from British Columbia to Quebec.

In analysis of contemporary Indian Canadian Life, the study dealt with three aspects:

a) Socio-psychological and individual level adaptation;

b) Family organization and family adaptation;

c) Community organization and development.

Socio-psychological and Individual Level Adaptation: Many of researches had been on the personality makeup, motives and goals of Indian immigrant women.

Family Organization and Family Level Socio-economic Adaptation: Parents of Indian groups seemed generally to have high aspirations for their children for their education and future economic success. So they encouraged their children to develop good relations with their peer. At the same time, they (parents) tried to maintain some Socio-cultural aspects of their heritage in the second generation. Several studies had shown that in most groups, children massively got assimilated and strongly identified with their peers.

Among Sikhs, dating by daughters is strongly discouraged, most marriages are formally arranged and the out marriage rate is very low. Parents in most other Indian ethno cultural groups are somewhat less conservative in their views about children’ dating and marriage, they nevertheless usually wished their children to follow a fairly conventional path in such matter. In actual practice, it would seem that
children were usually given more latitude than this, especially sons, and many professional classes. Indian parents did not even object to their children marrying non-Indians. A research showed that while Sikhs had been culturally very conservative in this area, some other groups like second generation Fijian Indians were unlikely to marry non-Indians extensively, while still others such as Israelis encouraged second generation assimilation, but seemed to draw the line at out marriage.

There were three factors that stood behind a successful Indian in economic stability: 1) Relatively substantial class, linguistic and cultural backgrounds which gave many Indo-Canadians an economic advantage over many other Canadians. 2) A relative absence of ethno racial discrimination which allowed these class resources to be effectively activated and 3) The extensive use of familial economic pooling and kin-based financial mutual aid.

Community Organization: Most Indian ethno cultural populations formed informal community –links between relatives and friends who shared common ethnic, linguistic and religious roots. Informal community organization of this kind had been shown to be a powerful force for the maintenance of ethnic identity and values.

It had been generally observed that some Indian ethnocultural communities were more socially ‘dense’ and bounded than others, they were particularly strong when like Sikhs, possessed a strong ethnic identity back-up by well-established community institutions.

Jain, Prakash C. 1990 : “Emigration and Settlement of Indians Abroad”

There are five distinctive patterns of Indian emigration:

1) Indentured labour emigration: Indenture was a contract by which the emigrant was bound to work for a given employer for three to five year term; performing the task assigned to him for a specified wage. At the end of the contract the labourers were free to reindenture or to work elsewhere in the colony.

2) Kangani/maistry labour emigration: This system of recruitment was used to supply South Indian labour to Malaysia and Sri Lanka and
maistry system to Burma. A kangani used to recruit the coolies in India paying them in advance for expenses.

3) ‘Free’ or ‘Passage’ emigration, the emigration of trading caste and classes: this type of emigration had been predominated in South Africa as well as East African countries, Kenya, Tanzania and Uganda, where Gujaratis and Punjabis immigrated largely during and after Second World War.

4) ‘Brain-drain’: The large scale Indian migration to the advanced industrial societies of Europe and North America. The characteristic features of this type of migration had been its totally voluntary nature and the migration of highly educated professionals and skilled or semi-skilled industrial workers.

5) Labour emigration to West Asia: This emigration pattern differed from the previous ones in the sense that all migrants were generally ‘contract’ workers and were not allowed to settle permanently in the countries of their destination.

The first three forms of emigration were colonial phenomena. The last two were the results of the inherent contradictions of post-colonial Socio-economic development of India.

Jain, Ravindra K. 1990: “Race Relation, Ethnicity, Class and Culture: A Comparison of Indians in Trinidad and Malaysia”

The purpose of research was two fold i) to provide a comparative analysis of the situation of Indian in two widely different national settings, namely, Malaysia and Trinidad and ii) to explore the interplay and the relative significance of such factors as race relations, ethnicity, class and culture in defining the varying identity of the Indians in two countries.

Besides three main factors in the production of ethnicity namely Class, Social Status and Power, ‘Ethnicity’ is a political process that transforms ethnic identity into that self conscious phenomenon. The collective interests of Class, Status and Power should generate or be associated with ‘ethnic identity’ because identity is closely related to culture. The mutual dependence of race and culture in Trinidad and
of ethnicity and culture in Malaysia was crucial in defining the collective identity of Indians in the two countries. This correlation also explained why religion was a strong diacritic of identity maintenance among Indians in Trinidad and languages the prime indicator of ethnic and sub-ethnic identities among Indians in Malaysia.


The author was interested in looking at the ‘Inclusion’ of Indian immigrants in the Socio-cultural and political-economic setup of Mauritius by following Alexander’s multidimensional model of ‘Inclusion’ which focused on core solidarity, ethnic out groups and social differentiation within a multi-ethnic society.

Inclusion could be measured by the degree to which the ‘terminal community’ had become more civil and less primordial. The transition from primordial to civil solidarity is significantly related to economic and political transformation, characterizing the modernization process. Civil integration is uneven as every national society had a historical core which would show primordial traits to a certain extent, despite a highly differentiated political framework.

The core solidarity group in the island was European settlers who had complete inclusion of black creoles within their fold through the religious system of Christianity. The ethnics out groups were the Indo-Mauritians about 24.6 percent of the total population (Hindus 60.33 percent, Muslims 13.77 percent) and the Sino-Mauritian (Chinese).

The trade and commerce were in the hands of European multinationals and Chinese. The educated Indo-Mauritians did not find entry into private sector dominated by European mill planters and multinationals.

Religion continued to have a deep influence on the way of life of the people. In the early years of Indo-Mauritians’ immigration to the island, many of them were converted to Christianity, but it did not happen with the later immigrants who were drawn from better socio-economic background. Arya Samaj movement also helped halt conversion to Christianity. The Indo-Mauritians thus had been keen to maintain their religious exclusivism.

Indo-Mauritian, belonging to the brown racial stock from India maintained their identity as such and did not merge into the core solidarity on this primordial ties.
Amongst the Indo-Mauritians and also Sino-Mauritians, caste and kinship were highly pronounced. It was found that caste and sect had restricted the scope of mate selection for the purpose of marriage among the Hindus and Muslims. They had also played an increasingly important role in influencing the voting behaviour of Indo-Mauritians and their social interactional patterns both inside and outside the bureaucratic organization. These primordial ties had thus set limits to the ‘Inclusion’ process. On the dimension of kinship, the civil solidarity was a distant proposition.

Language as a primordial tie showed a greater degree of complementarily between the core solidarity and the ethnic out groups. As a result of resentment shown by the Indo-Mauritians during the freedom struggle against the imposition of French language, special efforts had been made by the government in the post independence period to promote oriental languages such as Hindi, Urdu, Tamil, Telugu, Marathi, Gujarati, Chinese, etc. But in spite of these efforts, French language permeates and mediates the Mauritian society.

Religion appeared to be a key factor in influencing their way of life. It was essential to point out that religion had been included in both the external and internal axis of ‘Inclusion’ model. The religious festivals of the Hindus and the Muslims as well as Chinese were observed with a great event.

On the external axis, the Indo-Mauritians presented a case of limited ‘inclusion’ into the economic, social and religious spheres of the civic solidarity of the Mauritius. It is only in the political sphere that they had made their mark. This was evident from their role in the struggle for political independence as well as in political domination in the post-independence era. On the internal axis, their race, kinship and religion had prevented them from being included in the civil solidarity of Mauritius. The only factor that had contributed to their ‘Inclusion’ into the civil solidarity was the language, i.e. Creole, which was a commonly shared cultural trait of the masses in Mauritius. As such, the Indo-Mauritians presented a case of uneven ‘Inclusion’ into the core solidarity and civil social set-up of Mauritius.

The researcher examined a small caste group in Punjab and its emigrant ties to British Columbia during the first half of the twentieth century. The Mahton Rajputs who came to Canada were from the village of Paldi and its vicinity and, in the 1920s, they established another Paldi in British Columbia where they operated a successful lumber business. The existence of these two villages offered an opportunity to analyze the reciprocal relationships maintained between the Mahton Rajputs of Punjab and those of British Columbia.

Analysis of the data suggested that Mahton Rajput emigrants had much in common with other sojourning emigrants of their period whose primary concern was with status in their home society. At the same time, the unique social structure of Punjab dictated the specific form that this concern took. For Paldi based emigrants, improvement of status was a corporate enterprise because an individual’s social identity was subsumed in his or her family, kin and caste groups. The economic success of Paldi emigrants in Canada contributed to a sense of higher status in the Mahton Rajput community in Punjab. It also contributed to competition among families within the Paldi village community. Because, all families were not equally successful in acquiring wealth overseas, there was a reshaping of status relationships within the Paldi-based caste community. Some individuals acquired wealth and power in Canada and that created tensions in matching traditional rankings with present realities. Inevitable, questions of caste and family status do not hold the same meaning for the current Canadian-born generation, but for at least the first forty years, these questions were of central importance to the Mahton Rajputs in British Columbia.


This research attempted to analyze the socio-economic conditions of the migrants who had returned from the Gulf countries – Kuwait, Saudi Arabia, UAE, Baharain and Quatar.

The migration towards the Middle East started with oil exploration in mid 70’s the migration originated from the labour surplus countries such as India, Pakistan,
Srilanka, Philippines etc. The study showed that the emigration from India had mainly been from rural Kerala. The labour migrants belonged to all religious groups, though Muslims constituted a higher percentage. The paper mainly focused on the unskilled labourers. It was found out that the average age of the migrants was less than 30 years. Their economic conditions prior to the migration were deplorable and the unemployment rate was high. The migration largely took place through private recruiting agents or through friends and relatives. The migrants were employed in the construction, service sector and as household workers. The most important problem faced by them was job security, due to absence of a sound wage income policy on employment benefits and exploitation of the labours.

By 1980’s, there was a steady flow of return migrant workers. It was noted that the female migrants were the worst affected.

The study also revealed that there were more cases of failure particularly with the unskilled migrants. The government had not made any serious attempts in formulating policy on a larger scale to rehabilitate the return migrants and thus there had been little improvement in the social and economic conditions of migrants after their return.


The aim of the study was to find out the phenomenon of migration and its impact on people, with particular reference to Tamil migrants in Singapore.

Regarding Socio-Cultural Change and Cultural Assimilation: the study showed that a very few of the respondents had friendship with locals. Most respondents liked to have friends from their own group. A few mixed up with other people. This may be due to the feeling for maintaining their ethnic identity.

The study also revealed that majority of the respondents celebrated the religious ceremonies and festivals belonging to their own native place. Almost all of them followed their own cultural norms strictly. They preferred to marry within their own group of Tamils.

Around half of them sometimes visited local friends, neighbours and almost the same proportion of them invited their local friends to participate in their
native festivals and ceremonies. This indicated that they were trying to get assimilated with the new society.

Regarding the question of self-assessment of their adaptation to Singapore culture, a considerable number of respondents were found adjusted to some extent to Singapore culture.

The conclusion of this study shows that Tamil migrants in Singapore continued to retain their ethnic identity, yet were eager to get assimilated into Singaporean urban culture and adopt Singaporean way of life for the purpose of economic betterment.

**ii. Indian Emigrants In Thailand :**

*Nakavachara, Netnapis. 1982 : “Indian Communities in Bangkok, Pahurat and Ban-Khaek”*

The research was conducted in 1982, by studying into main area of Indian settlement in Bangkok – Pahurat and Ban-Kaek. The sample surveyed were 108 households from both the study areas, where people were mostly Sikhs. She pointed out that the most important factor that led to the migration of Indians to Thailand during the twentieth century was economic poverty due to drought, crop failures as well as unemployment. Political problems and partition of the Indian subcontinent were also important contributing factors. About the cultural aspects, the researcher showed that Indians had not been assimilated into Thai society through intermarriage. There was the tendency of males with high educational attainment, especially when they attended Thai or foreign university to marry other nationals. Regarding language usage, 99 percent of the household heads could speak Thai, though all of them were also well versed in their mother tongue. About 80% of them could speak Thai and English, 53 percent speak a mixture of Punjabi and Thai at home. Regarding social interaction, the researcher showed the social relationship of Indians with other nationalities, Thai, Chinese was only superficial distinction, mainly for economic reasons. The market place and shops were a major area of interaction between Indians and other ethnic groups. Thus the extent of integration could be measured through marriage, language, education and occupation. It was found that most Indians in both areas appeared to be on a continuum of assimilation. Retention of
their Indian cultural identity was found to be strong among the Sikhs. Indians would remain separated from the native Thai society, even though they were economically integrated. The differences in physical traits served as an obstacle to social assimilation when compared to other minorities from Southeast or East Asia.

Wudthikarn, Pongthanda., Poonkesh Chantahkanonda. 1993 : “The study of Socio-Economic and Socio-Cultural Change among the People of Indian Origin in Municipal Area of Chiangmai Province, Thailand”

This research aimed to search in terms of Socio-Economic and Socio-Cultural Change. It was conducted in 1991-1993. Around 200 questionnaires had been collected from the sample groups who were businessman, venders, government officers, medical doctors etc.

The result of the research in terms of Socio-Economic and individual information revealed that almost all of them were engaged in the clothing business, (around 74 percent). Muslim and Sikh were almost equal in number, 30.5 percent and 30 percent respectively while Hindus were 27 percent and Buddhist just 3.5 percent.

The researcher also reported that majority of the respondents’ ancestors migrated to Thailand from the north of India - Punjab, Uttar Pradesh. The reasons for migration were to find jobs and business opportunities or to avoid the crowd of Indian population in their hometown, and escape from the civil war between India and Pakistan.

Regarding the Socio-Cultural Change, they strictly married among their own community and most of them had arranged marriages. It was also seen that very few that is only 4%, married with the local people. They sent their children to study in India so that children would understand their roots properly.

The researcher sought to know their attitude towards the sense of Thai citizenship. Almost all of them opted for Thai citizenship and nearly half of them participated in elections.
iii. Other Emigrants In Thailand:


The data was collected in Bangkok in 1963-1964 from the youth of Thai Chinese age belonging to the group of 11-17 representing an equal number of middle and lower classes from six schools. The researcher classified the four levels of assimilation, Unassimilated Chinese, Assimilating Chinese, Assimilated Chinese and Thai. The impact of the process of assimilation process showed that the assimilated Chinese student becomes more positive towards the Thais and less positive to the Chinese. There were two major factors for changing their attitude and aspiration - the Chinese orientation of the students’ family (the place of birth of parents, the pre-secondary education they provide for them) and the interpersonal processes present in Thai schools.

He pointed out four major factors besides the factors mentioned above. Those are 1) The general nature of Thai and Chinese society, Thai society and its values could not be considered as separate from the schools but Chinese society is cut off from the schools. 2) Interpersonal contacts within the school, that the teacher plays a significant role for assimilating as well as a relationship with Thai or Chinese peers. 3) The students’ intellectual ability and school success. 4) The composition of his neighbourhood.


In this research the researcher pointed out that Chinese are more assimilated in Thailand than Singapore and Malaysia. He also identified the reasons for the better assimilation of Chinese in Thailand. The most basic Socio-cultural factors was that the Chinese had close resemblance with the Thai value system. The Thai value system was based on a senior-junior relationship with paternalistic feeling, feeling of kindness between patron and clients and manner for saving their face and prestige.

Thais had no experience of being conquered by Chinese military forces, they had less anti-Chinese feeling than north Vietnamese who had long history of resistance against Chinese colonial powers.
The upper class Chinese in Thailand had more readily assimilated than the lower class, mainly because of their business ties with the Thai elite. While the lower class Chinese were raised and educated in a Chinese home environment, they recognized Chinese more than those who studied in Thai environment and had lower degree of assimilation into Thai society.


The researcher aimed at finding out the relative proportions of various groups of Chinese in Bangkok who became culturally and socially integrated as well as assimilated into Thai society and to find out the major cultural and social channels through which Chinese in Bangkok integrated or assimilated into Thai society.

He separated the respondents into three different groups those were:
Group I : less educated and non-government employees, Group II : more educated non-government employees and Group III : Government employees. Each group consisted of 300 respondents. The researcher emphasized to investigate the six cultural and social components which were as follows:

1) The use of the Chinese and/or Thai language as a means of communication in a variety of social situations and the attitudes toward these two languages, their importance and necessity, both at present and in the future.
2) Participation in and attitudes towards Thai education.
3) Religious practices and attitudes towards Thai and Chinese religions.
4) Occupational affiliation, occupational preference and attitudes towards occupations in Thai society.
5) Actual behavior and attitudes towards interpersonal associations, friendship and choice of friends.
6) Family and marriage practices and attitude towards intermarriage between Chinese and Thai.

The findings of the research showed that the Chinese in group III - Government Employees were assimilated to Thai more than group I and group II while group II or More Educated Non-Government employees were in between.
Obviously, the respondents in group III were the educated and worked in government that led them to have familiarity with Thai system and values as well as Thai norms and have more chances to interact with Thai people more than another groups (I, II). Thus, the level of the assimilation or the trend to get assimilated was more amongst the III group than the other two groups.

Khemmuk, Prachak. 1978 : “Cultural Assimilation of Puan Culture with Thai Culture, A Case Study of Puan in Hudsio Sub-District, Sisatchanalai District of Sukhotai Province, Thailand”

One of objectives of this study was to study the causes of Puan culture which was assimilated to Thai culture and their opinion about the cultural assimilation and to study some of the intervening factors which geared up cultural assimilation.

About 255 respondents were selected, out of 5,000 Puans in the study area. The findings of research showed that Puans still use their language in their daily life. They would not use Thai language among themselves although they knew Thai language very well. Puans who were better in Thai language would be more assimilated than those who knew less. Those with strong belief in their old tradition tended to be assimilated less than those with little belief in their old tradition. Those with high education tended to be assimilated faster than those with lower education. The intervening factors which supported assimilation were reading of newspapers, listening to the radio and the interaction with outside communities.

Poltree, Khabuan. 1984 : “Cultural Assimilation of Soa Culture with Northeastern Thai Culture, A Case Study of Sao in Kusumarl Sub-District and Potipisarn Sub-District, Kusumarl District of Sakhonnakorn Province, Thailand”

The objectives of this research were to study the general background and some of the Sao cultural aspects in both the sub-districts and to study some factors related to the cultural assimilation of their culture. The sample of population was 364 out of 6,864 of Sao in the study area.

The findings of the study proved that seven-tenth of them have been assimilated to Northeastern Thai culture. Only one-tenth of them to lesser degree of
cultural assimilation while, the females tended to be more culturally assimilated than male counterparts. Those with a higher economic status were more culturally assimilated than those who were with a lower economic status. Those with great frequency of social participation and contact with the outsiders were more culturally assimilated than those who were with less social participation and contact with the outsiders. The age and education level had no significant relationship with the cultural assimilation.


The aim of the study was to study the Chinese behavior in Chaingmai province to mass media exposure and to find out the factors which assimilated the Chinese to Thai culture. The sample group consisted of 148 people. The findings from research were as follows:

- The varying amount of the mass media exposure affects the cultural assimilation. There were male and female differences in cultural assimilation. Age, Education, Occupation and Bond within the Ethnic Network were related to the cultural assimilation.
- It was not merely the mass media playing an important role in assimilation of the Chinese to Thai culture, but other factors were essential for their adaptation. The Chinese in Chaingmai province, municipal area assimilated to Thai culture considerably well. This could be justified when most of the respondents changed their Chinese first and family name to Thai and they preferred to use Thai in communicating with other family members. Meanwhile, they still kept their ancestral tradition.


The purpose of the study was to study the process of assimilation of the Mon into Thai society and to study some aspects of Mon ethnic identity. The researcher used research techniques of participant observation and in-depth interview in the study area.
The study showed that the Mon at Bang Khan Mak had been assimilated to Thai society steadily. She pointed out that the factors favorable to assimilation were government policies, education, occupation, inter-marriage and migration.

However, the Mon still kept their ethnic identity among their own people by using their language, practicing religious rituals especially rituals of ancestral worships.

iv. Overseas Migration:

Johnson, Ruth. 1969 “the Assimilation Myth, A Study of Second Generation Polish Immigrants in Western Australia”

The main purpose of the study was to highlight the assimilation level of the Polish Children and to probe into the attitudes they had towards their own assimilation. The researcher selected the sample of Polish parents and their children between 13 and 19 years of age. The variables of assimilation were into two form of subjective and external assimilation. Subjective assimilation meant, Polish identifying themselves with Australian nationality in term of psychological adjustment and for external, they accepted Australian nationality only for practical reasons like securing an old age pension.

First, the data described aspects relevant to parents’ own level of assimilation and secondly a relationship was sought between parents’ own assimilation and their attitude towards children’s assimilation. Both were then investigated from the point of view of influence they might exert on children’s assimilation.

It had been found that assimilated parents had a significantly more favorable attitude than unassimilated parents to their children’s assimilation in the area of food. This applied also to the areas of language, social contacts as well as to overall assimilation. A high correlation was repeatedly found between parents’ own assimilation level and their attitudes to children’s assimilation. Parents’ attitudes to children’s assimilation could therefore be treated as a measure of their own assimilation.

Since children are generally believed to have assimilated quicker than their parents, they were predicted to have a more favourable attitude to their own
assimilation than their parents would have to their assimilation. It emerged from the comparison between children’s and parents’ attitudes. The children had a more favourable attitude to their own assimilation only in the area of food and language. The attitudes of children towards their social assimilation and overall assimilation seemed to be similar to the attitudes parents had towards their assimilation in these two respects. The problem of overall assimilation was of greatest concern here. Both, the parents and the children had an attitude which did not quite reach the mark of “favourable” on the attitude scale, although, all parents were less assimilated in every respect than their children.

Children differed in their attitudes to their own assimilation and in the rate of actual assimilation when they were divided by sex. Boys were more positively disposed to their assimilation in the area of language and in global assimilation than their sisters. They assimilated subjectively significantly better than girls in these two respects and showed much better tendencies for assimilation in the other two areas of food and social contacts. Boys stood frequently in opposition to their parents regarding assimilation, while girls submitted more easily to the non-assimilative tendencies of their parents.

The influence parents might have had on the assimilation of their children, it was found that their influence reached the external assimilation of their children, but not so much of their subjective assimilation. Parents created conditions whereby the children were made to eat Polish food or speak the Polish language. Children succumbed to theses demands. In subjective assimilation the sons of the families strived for independence, while the daughters submitted to parental influences. It was found that 23 children out of 93 still preferred to eat Polish to Australian food, and the same number insisted on speaking Polish at home. In social contacts 14 children preferred Poles to Australians. In global terms they had an attitude to assimilation which was not quite favourable and just 59 per cent of the children identified themselves with Australia.

It was found that some second generation immigrants refused to identify either with the ethnic or the host group and live in a cultural diffusion. Polish children failed to employ this method of adjustment and each child secured for itself a
stably rooted identification with either the Australia, or the Polish, or with both groups concomitantly.

It was also found that relatively little tension occurred in the immigrant home and where it did come about; it applied mostly to the area of language. Most tension occurred in the area of language, less tension in the area of food and no tension was registered in the area of social contacts. In this last area parents and children had almost similar attitudes and there was no reason for any disagreement between them and no underlying cause for any tension. It was indeed found that unassimilated parents had severe tension with their assimilated children particularly in the area of food. In all homes there was frequent tension regarding Polish language usage. In unassimilated homes, however, there was significantly less tension with unassimilated children than in any other type of home.

Lastly, he noted that delinquency was made on the incidence among the studied children. He suggested that more research was needed with the purpose of probing more thoroughly into the relationship between delinquency and tension.


In the book, Race and ethnic Relation, the article on Assimilation among Italian explained that the assimilation among Italian Americans beginning with large-scale immigration in the late nineteenth century, Italians in the United States were the objects of prejudice and discrimination, sometimes of a particularly virulent nature. Perhaps the most persistent negative stereotype with which Italian Americans have had to deal involved their identification with organized crime. Italian Americans illustrated quite well the assimilation model of ethnic relations, their collective rate and extent of assimilation had differed in the cultural and structural dimensions. They had substantially adopted the dominant cultural ways but had not entered into equal relations with the dominant group to a corresponding degree at either the primary or secondary level.

The extent of areas as family patterns, friendship groups, language usage and diet varied among the generations. Whereas those of the third generation and beyond had disposed of traditional ethnic cultural ways to a substantial degree, members of the first and second generations had continued to adhere to them more
closely. Gans (1982) found that Italian American in Boston’s West End by the second
generation no longer remained attached to the major feature of the southern Italian
culture. This generation had retained only traditional cooking and foods as well as
some use of the Italian language. He predicted that with each following generation
the traditional Italian culture would be further diluted. In a study of Italian Americans
in Bridgeport, Connecticut, Chrispino (1980) found that even in such areas as food
and cooking, acculturation had taken place to a very great degree in later generations.
Whereas 44 percent of first generation respondents continued the tradition of making
one’s own pasta which, Crispino asserts, had “a more discriminating test of
Italianness. Only 15 percent of the fourth generation did so.

Strong family ties and loyalties —the sine qua non of the Italian-American
cultural system were weakened by the third generation or had begun to be replaced by
more common American patterns (Alba, 1985; Crispino, 1980; Gans, 1982). For
example, whereas divorce was either taboo or limited in the first two generations, it
became more accepted in the third.

The relationship between loss of mother tongue and degree of cultural
assimilation seemed very strong among Italian Americans. In Crispino’s study (1980),
72 percent of second generation respondents (both parents born in Italy) spoke Italian,
but only 14 percent of the third generation (both parents born in the United State) and
10 percent of the fourth generation (those most thoroughly assimilated culturally) did
so. As class rises, the level of cultural assimilation rises correspondingly. Today the
Italian-American ethnic culture remained essentially a working-class phenomenon.
As they continued to leave the working class, moving into middle-class occupations
and neighborhoods, Italian Americans tended to become indistinguishable from other
middle-class Americans. This was especially so among those of the third generation
and beyond. These patterns, it should be noted, were generally characteristic of all
white ethnic groups in American society.

The rate and degree of structural assimilation for Italian Americans was
considerably lower. As with cultural assimilation, much of the difference among
individuals in rate and degree of primary structural assimilation was related to social
class and generation.
Most of the first and second generation Italian Americans were working class, they had been inclined to remain in their original central city neighborhoods. When mobility into the middle class occurred, however, there appeared to be a much propensity among Italian Americans as among other ethnic groups to leave the ethnic neighborhood for the more heterogeneous suburbs (Crispino, 1980; Gans, 1982).

For Italian Americans there appeared to be an increasing tendency towards marriage outside the group with each successive generation. Richard Alba (1981) had shown that whereas older, mostly first generation individuals showed virtually no mixed ancestry, and two-fifths of younger Italian Americans, mostly third and fourth generation, reported mixed ancestry.

Italian Americans today displayed a relatively high level of cultural assimilation, having substantially adopted the ways of the dominant group, but they had not attained a corresponding level of structural assimilation, either primary or secondary. Although distance between Italian Americans and WASPs remained board, structural assimilation is occurring irrevocably.


The Asian immigration to the United States consisted of two periods. The first began in the mid nineteenth century with the immigration of Chinese manual labourers. The second period extended from 1965, when immigration laws were liberalized, to the present. The vast majority of Asian Americans today were first generation immigrants who stemmed from this second wave. Many of those of the second wave had come to the United States with much higher occupational skills and more education than earlier immigrants. Both immigrant waves settled primarily on the West Coast, especially California, where Asian Americans remained heavily concentrated.

Asian Americans, as a whole, were at or near the top of the stratification system in terms of income, education, and occupation. There were important differences among the various Asian groups, however. While Japanese and Asian Indians ranked among the highest income earners, the Vietnamese, most of whom had come as political refugees, were among the most impoverished groups in the United States.
In recent years, Asian Americans had been portrayed as a “model minority” because of their exceptional economic and educational attainments.

He concluded that it was still too early to gauge the extent of assimilation among Asian Americans since most were first generation immigrants. However, high levels of cultural assimilation characterized those groups who had entered the third and fourth generations, specifically the Japanese and Chinese, and there is also evidence of increasing rates of both primary and secondary structural assimilation among them.


Each successive generation of Jewish Americans had displayed cultural characteristics less uniquely Jewish than the previous one. Much of this assimilation was related to upward class mobility. As they had moved from the working class occupations and urban ghettos of the first generation to the middle class occupations and suburbs of the second and third, Jews had steadily adopted life styles and values that characterized middle class Americans generally. Perhaps, the most significant indicator of cultural assimilation among Jewish Americans was the gradual movement, beginning with the second generation, away from the Orthodox branch of Judaism, encompassing traditional and rigid forms of worship and belief, to the Conservative and Reform branches, each reflecting more Americanized practices and doctrines.

Jewish Americans had exhibited steady and in some ways substantial progress in the direction of secondary structural assimilation. We had seen that they had begun to participate fully in almost all areas of American society, exceeding collectively even the dominant WASP group in levels of income, occupation, and education. Jews had also begun to penetrate elites within most institutional realms, albeit to a greater extent within some than others. Jews in American society clearly continued to exhibit strong in-group cohesion in the realm of primary relations (Gans, 1958; Lenski, 1963; Ringer, 1967). Only limited social interaction of an intimate nature occurred between Jews and Gentiles, particularly where Jews made up a numerical majority of a residential area (Sklare and Greenblum, 1967).

Jews were intermarrying increasingly with members of the dominant WASP group as well as other ethnic out-groups. The increased Jewish intermarriage
was attributed to several factors that they had entered occupational areas and social
groups previously closed to them, placing them in social settings in which there was
increased interaction with non-Jews. Moreover, cultural assimilation had weakened
ethnic traditions among younger Jews. Attitudes towards marriage outside the ethnic
community were therefore not so uncompromisingly negative as they were for older
generation. The increasing rates of intermarriage signify a growing change in primary
level of structural assimilation.

Although Jews continued to assimilate into American society, their
religious uniqueness remained a source of ethnic identity and out-group recognition.

Goodloe, Maria Louise. 1995: “The Influence of Assimilation and Retention
Practices with School Organizational Culture on African-American Certified
Employees in Public Education”

An assumption of this study is that assimilation practiced within a school’s
organizational culture directly influenced the retention of African-American certified
employees with public schools. The study added to the research on assimilation,
organizational culture and retention. It investigated the influence of assimilation and
retention practices within the school organizational culture on the retention of
African-American certified employees of colour.

The result had shown that the Chi square tests yielded statistically
significant relationships by ethnicity relative to organizational culture characteristics,
retention and assimilation practices: respectful treatment by principal, friendships
across racial lines, and comfort in discussing issues of bias, employee dress, school
organizational norms, school organizational procedures, values and norms of the
majority ethnic group, discussing personal values or beliefs, comfort with the
treatment of employees of colour staff support of the hiring of a multiethnic staff and
principal’s value of an employee’s unique contributions to the school. No other
aspects of organizational culture were found to show significance.

The conclusions of this study suggested that significant characteristics of
organizational culture did influence people of colour sometimes differed between and
among specific ethnic groups. It also suggested that school personnel could examine
everyday practices and make changes with the intent to create organized school
culture more respectful of diversity and responsive to different cultural values, attitudes, and behaviors that employees bring to the workplace.

VII Uniqueness Of The Study:

The studies so far made by the researchers on Indian migrants in Thailand were restricted to the first generation of migrants who concentrated on adjustment to an alien society.

The present study is unique in the sense that it tried to study the first, second and third generation of Indian migrants settled in Thailand.

According to Robert E Park, the process of assimilation is gradual. He divided this process into four stages: Contact, Competition, Accommodation and Assimilation. These are the important components of Migration.

Normally, the Social Scientists while studying migration concentrate on contact problems or adjustment of migrants is highlighted by them. Since, assimilation to an alien culture is a long process, most of the researches do not emphasize on this factor. It has been neglected so far by the social scientists.

In the present study, the researcher concentrated more on studying Social Change and Assimilation of three generations of migrants of Indian origin in Thailand.

VIII Limitations Of The Present Study:

This study suffers from the following limitations:

1) In this study only the Urban Migrants to Thailand were studied; the Rural Migrants, who find it difficult to get adjusted leave apart assimilated to an alien culture easily were not studied.

2) A comparative study of Chinese, Malaysians and Indian migrants would have given better idea regarding the magnitude of Migration. Due to the paucity of time and feasibility problems, the study was restricted to Indians’ Migration alone.

3) Due to the time and space constraints, Indians scattered in distant places away from Bangkok could not be included in the samples.
4) Recent research regards assimilation not as a unidimensional but as a reciprocal process involving mutual adjustment between host and migrant communities. Due to the time constraint the researcher could not conduct a survey of reactions and attitudes of Thais, the dominant host group.

IX Chapter Scheme:

An overview of the various chapters compiled in the present research report is as follows:

Chapter – I : Introduction
The introduction deals with the statement of problem, need and significance of the study, scope of the study, objectives, uniqueness and limitations of the study. It also includes the description of the conceptual and theoretical framework, the survey of the related literature, and chapter scheme.

Chapter – II : Methodology
This chapter deals with the methodology adopted for research, the tools and techniques used for collecting data, procedure adopted for sampling, analyzing and interpreting the data.

Chapter – III : Demographic Profile of Thailand, Bangkok and Thai Culture
Chapter three presents details about Thailand and Bangkok which is regarded as one of the business centers in South East Asia and serves as the Universe of this study. It also includes the description of the Thai Culture.

Chapter – IV : Profile of India and Indian Migrants
This chapter presents details about the migration of Indians abroad and Profile of India, including its history, geography, economy, polity, culture etc.

Chapter – V : Socio-Economic Background of The Respondents
The Socio-economic background of the respondents including their age, religion-wise, caste-wise distribution, marital status, family, economic and educational background has been presented in this chapter.
Chapter – VI : Push and Pull Factors
The chapter deals with the Push and Pull Factors that were responsible for the migration of the people of Indian origin to Thailand.

Chapter – VII : Socio-Cultural Change
This chapter broadly relates to the changes that have occurred amongst the migrants with regard to their interaction pattern, life-style, marriage, family, religious beliefs and practices, language and attitude towards polity.

Chapter – VIII : Cultural Assimilation
This chapter deals with the extent of assimilation of Thai Symbols, Thai Language, Thai Values & Beliefs, Thai Norms and Thai Material Objects by the respondents of the present study.

Chapter – IX : Summary, Conclusions and Suggestions
This chapter gives the summary and salient findings and conclusions arrived at in this research study. It also provides with the suggestions for further research in this area of study.

Appendices :
   Case Studies
   Questionnaire
   Bibliography

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