CHAPTER II

Review of Literature
REVIEW OF LITERATURE

The available literature of research on migration presented in this chapter is classified and reviewed under the following heads:

1. Studies related to characteristics of the migrants.
2. Studies related to migration and economic conditions.
3. Studies related to migration and social change and
4. Studies related to migration and family functioning.

1. STUDIES RELATED TO THE CHARACTERISTICS OF THE MIGRANTS

(i) Age and Migration

Rapid population growth may be one of the factors that encourage the migration of young people from rural areas. Usually, among the migrants, persons between the ages of 15-35 years dominate almost all migration streams. Shaw (1975) stated that "Persons in their late teens, twenties and early thirties have high rate of migration".

A study of rural-urban migration in Ghana by Caldwell (1969) noticed that most of the migrants first left between the ages of 15 and 19 years. In urban Kenya, Rampel (1970) observed a preponderance of migrants in 20-25 years of age. Similarly in Africa, Songre (1974) found that 42 per cent of all respondents from Upper Volta were in the age group between 20 and 39 years. Senay (1985) noticed that about three-fourths of migrants were in the age group of 22-44 years in Lesotha (Africa). In Egypt, Fergany (1986) found that nearly all labour emigrants (97 per cent) were in the age group of 20-25 years and the average age was 23 years. In a study in Nigeria, Odaman (1989) observed that more than one-third (36 per cent) of migrants were in the age group of 20-34 years.

A study on in-migrant heads of households in Nepal, Bakhiprasad (1990) observed that majority (59 per cent) of the respondents were concentrated in 20 years-span covering 30-49 year of age. A study in Ghana by Nelson et al., (1991) indicated that about two-thirds (61.7 per cent) of migrants were above the age of 40 years and the mean age at migration was 45 years.

Several Indian studies from various parts also revealed that majority of migrants were in the younger age (Connell et al., (1976), Oberai and Singh (1983), Kothari and Visaria (1985), Narayan et al., (1985), Grewal and Sindhu (1987), Gupta (1988), Paul (1989), Cheriyan (1990), Naidu (1991)).
A study in North India by Connell et al., (1976) found that with in the adult migration groups three-fifths (60 per cent) were aged 15-24 years. In Punjab, Grewal, and Sindhu (1981) observed that nearly three-fourths (73 per cent) of migrant agricultural labourers were in the adult age of 20-24 years.

Another study in Punjab by Oberai and Singh (1983) revealed that an overwhelming proportion (73 per cent) of out-migrants were in the age group of 15-24 years. In rural Garhwal district of Uttar Pradesh, Narayan et al., (1985) concluded that more than three-fifths (65 per cent) of male migrants were in the age group of 20-49 years. Based on 1971 census data of Gujarat, Kothari and Visaria (1985) observed that majority (34.6 per cent) of male rural-urban migrants were in the age group of 15-29 years as against (18.8 per cent) were in 0-14 years. 26.2 per cent were in 30-44 years and rest 20.4 per cent were in 45 and above years.

Similarly, rural to urban migration study in Punjab by Gupta (1988) revealed that majority (55.8 per cent) of in-migrants were found in the age group of 21-30 years and their mean age being 25.8 years. In a another study at Punjab, Paul (1989) observed that more than three fourths (76.7 per cent) of migrants were in the age group of 15-24 years.

A study on emigrants to Gulf countries from Kerala, Cheriyan (1990) noticed that majority (16.2 per cent) of migrants were in the age group of 20-29 years.
The principal demographic characteristic of urban migration in third world countries is age. The migrants tend to be in young age between 15 and 25 years (Prime working age).

(ii) Marital status and migration

Marital status of an individual plays an important role not only in the personal life of a migrant, but also in his work life. Among other factors marital status may influence commitment, mobility, motive for work or absent from work, Singh (1985) pointed out that "married persons having higher responsibility usually go more to shorter distance or do not go to longer distance with a view to visiting their family easily and frequently".

Single migrants delay their marriage to improve the economic status and aspire for a better living, which ultimately leads to lower fertility level. On the other hand, married migrants may be generally less inclined to change from one place to another as compared to single migrants. However, the relationship between marital status and migration is not clear cut. The following National and International Studies (Caldwell 1969), Connell et al., (1976), Oberai and Singh (1983) National statistical office (1988), Paul (1989), Cheriyan (1990) revealed that single persons are more prone to migrate than married persons.
A study on rural-urban migration in North Indian villages by Connell et al., (1976) found that majority of migrants were single at the time of migration. Another study in Punjab, India by Oberai and Singh (1983) observed that more than three fifths (65.9 per cent) of out-migrants were single as against 34 per cent married.

In Bangkok, National statistical office (1988) noticed that seventeenth (69.8 per cent) of migrants were single as against 26.9 per cent married and the remaining (2.3 per cent) were widowed, divorced and separated.

A study in Punjab by Paul (1989) noticed that majority (80.5 per cent) of the migrants were unmarried. Similarly, a study on emigrants to Gulf countries from Kerala (India), Cheriyan (1990) observed that a higher proportion of emigrants (86 per cent) were unmarried at the time of migration.

Contrary to the above, the following studies (Kotharia and Visaria (1985), Rastogi (1986), Atemie (1987), Gupta (1988), Singh and Yadava (1990), Naidu (1991), concluded that majority of migrants were married at the time of migration. Kothari and Visaria (1985) found that three-fifths (58.4 per cent) of male migrants were married and two-fifths (39.5 per cent) were single.
In Nigeria Atemie (1989) observed that 60 per cent of men and about 66 per cent of women were married at the time of migration. Similarly in two cities of Uttar Pradesh, Rastogi (1986) found that an overwhelming proportion of migrants (92.2 per cent and 90.9 per cent) from Lucknow and Kanpur cities were married at the time of migration. Gupta (1988) in a study in Punjab identified that a substantial proportion (70.2 per cent) of migrants were married. A study in Varanasi city of Uttar Pradesh by Singh and Yadava (1990) observed that in remote and growth center villages three-fifths (60 per cent) of men were married but migrated without their wives. Similarly a study by Naidu (1991) on slum migrants in Tirupati found that majority (88.4 per cent) of migrants were married before coming to Tirupati town of Andhra Pradesh.

(iii) Type of Family and migration

Migrants usually tend to come from relatively large families. Big families produce larger proportion of migrants, to overcome the reduction in the risk of lesser per capita income and output from farming, insufficient to support large family members. Hence, they are more likely to have their siblings in towns and to support parents in the old age. Eames (1967) concluded that "the joint family system in the villages enhances the movement of the married male members."
A study conducted by Wilkening et al., (1967) in Brazil concluded that "the extended family extends its influence whenever it can do so the advantage of the family". Grewal and Sindhu (1981), Vidhyasagar (1986), Gupta (1988), revealed a positive relationship between large families and migration.

So also a study on migration in Ghana, Caldwell (1969) noticed that members of large families are more likely to have siblings in town; so that chain migration is most likely to occur. In Punjab, Grewal and Sindhu (1981) observed that majority of labour migrants came from joint families. In Karnataka, Vidhya Sagar (1986) found that nearly 50 per cent of migrants came from joint families.

A study in Punjab on migration by Gupta (1988) revealed that nearly 68.2 per cent of migrants came from joint families and rest 31 per cent were from nuclear families.

In Nepal Bakhi Prasad (1990) found that majority (62 per cent) of migrants were from nuclear families and 32 per cent were from extended families and 6 per cent were from single member families. A study on Slum migrants in Tirupati town, Naidu (1991) observed that nearly four fifths (78 per cent) were from nuclear families as compared to one-fifth (22 per cent) from joint families.
Contrary to the above studies by Naidu (1991), Bakhi Prasad (1990) found that the propensity of migrated members in nuclear families is more than that of the members in joint family.

(iv) Family size and migration

Family size has been noted as a characteristic in the study of migration. Generally, migrants have small family size when compared to non-migrants. Several studies (Rastogi, 1986; Atemic, 1987; Gupta, 1988; Bakhiprasad, 1990; Naidu, 1991) have attempted to study the relationship between migration and household size. In a study on migrants in Uttar Pradesh, Rastogi (1986) found that the lower average household size for migrants (4.8 per cent in Lucknow city and 5.7 persons in Kanpur city) than non-migrants (6 persons in Lucknow city and 6.6 persons in Kanpur city).

In Nepal, Bakhi Prasad (1990) found that the average household size of migrants was 5-8. A study on slum migrants of Tirupati town by Naidu (1991) observed that majority (59.6 per cent) of respondents were having a household size of 3-4 members.

(v) Educational level and migration

Education acts as a catalyst in the process of human movement, particularly in rural to urban migration. It is an indicator of socio-economic status as well as quality of life.
Studies conducted around the world showed a significant positive relationship between education and migration (Hussein 1986, Atemie 1987, Bhakhi Prasad 1990).

On the basis of 1976 census data of Egypt, Hussein (1986) identified a strong positive relationship between in-migration rate and literacy rate (0.55). In Nigeria, Atemie (1987) found that the mean years of educational attainment was 8.7 years for men and 7.0 years for women. A study in Nepal Bakhi Prasad (1990) found that majority (80 per cent) of recent in-migrants were literate.

In India, several studies were conducted on education and migration. The following studies indicated a positive relationship between level of education and migration [Oberai and Singh (1983), Kothari and Visaria (1985), Paul (1989), Singh and Yadava (1990) and Naidu (1991)].

Based on census data of Gujarat, Kothari and Visaria (1985) found that 25.3 per cent of rural-urban male migrants were illiterate followed by 22 per cent literate without any formal education, 32.1 per cent had middle level of education, 15.6 per cent secondary and remaining 2.5 per cent had college level of education.

A study on rural-urban migration in Punjab by Paul (1989) revealed that an overwhelming proportion of 88.7 per cent of migrants were educated as against 30 per cent non-migrants. In Varanasi city of Uttar Pradesh. Singh and Yadava (1990) observed that 39 per cent of migrants had primary or
middle level of education followed by 30.8 per cent had high school or intermediate, more than 16 per cent were graduates, post granduates and the rest i.e., 14.5 per cent were illiterate. A study by Naidu (1991) on slum migrants noticed that only 34 per cent of migrants were illiterate and rest 66 per cent had education level varying from primary to graduate level and 30 per cent had secondary schooling.

Contrary to the above studies, a few studies by (Grewal and Sindhu 1981, Gupta 1988) revealed that majority of migrants were illiterate. A study in Punjab by Grewal and Sindhu (1981) noticed that nearly 88 per cent of migrants were illiterate labourers. Similarly, rural to rural migration study in Punjab by Gupta (1988) showed that 75.6 per cent of migrants were illiterate. Thus, education is an important variable in determining migration.

(vi) Kinship and migration

Migrants are attracted to areas where they can find friends, relatives and members of their own ethnic group. Kinship ties lead to the migratory process that has been described as chain migration. The earlier migrants help the fresh ones in getting jobs, houses and initiate them into urban way of life. Migrants belonging to a particular region, language, religion, caste tend to live together in separate neighborhoods in cities and they also build their places of worship and maintain their culture.
Studies conducted around the world revealed that Kinship ties were important determinants of migration. Hajibakar (1986) in West Malaysia indicated that the average Kin relationship among the migrants was 9:93, while for the non-migrants it was 13:24 points.

A few studies in India also revealed that Kinship in Urban areas led to migration (Vishwamitter, 1988, Naidu 1991) migrants of the same faith/culture were welcomed by the earlier migrants. They provided board and shelter at least for the period of adjustment (Singh and Yadava (1981) and Singh (1985)).

A study in Punjab by Viswamittar (1988) observed that out of 56 migrants from whom he collected data, 52 had either relatives or friends.

2. STUDIES RELATED TO MIGRATION AND ECONOMIC CONDITIONS

Myron Weiner (1973) studied Assam migrants considering 1981 and 1971 census. The investigator compared the native of Assamese and Marwari migrants in the economic aspect. The conclusions of the study were Marwaries did play an important economic role in Assam trade, not only economically better off than most of the Assamese, but their institutions and bazars make them notably conspicuous.

Kamble (1973) had focussed attention on inter-state migration and made an attempt to study the volume, direction, nature and characteristics
of migration apart from an examination of its effects on residents of destination. The study indicated that migrants mostly seek employment while non-migrants are concentrated in agriculture and allied activities.

Murthy and Murthy (1973) examined the pattern of internal migration in Maharashtra in relation to age, sex, marital status, rural-urban residence, movement by distance and occupation on the basis of 1971 Census migration data.

Some of the important findings of the study were:

i). Female migration was more in Maharashtra.

ii). The volume of migrants is inversely related to the duration of residence in the state.

iii). Migrants are more in economically active age group (25-59).

Upreti (1981) studied the migration and economic status. The investigator selected 200 respondents in the city of Jaipur, who migrated from the Kumaon hill. The study indicated that the migrants are generally engaged in salaried jobs. Out of 200 respondents, only 3 are engaged in business, others are employed in various positions, in which income was an important consideration.
The data indicated the poor economic status of the respondents: 26 per cent of whom earn less than Rs. 200 per month. Nearly 50 per cent of respondents are those whose monthly income ranged between Rs. 200 and Rs.400. Only 4 per cent of the respondents had an income above Rs. 1000 per month. It is evident, therefore, that a larger number of respondents are in the low income levels. Even though income is less, they migrated to Jaipur because of uncertainty in agriculture, and other means of livelihood are negligible. The investigator concluded that the decision regarding migration was a deliberate household strategy, adopted for poverty alleviation.

Ambha Roy (1983) examined the pattern of women migrant workers of Bihar based on 1981 census data. This study revealed that the phenomenon of women's migration for employment is quite substantial in some parts of the state particularly in tribal region. The conditions of women migrants are worse than male migrants. They are concentrated mostly in low paid occupations and are the victims of both economic and sexual exploitation.

Visaria and Kothari (1985) provided an analysis of migration, from and within the state of Gujarat. The investigator considered the Gujarat-born population residing in different regions of Gujarat at the time of 1971 census and found that the proportion of life time migrants in population has increased slightly from about 33.0 per cent in 1961 to 33.6 per cent in 1981. This proportion of migration was around 20 per cent among males and over 45 per cent among females. Female migration is accounted for by marriage or movement of the family.
Premi (1986) aimed to study on migration to cities in India. The investigator stated that male migration falls in the age group of 25-49 whereas females tend to migrate after marriage. Educated females migrate due to marriage or associated reasons. No differences were observed in the educational attainment of the inter-district and inter-state migrants. There is no significant difference in the employment of male and female non-migrant workers in primary activities. Occupational classification of the migrant and non-migrant workers for certain selected cities has indicated that the proportion of migrant workers in white collar jobs is higher than that of non-migrants.

Brachmann and Grete (1990) made an attempt to study the Sri Lankan Housemaids in the middle-east and revealed that poor remained in the vicious circle of poverty even after migration. Woman's budget control is weak as all her income is remitted in her husband hands, who reinforced his control over his wife. When the possibilities in the Middle East dry up, these households found themselves in a strenuous situation both economically and psychologically. Nevertheless, it reflects that the women and their households are ready to accept changes in patterns of behaviour when circumstances require.

Satish Kumar Sharma (1990) made an attempt to study the conditions leading to migration and consequences. The study is concerned with the conditions and consequences of special mobility experienced by an immobile group of chamar skilled workers.
The study revealed that it is economic hardship which motivated the people to go out in search of livelihood. Industrial development, with increased opportunities for work, at urban centers attracted them. The consequences of migration are: new permanent settlements, labour becomes a source of productive work-force for industries, and some migrants act as economic feeders to their kith and kin back home.

Lakshmana Swamy (1990) made an attempt to study the family survival strategy and Migration: an analysis of returns through migration.

The migration process and remittances modernize the rural sector, both directly and indirectly, through their impact on the production, increasing technological and institutional changes in the agricultural sector. Further, migration process is a family risk management strategy, in that, the family diversifies its income to mitigate the risks confronted. The observed village ties of the migrant and the remittances show there exists a form of beneficial implicit contractual arrangement between the migrant and the family that is co-insurance for effective risk management.

Kailash Mehta (1991) studied on population mobility and economic development in Eastern India. The investigator concluded from the study that India regards the spatial distribution of its population and seeks to decelerate the flow, to reduce the out migration from rural to the large urban centres and metropolitan areas. The share of male migrants to total migrants increased when move from short to long distance migration. The study finds that there is reduction in the pull factor of the big urban and commercial
centres. The study concluded that the change in the levels of economic development, is able to explain less than 50 per cent in the change of male migrants.

Shanti (1992) made an attempt to study on issues relating to Economic migration of females and found that most of women's economic migration is short distance migration and seasonal and the proportion of the female migrants to male migrants is higher for illiterates than for literates, and this ratio is higher among marginal workers than among main workers.

Bhatia (1992) studied on rural-urban migration and its socio-economic implications. The investigator observed the urban-rural ties through, remittances and visits by migrants. The process of migration highlight the facts about migration and established the relationship between migration and its determinants. The study suggested that migration has positive influence on agricultural development as it reinforces the productive forces like human capital and physical capital.

Sundari and Rukmani (1992) attempted to study losses and benefits of female labour migration. The investigators attempted to trace the trend and pattern in female migration from Tamil Nadu to Delhi during 1951-1990. It uses the inductive method of reasoning and tried to draw general conclusions based on the experiences of the sample respondents. Through random sampling technique, a sample of 250 households were selected from a population of 633 households.
The main cause of male migration from Tamil Nadu to Delhi was employment while that of female movement was because of marriage. The least important reason for migration of males is marriage while for females it is education (based on 1961, 1971 and 1981 census).

The main findings of the study were:

- Family migration was greater than individual migration.

- In 70 per cent of the cases, employment was the main factor that pushed women out of Tamil Nadu.

- Women like men, migrate from areas of low opportunities to areas of high opportunities.

- Marriage, has been cited as the main reason for migration.

- Family migration is economically viable than individual migration.

- The movement has helped the migrant households gain better social status in society.

Geetha Rao (1992) aimed to study the motivational factors in migration and concluded that "economic reasons" for migration stand first; the second important factor is presence of kith and kin. The third most important factor, in the order of priority, is the fact that the respondents could not get a job in the place of origin. The attainment of a higher social status and the attraction
of city life do not seem to be of much significance, for these have been ranked as the fourth and fifth factors respectively in the final rank order. The economic factor, therefore, seems to be the most important factor in migration. And the migrants cannot afford to go there without having contacts with some people in that city. The villagers, relatives and friends act as channels in the migration.

Chakrapani and Anupmitra (1992) conducted a study on rural to urban migration, access to employment, incidence of poverty and determinants of mobility.

After examining the employment pattern and levels of living of the migrants in the urban areas and analyzing the determinants of migration, the author argued that the employment opportunities in the urban areas have not been increasing rapidly to attract migrants on a large scale. The urban industrial employment being an important determinant of rural - urban transfer of labour with a high stability magnitude, the slow pace of urbanization may be attributed to the sluggish labour absorption in this sector. The rural poverty defers urban migration and that the proportion of migrant poor to total urban poor is not sizeable, put a note of caution in viewing urban poverty as an out-flow from rural areas.

Micro analysis of gender differences in migrant workers was taken up by Panday (1993). The study focused on the migration pattern and socio-economic and demographic characteristics and the causes and consequences of migration on their family in general.
The results indicated that propensity to migrate goes down drastically after the prime age. A low level of education, high illiteracy and existing traditional beliefs or nature restricts the movement of females in the rural area.

Singh (1995) examined on internal migration of scientific / technical and social sciences personnel in India. Results have shown that migration analysed in terms of unemployment, average income level and urbanization, better educational opportunities, health facilities and scientific and technical persons are more likely to be migratory than the social sciences personnel.

Mehta (1996) attempted to assess the socio-economic aspects of migration. The sample was out of 2,495 in migrants and 2,415 non migrants households listed in the sample of Mohallas, a random sample of 1000 in migrant and 500 non-migrant households from different Mohallas were finally selected for the intensive data collection. They could cover only 991 households in final analysis.

The major findings of the study were:

- A high level of migration is observed as a result of job transfer from one place to city. The other important factor is the desire to attain education and

- Their household income as well as expenditure was found to be higher which in turn reflect on their better levels of living. Therefore their socio-economic conditions have improved considerably.
Subramaniyam (1998) made an attempt to know the socio-economic and educational characteristics of the migrants. It is clear from a demographic point of view, there are certain distinguishing features which separate the migrants from their place of birth. Migration attracts the better educated, able-bodied adult males from the villages to the city. Migration therefore, affects the quality of the population and changes the sex ratio, both at the place of origin and that of migration. The departure of young adults leaves only women or very young or very old men folk in their villages. It is evident, therefore, that the flow of migration has taken place at various socio-economic and educational levels.

The following studies indicated that the economic status of migrants improved after migration.

Nair (1978) observed that more than four fifths (86.5 per cent) of in-migrants had an increase of monthly income ranging from Rs. 400-to Rs.1200/- after migration.

Oberai and Singh (1983) conducted a study on migration in Punjab and observed that three-fourths of in-migrants were able to improve their income after migration.

Fergany (1986) conducted a study on migration in Egypt and found that there was a slighter increase in income status (10.9 per cent) of
emigrants than (10.4 per cent) non migrants. Further, he observed that emigrant households showed a higher level of increase in parameters of the asset ownership as compared to that of non-emigrant households.

Vidyasagar (1986) studied on migration in Karnataka and noticed that as a result of migration, wages of migrants have increased 50-60 per cent which in turn led to improvement in the economic status of migrants.

Atemie (1987) in Nigeri noticed that before migration the mean income per month for men and women was 179 Naire and 182.4 Naire. It increased to 318.8 Naire for men and 282.2 Nair for women per month after migration.

Viswamittar (1988) attempted to study on migration in Punjab and revealed that there was an increase in income by one fourth of the migrants after migration.

Paul (1989) studied rural urban migration in Punjab and found that a higher proportion (36.5 per cent) of migrants were in high economic status as compared to (18 per cent) of non-migrants.

Raju’ (1989) observed that 60 per cent of migrants had an increase in the annual income after migration.

Cherriyan (1990) studied emigrants to Gulf from Kerala. He noticed that the average income of migrant household was Rs. 2026/- before migration
and it increased to Rs. 5477/- after migration. The investigator further reported that nearly half of the migrants were sending home money up to Rs.1000 per month.

There are a few studies which revealed that the migrants send remittance to maintain, or enhance the position in the place of origin.

Srivastava (1968) conducted a study in Rampura village of eastern Uttar Pradesh, noticed that the out-migrants sent at least half of their income to the village as remittance, and one fourth (25 per cent) was spent in the improvement of agriculture.

Dahya (1973) in Britain, observed that five Pakistani migrants, who remitted more than half of their earnings, sent 49.3 million thousand through official channel.

Jhonson and Whitelaw (1974) conducted a study on migration in Nairobi and noticed that 89 per cent of migrants sent money regularly to their villages families of origin.

Nair (1978) observed in Poona, Maharashtra that about 28 per cent of migrants sent money home, every month and another one fifth (21.5 per cent) did the same occasionally.
Oberai and Singh (1983) studied on migration in Punjab, observed that nearly 57 per cent of the out migrants sent remittance. Further, they noticed that major (93 per cent) share of remittance was spent on consumption (family expenses). Only small proportion of households (6.1 per cent) used remittance for productive investment. 1 per cent of household spent on children's education.

Senay (1985) found that 71 per cent of the male emigrants were sending money.

Atemie (1987) concluded after a study in Nigeria that an overwhelming proportion of migrants (92 per cent men and 85 per cent women) reported remittance.

Therefore, migration is a response to improve both the status of the individual and the family's economic condition.

3. STUDIES RELATED TO MIGRATION AND SOCIAL CHANGE

Singh (1980) studied on population mobility in India. The investigator tried to study migration into a coherent pattern of literature as done by the scholars of disciplines like demography, geography and economics.

Migration of women from one rural area to another rural out numbered men. Widowhood, desertion and abandonment led to their migration, in search of means of livelihood. The economic factor is, one of the main reasons
for this type of migration. But in rural-urban migration, men outnumbered women. Out-migration of females from villages to towns takes place either owing to marriage or to their dependence on the principal breadwinners of the family.

Upreti (1981) made an attempt to study "Migrants and their religious practices". A study of the migrants from the Kumaon region in Jaipur city throws light on the religious attitude and belief system of the people, and it is evident that the migrants observe all the religious practices when they go back to their villages. In the city, however, they do not follow all these rules and practices because of the complex nature of the city life and its impact on them, owing to the busy nature of the city life and its overall impact upon them, the migrants become irregular in several religious practices. Migration may affect the religious attitudes of people and ultimately affecting their religious practices.

Islam (1983) conducted a study on the impact of male migration on rural housewives" in Bangladesh. Males as well as females migrate, but the rate of female migration is lower as compared to the male ratio.

Male migration had a positive impact on the economy of the family. Income of the migrant raised the economic status of the family and women of the households did participate in that affluence. Women benefited in several directions. Within households women gained in status, respect and
allegiance. However, the gains were only marginal. All women continued to remain under the supervision of the male guardians. Changes are limited to the internal relationship of the households. The fact, that the women received remittance was itself a departure from the tradition which brought a new possibility to them.

Jetely (1984) made an attempt to study the impact of eternal waiting of women in the village, men being in towns. This study emphasised the impact of rapid social change on the life and work of rural people, especially of rural females when the males in their families migrate because of urbanisation.

The study is restricted to the migrants from Uttar Pradesh, who came from essentially peasant and low castes. Some salient findings of the study were:

- Most of the migrants were persuaded by their kinship, caste and village networks, to leave for the city. This social network is also functional for the physical, moral and financial support in the city.

- Male migration disturbs the intra-familial role relation with an increase in the responsibilities of women for the subsistence of the family and brings them emotional insecurity.
Women take up the responsibility of looking after the children and have power to decide regarding family decisions.

In case of family crisis, mutual help is extended between neighbours and kith and kin.

Leela Gulati (1984) studied male migration to the middle East and its impact on the family with a sample of 622 households and concluded that the major economic impact of migration at the family level has been the inflow of remittances and consequential improvement in living standards. The most visible impact of this can be seen already in the widespread improvement of housing. Migration has increased the family interdependent and strengthened informal family and kin networks. The worst affected seem to be young wives left behind by migrant workers in the care of their in-laws.

Yadava (1988) studied the impact of migration on socio-economic and cultural development of households in rural areas, surrounding Varanasi city - Uttar Pradesh. Two major findings of the study are: (i) the households with migration and communication are living a better quality of life than those in other categories and the (ii) Households with communication in the native place have been found to be in the higher social status position

Hanna (1990) studied on the selective migration, from Samoa as a longitudinal study of pre-migration differences in social and psychological
characteristics. Sample selected were 100 Samoan young adults. 5 years later researchers determined their whereabouts and divided the data in accordance with migration status. The answers of the 35 who had migrated in the interviewing period were contrasted to those 65 who remained in Samoa.

The migrants differed in several distinct areas. Migrants reported a higher degree of peer-reliance as a personal adaptive strategy. Migrants also reported larger number of individuals in social support networks, a higher quality of support and more community involvement. They reported less expressive display of anger. Those who did not migrate reported a slightly better view of life in Samoa and abroad, as well as better relations with their friends and neighbors. These findings support a hypothesis that migrants are pre-selected to fit into migrant communities and do not appear to be misfits.

Singh (1990) attempted to assess the inter state migration in India through a comparative study of age and sex patterns.

The results showed that Indian migrants confirm the universally observed age pattern of over representation of young adults, both in and out migration among states. The propensity to migrate in later ages was found to be surprisingly low compared to young age.

Mukerjee (1991) conducted a study on migration in Eastern India and concluded that there was illegal migration in eastern India states. It assumes
that returns from the Gulf and other parts, that may account for a large part of the estimated net migration to India, it shows that the country loses more people than the gains through the returns and at least 2-3 million people are likely to be from neighboring countries.

Barudy (1992) examined the process of integration by migrant families. The author aimed to establish links between the family, the socio-cultural system and migration. The concepts of family and migration were meshed in adaptation guidelines of families undergoing migration.

Reddy (1992) aimed to study on migration of female construction workers to Hyderabad city. The author tried to analyse the socio-economic reasons of female migration. All reasons for migration can be divided into push and pull forces. Push forces of economic nature are indebtedness, famines and scarcities and unemployment or underemployment. Those of sociological nature include family feuds, village feuds, marriage problems and violent crisis of castes and religion. Pull factors of economic nature are mainly the high wages in the city but light work.

A study was carried out in Australia by Jack Collins (1993) on Immigrant families. Results indicated that social construction of Australian immigrant families has been affected by immigration policy and prevailing racism and sexism. It has demonstrated how relationships of race, gender and class underline the social construction of immigrant families. These families
are not uniform but vary according to policies and ideologies regarding ethnicity and gender and seen as emerging in different ways in response to shifting structural condition particularly changing economic, political, social conditions of society.

Chakrapani (1994) conducted a study on migration pattern and occupational change (A study of Palamur labour in Andhra Pradesh). The study concluded that, large scale out-migration creates many problems in both urban and rural areas. Continuous migration makes people out of developmental programmes. Drought conditions force people to migrate in search of work. Inter district migration seems to be the dominant flow in the direction of urban areas. Major shift in occupation is to non-agricultural labor. Income of migrants had increased substantially. Provision of self-employment opportunities and distribution of land are measures suggested by migrants to check large scale migration.

Parasuraman (1995) studied on migration and its effects on the family life for the migrants with families in the Middle East and the important effect of migration on the family is the conjugal separation of spouses is perhaps the most important element of the psychological loss of migration through better off on economic front.

Sundquist and Johanson (1995) studied on the migration and social and health consequences. A sample of 338 Latin Americans and 1132 Swedish subjects were interviewed using the survey schedule of Swedish National statistic institute.
The study concluded that, there may be differential impact of migration on different sets of people. There are great differences in life standards, housing and social relationships between Swedish people and Latin American people.

Agarwal (1995) aimed to study the "Social classes of migrants and their anxiety", and compared the anxiety level of upper class migrants and lower class migrants. The total sample of study consisted of 250 male and female migrants of fringe area of Gaya city in the state of Bihar. The sample included both Hindu and Muslim subjects. The results revealed that upper and lower classes of migrants differed significantly on anxiety level. The results further indicated that the upper class migrants are more anxious in comparison to the lower class ones.

Kasturi (1996) in a paper on migration and status of women workers in India, expressed that after migration, the family has ceased to be the unit of production and family members are no longer integrated into one economic or production unit. Female work participation rates have increased after migration. Further, more women's employment is far steadier than those of men. Hence, women's earnings are often higher than men's.

Carballo et al., (1996) studied on women and migration. The author commented that the need to migrate is usually a function of the complex interaction of economic, social, familial and political factors. Among the most important, however, are the denial of access to education, employment, goods and services and the lack of respect for basic human rights. Migration to
more economically and educationally open societies can often help improve their personal situation and their professional opportunities. While the status of women is usually linked to their role and status within the family and is defined in relationship to their male partners. Migration can place women in situations where they experience stress and anxiety due to the loss of their traditional social environment. Their social integration in new settings may be equally limited to their initial lack of education and occupational experience.

Alan Kirschenbaum (1996) studied on the patterns of migration from metropolitan to non-metropolitan areas and changing ecological factors affecting family mobility. It was concluded by the investigator that the families which move from metropolitan to non-metropolitan areas possess characteristics suited to the general occupational opportunities available in non-metropolitan areas. Their characteristics also suggested their ability to compete effectively with the rural population for newly created jobs.

Rousseau et al., (1997) aimed to study the influence of culture and context on the pre and post migration experience of school aged refugees from Central America and South East Asia in Canada. The results suggested that culture of origin radically modulates the relationship between the pre-migration experience and the developing post migration universe. In the case of central American children, the state sponsored violence, suffered in the
country of origin is strongly associated with subsequent family conflicts, where as in the case of the South East Asians, conflict is associated with an active social network in the community of origin, suggesting that there is a delicate balance between the support provided and the burden imposed by the extended family.

Tahire Erman, (1997) attempted to assess the rural migrant women and their role in migration. Results have shown that women played roles in both migration and in establishing their lives in the city. Migration challenges the images of women who are depicted as passive followers of their husband, these women played an active role in establishing their lives in the new environment.

Kaila, (1997) made an attempt to explore the psychosomatic problems and social support as perceived by the women whose husbands are abroad for employment. Results showed that psychosomatic problems do exist among those women and social support is experienced to a greater extent. Personal and family factors like staying of in-laws with working women, do affect the perception of such women towards social support and psychosomatic problems.

Mehra et al., (1997) reported on social mobility trends in rural Haryana in the context of regional advancement. The study showed that regional advancement problems, simultaneous changes in structural component of
society, as manifested in declining occupational inheritance, diversification of occupational structure, increased upward movement, changes in the composition of the population and dissociation of caste and occupational structure. As the level of advancement of a region increased the proportion of people deviating from parental occupations and caste occupations and attracted towards urban occupations.

Nirojini Bhatt et al., (2003) made an attempt to study the impact of migration on the psycho-social well being of women (Kashmir Pandit migrant women): their behaviour and impact of migration on their decision making with regard to family life matters.

The sample for the study consisted of 50 Kashmiri Pandit women in the age group of 35-45 years who were migrants and were residing at 3 different camps in and around Jammu city. Snow ball sampling technique and interview schedule to collect the data were used.

The major findings of the study are:

- Literary rate is quite high in Kashmiri Pandit community as majority of them were graduates.

- Majority of them faced accommodation problems, privacy, sanitation, language, climatic and financial problems.
• Greater percentage of respondents felt isolated after migration and get angry even on small matters.

• Majority of the respondents believed their children to be obedient even after going through the sufferings caused by migration. Only a percentage of the sample believed their children to be disobedient mainly due to lack of privacy.

4. STUDIES RELATED TO MIGRATION AND FAMILY FUNCTIONING

Pelz et al., (1984) stated that good family functioning can be indicated by individual members’ satisfaction with expressive activities.

Assessment of the functioning of families of migrants as a unit is the area that has received the least attention. However, there are a few studies which need to be mentioned in this area.

Daphne Phillips (1970) studied on the effect of immigration on the family: in the case of Italians in rural Australia. The investigator made the following observations:

i) The migrants found themselves affected both in the relations between parents and children and those between husbands and wives.
ii) The daughters of migrants had rather less opportunity to assert their independence than the sons because of the belief that girls should be protected, restricted their educational opportunities.

iii) Relationship between husbands and wives changed as a result of migrant situation, because males have severely restricted their wives even to visit their neighbours on their own.

Upreti (1981) made an attempt to study the role of customs and rituals in migration. The investigator selected Kumaoni village as the place of origin and Jaipur city as the place of destination. The investigator concluded that the migrants tried to maintain their social prestige or rather try to improve upon it in the place of origin, and any incidence (migrants actions or deeds) in the place of migration naturally has its repercussions in the place of origin. The migrants who have strong linkages with their place of origin desire to maintain their sub-cultural entity in the city and sub-cultural norms exert control over the individuals through various organizations / associations who belong to the higher socio economic strata and are more exposed to city life.

The investigator also stated that the tendencies of acculturation among them and the weakening of the traditional stronghold were observed. Such migrants deviated more rapidly from the traditional social norms (at the place of origin). Some of the observations made by the researcher on certain ceremonies and customs of the Kumaon region migrants in Jaipur city are as follows:

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Naming ceremony

Following the birth of a child in the family, a Kumaoni Pandit is consulted, who generally prepares a horoscope of the newly born baby. The naming ceremony takes place on the 11th day. On that day the custom of inviting the ladies of the migrant families for the purpose of singing songs, providing light refreshment or food is followed. A distinction is observed between a son and a daughter. If a daughter is born the ceremony is observed on a very small scale without spending much money, people wouldn't mind it much, in the case of male child, if it is performed in that fashion, there would be a very strong criticism. Therefore people do not mind borrowing money on such occasions and spending beyond their means.

Marriage

On the occasion of marriage, the other migrants visit that family days before the actual ceremony takes place and offer their co-operation. On the occasion of illness and death, migrants show their sympathy with the bereaved family. On various festive occasions like Holi and Diwali, migrants meet and greet each other. These practices are indicative of their co-operation and of the strong ties which bind them together, and over and above this, they are the evidence of the prevalence of social control among these migrants.
Upreti (1981) studied the "impact of migration on marriage" as viewed by migrants. A sample of 200 respondents was included in the study. The change of place may bring about certain problems in the marital issues of their sons and daughters. They did not want to deviate from caste rules like tallying or matching of the horoscope and other practices. They did not want to deviate from traditional path even after staying there for a long time. Even if an alliance is found, the roots are traced back to caste and gotra.

The results indicated that, out of 200 respondents, nearly two thirds of the migrants felt that migration caused difficulty in arranging the match for the marriage of their sons and daughters. It is necessary to point out that this difficulty is particularly of socio-economic nature. Out of 200 respondents, only 65 respondents was of the opinion that migration did not cause any difficulty in marriage. Economically sound families did not find much difficulty with their children's marriage.

Ton Hadded and Lawrence (1991) conducted a study on the impact of migration on the sexual division of family roles. A typical wife's life is basically revolving around long hours of work. Women were expected to perform all the domestic chores and men on the other hand to work outside the home for pay and roles of father have been changing the father as a bread winner, as a sex-role model and the new role is nurturant father. Emotional support to the wife and other members of the family was evident. Another observation made, was the women's increased participation in family decision making.
Gulati (1993) presented a paper on absence of men and the impact of migration when men migrated to the West Asia from the State of Kerala and its impact on the families left behind especially the women folk. The results showed that there is a definite influence on the social, economic and demographic circumstances of the families concerned.

Hert (1993) aimed to study on the Bio-psychosocial consequences of migration stress. The study emphasized the complexity of contemporary migration research, and suggested that individuals and families ranging from temporary crisis situations to adjustment difficulties, leading eventually to maladjustment.

Hood Fan (1993) studied the "impact of Egyptian Emigration on Urban families". The study is on large scale migration of the labour from Egypt to the Arb-oil-producing countries - resulting in the feminisation of the Egyptian family, and it has also reaffirmed the essence of traditional gender, ideology despite some superficial changes.

The results indicated that migration can often lead to a nuclearisation of the family and greater decision making powers for the wife, usually at the mother-in-law's expense. Women play a very important role in running the family business. This experience outside the domain of the family gave more "traditional" women, a new self confidence and new adulthood which affected their position in the household positively.
Tikoo (1994) made an attempt to study the migration of Kashmir Pandits, focusing on children. Analysis of personal interviews from a sample of 42 Kashmiri Pandit families living in large community halls indicated that migration affected the intra and inter family interactions. In trying to keep up their ethnic identity, they also had to adopt to their new environment. For the Kashmiri Pandits the sense of being uprooted was felt very strongly as there was a complete change in ecology and loss of status, property and prestige. The community had taken over the role of socialization. The younger children (4-11 years) expressed enjoyment of communal living more than older group (12-18 years) of children, who reported being closer to their mothers. Incidence of child abuse was reported. Most of the children’s school performance was above the average.

Jamesh (1994) conducted a study on the family secrets, transitional struggles among children of Filipino immigrants. With a sample of 1000 Philippian families were included in the study. Separate interviews were held with the parents as well as with the children. The children whose age ranged from 15-25 years were selected for the study. A period of 10-20 years of stay in the migrated place was considered.

The investigator concluded that Filipino children are affected by the disciplinary methods adopted by their parents which lead children to become potentially suicidal. Some unexpected patterns of disciplinary methods, which significantly affected the personal development of the children were noticed.
Jacobmincer (1994) studied the family migration decisions. The investigator focused mainly on the consequent changes in employment and earnings of family members, and on family stability. It is shown that ties represent negative "personal" externalities which are usually, but not always internalized by the family. Family ties tend to deter migration, to reduce the employment and earnings of migrating wives, and to increase the employment and earnings of their husbands.

Tvincent (1994) after studying the "immigrant families concluded that family obligations, values, orientations, beliefs were affected by migration.

Rawat (1994) conducted a study on migration and fluidity in family structure through a case study of rural society of Garhwal. The author has attempted to find out the relationship between the phenomenon of migration and the joint family structure. It is found that the phenomena of migration have strengthened the solidarity of the joint family, since there are more joint families among the migrant households of rural Garhwal than the non-migrants. It is observed that the breaking away of joint family is more in the intra-community, particularly in rural area since the severance of relationships is more among them, whereas rural and urban households of a family maintain closer linkages with one another.

Singh (1995) made an attempt to study "the impact of migration on women and the family". The investigator suggested that

- New policies and initiatives need to be developed in order to counteract the adverse trends.
Migrant women generally do not have the traditional supportive assistance of the extended family. The poor usually end up living in temporary or illegal housing in both rural and urban areas, and therefore are denied access to social services utilized by the more well to do.

The needs of women and children differ from those of men, and special programmes or services need to be evolved. Government need to take immediate steps to support women's self employment self reliance and autonomy should be the goal.

David (1996) studied on the cross cultural differences between the Russian immigrants and Israeli people and the effects of the family on the sense of family coherence. The investigator studied the difference between the Israeli-born and Soviet-born and investigated the relation to their sense of coherence, family functioning and gender. The sample included 167 Soviet-born and 127 Israeli born immigrants. The results indicated that the stress of migration had a negative effect on the sense of coherence. Family functioning was the only variable that added significantly to the explanation of the variance of sense of coherence.

Auson et al., (1996) attempted to study on the physical and psychological well being among immigrants, referrals to colonoscopy. The relation between immigration and well being was studied in two groups of
referrals of colonoscopy in the Niger region of Israel. 278 Easter group born and 70 of Israeli born were selected for the study. The findings of the study, suggested that the first 3 years after migration are associated with inferior, physical and psychological well being, and to a lesser degree, with poorer family functioning and limited social interactions.

Mukurjee (1997) made an attempt to study the migrated families and probed about the reasons for not shifting the whole family to the new place. 400 migrated families were included in the study. 87.59 per cent had left their families at the place of origin.

A migrant is not in a position to keep the whole family with him at the place of migration because his property in his place of origin, his house, cultivable land and domestic animals have to be looked after by some of the members of the family. Moreover, the problem of urban life like housing, cost of living in the city also discourage the migrants from bringing their families to the place of migration.

Sekhar (1997) studied on male emigration and changes in the family and impact on female sex roles. The study revealed considerable changes which were brought by male emigration to the middle-east from two villages in the Indian state of Kerala. Analysis is based on three factors: (i) Guardianship of the family (ii) Residential arrangement and (iii) Management of household activities.

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The results suggested that rather than family disintegration, economic prosperity and the families had given more importance to children's education including the girls' education. Long separation of the male to the families added more complicated situations in up-bringing of children. But the male migration leads women more capable and self-confident in leading the family.

Shyam (1998) conducted a study on migration and family solidarity. The study explored the factors in maintaining ties with the family an indication of family solidarity by frequency of respondents visits to their destination. Case histories of 100 migrant families were analysed. The results showed that 53 per cent of the respondents visited their place of destination almost once in a year, 10 per cent twice in a year, 26 per cent once in 2 or 3 years, 11 per cent visited on such important occasions as marriage, death or some important festive days. The investigator concluded that most of the respondents were in close contact with their home towns and maintain close ties with their families.

**ADOLESCENT'S PERCEPTIONS ON FAMILY FUNCTIONING**

A study of "The relationship between patterns of family functioning and adolescent self-image: a multivariant multiprocess approach" was conducted by Mikesell and Watter (1988). The purpose of this study was to demonstrate the relationship of patterns of family functioning to the self-image of adolescents. Self-report data from 102 adolescents 132 fathers,
and 161 mothers pertaining to family functioning were utilized. In addition, the adolescents provided reports of their own self-images. The first focal point of study was to develop a means of representing patterns of family dynamics in ways which capitalized on qualitative differences in family functioning. Cluster analysis was employed to generate family functioning typologies. The second aspect of the study was to correlate these typologies with self-images of the adolescents. The results of the study supported the use of methodologies which did not assume linear affects across multiple variables, but, rather, highlighted the functional differences or qualitative patterns of family dynamics. The utility of this approach was demonstrated by cross-referencing the typologies with normative data on family functioning. Last, the hypothesized relationship between the adolescents typologies, fathers typologies, and mothers typologies to the adolescents self-images was supported.

Burke et al., (1989) conducted a study on "Parent-adolescent relationships and family systems functioning". The primary purpose of this study was to investigate the relationship between family systems functioning and parent adolescent relationships. This research also examined the differences between families with problem adolescents and families with non-problem adolescents on a number of family functioning variables - like parent-adolescent communication, family satisfaction, family resources, cohesion and adaptability. The sample for this study composed of 59 families,
residing in southeast Oklahoma, each consisting of one and two parent household with children 12-18 years living at home. Five hypotheses were evaluated using the chi square, one-way analysis of variance, two-way analysis of variance with Turkey's HSD to test for significant differences. Instruments used were family adaptability and cohesion scale (FACES III), Family Satisfaction Scale (FSS), Parent-Adolescent Communication Scale (PACS), Parent Adolescent Conflict (PAC) and Family Inventory of resources for Management (FIRM).

An analysis of scores obtained from this study revealed that non-problem families were generally more satisfied with their family relationships, possessed more positive communication skills and had more family resources available to them than problem families. Non-problem family members were twice as likely to be a balanced family type. In this study problem family members were found to be on extreme family type. The major difference between the problem families and the non-problem families were in the disengaged categories of the cohesion variable. Two needs were emphasized: (1) to refine measures of family functioning which pertain to the total family unit for Analysis and (2) to develop further studies using multi-methods to account for increase in variables examined which affect parent child relationships.
Jeffry, Larson et al., 1990 conducted a study on "Family cohesion and personal space in families with adolescents". In this study the emotional separateness or connectedness of family members is a significant dimension of family functioning. This dimension is referred to as "cohesion" by Olson, Sprenkles and Russell (1979). Family cohesion with the stages of the family life cycle. In the early stage, family cohesion is the highest and remains fairly high while children are very young. As the children develop into adolescents most families experience lower family cohesion during launching stage when children leave the home family cohesion is usually at its lowest level. It is suggested that lowest level of family cohesion in adolescence is due to the fact adolescent that they trying to carve out a life from him or herself in the process of differentiating the self from the family simultaneously the parents in their increasing need for privacy. The results of these simultaneous separating processes lower the sense of cohesion at this stage of the family life cycle.

Barnes (1993) conducted a study on family systems and social support, a test of the effects of cohesion and adaptability on the functioning of parents and adolescents about the effect of cohesion and adaptability on family members psychological functioning behaviour, and perceptions of family relationship. The dependent variables are depression, anxiety, identity, diffusion, individuation, self-esteem, deviance, school misconduct, grades,
marital agreement and parent child communication using random digit dial procedures on a computer assisted telephone network. To locate families a representative sample of 699 families in a large northeastern metropolitan area was obtained. The criteria for eligibility was that the household included an adolescent aged 13 to 16 and at least one biological or surrogate parent. Face to face interviews were conducted and completed self-administered questionnaires. Each in home interview lasted approximately an hour and a half. Examining the univariate results for the effects of adaptability on outcomes for sons and daughters it was found that for daughters, the results supported. Beavers' theory which indicated that when there is member adaptability more positive outcome in all the three decisions namely behavioural, psychological, and family functions was observed.

Leelavathi (1993) studied on "Adolescents' perceptions on family functioning from Nuclear and joint families". A sample of 100 adolescents were chosen for the study (50 from nuclear families and 50 from joint families). The results indicated that, majority of adolescents perceived that there is a cohesion in their families and there is no significant association between adolescents’ perceptions regarding education and family type.

Radhika Rani (1993) examined the 'Adolescents' perceptions on family functioning in rural and urban areas with a sample of 100 adolescents
studying 9th class from two schools. The results showed that majority of adolescents perceived that there is cooperation in their families and adolescent perceived different family members as decision makers with regard to family functioning.

The study indicated the following results:

* A great majority of children from single career families perceived that there is cohesion in their families.

* There is a significant difference between elementary school children’s perceptions on family cohesiveness owing to their family type.

* No significant difference between the perceptions of boys and girls was noticed.

OVERVIEW

The review of extensive literature available about characteristics of the migrants, migration and economic conditions, migration and social change, migration and family functioning has made it possible to make certain salient observations that would be used in proceeding further with the investigation of present problem.
The following are the observations:

- Among the migrants, persons between the ages 15-35 years dominate almost all migration streams.

- Single migrants are more compared to the married.

- Most of the migrants came from joint families.

- In several studies migrants have small family size.

- A large number of migrants were encouraged to migrate to other places by friends, relatives and villagers who are already living in those places.

- In most of the cases, old migrants serve as links for the new migrants; and the chain which is thus formed is usually termed as chain migration.

- In particular cases of migration, the "push as well as pull factors" operate simultaneously.

- The absence of adequate economic opportunities functioned as the "push factors and the presence of Kith and Kin in the city worked as "pull factors".

- Migrants are maintaining their traditional social status in relation to persons of their own culture and society.
• All migrants are following their own norms and practices associated with the caste system.

• Migrants are satisfied and emotionally secure by the presence of Kith and Kin.

• Migrants with higher educational attainments are more easily able to accept and adapt themselves to the prevailing social values and practices of the place of their migration.

• Migrants are maintaining good relationships with their family by frequency of visits and remitting money to the parent family.

• Due to migration, women's participation in family decision-making increased.

• As a result of migration, there is a definite influence on the social, economic and demographic circumstances of the families concerned.

• All types of migration streams lead to a change in occupation, which in turn influence the social and economic levels of the migrants.

• In few cases, migrant's children are affected by the disciplinary methods adopted by their parents.
• Migrants improved their economic status after migration.

• Marriage has been cited as main reason for migration in few cases.

• In most of the cases, employment was the main factor in migration.

• Male migration had positive impact on the economy of the family.

• Migration affected the religious attitude of the people in a few cases.

• Presence of kith and kin at the place of destination acts as social network.

• Women played an active role in establishing their lives in new environment.

• Majority of the migrants faced accommodation problems.

All these observations were used in the conceptualization of the problem, selection of variables and formation of questions for experimental verification.