



ORIGINAL RESEARCH PAPER

Arts

ASSIMILATION PROCESS PERCEIVED AND SOCIO ECONOMIC AND CULTURAL FACTORS RESPONSIBLE FOR COMMUNAL HARMONY BETWEEN THE YOUTH IN LOCAL COMMUNITIES AND THE NORTH EAST STUDENTS

KEY WORDS: Youth, Migration, Assimilation

Dr. D. Prince Annadurai

Assistant Professor, Department of Social Work, Madras Christian College, Tambaram, Chennai- 600059

ABSTRACT

A study on Assimilation Process Perceived and Socio Economic and Cultural Factors Responsible for Communal Harmony between the Youth in Local Communities and the North East Students was conducted in Chennai city among the North East Students studying in the city colleges and the local youth in their surroundings. Research design used for the study was descriptive design. Youth respondents who belong to the age group of 18-14 years were taken for the study. Overall sample Size of the population was 300 in which 150 were Chennai students and 150 were Northeast students. The primary data for the North East youth was collected by using simple random lottery method and for the local communities, data was collected by using purposive sampling. An interview schedule and communal harmony scale were used as tools of data collection. Findings of the study shows that both the youth from the local and northeast youths accept each other's culture, traditions and religious practice by celebrating each other's cultural festivals, by trying out food practices of each other and by helping each other financially. Thus migration for education enhances the communal harmony and assimilation process.

INTRODUCTION

Globalization has given rise to migration which brought forward the people from the diversity of regions to migrate from one place to another. The driven forces of migration were to find the better living standards, education and employment. Since native people in the migrant state might think their opportunities were tapered due to the migrant population and they tend to hate the migrant population (Neeta, 2013). This causes communal tensions and violence over years due to different religion, culture, language, caste and place of origin. Our societies are increasingly becoming multicultural and these issues tend to happen (Rees, 1979).

In and within Indian context as a result of globalization, media and urbanization, people migrate from one state to other in search of jobs, proper secure facilities, education and various other reasons (Mann R.S. 1998). A community is that group of a race of people sharing beliefs that allow a single shared understanding which insensibly incorporates the racial character of the group (Gillin, 1998). Remesh (2012) in his study discussed about the cultural diversity and cultural identity to be the forefront of the political debate in many of the western societies. Multiculturalism as per the author is quite opposite to that of the theory of assimilation. Culture from both the groups: the migrants and the host groups co-exist as composed of heterogeneous collection of ethnic and racial minority groups, as well as of the dominant majority groups (Park, 1930)

Assimilation theory

Assimilation Theory (William I. Thomas, 1977) Florian Znaniecki (1958), Robert E. Park (1944) consist of three phases namely and they are: Diverse ethnic groups come to share a common culture, gradual disappearance of original cultural and behavioral patterns in favour of new ones and complete assimilation. These phases explain themselves very clearly about their process of integration through the understanding of assimilation theory. Here when a migrant population reached the host nation, state, habitat, both the parties are forced to co-exist in the community by sharing and tolerating their distinct culture making it as a common culture. Continuation of the process over a long period of time results in the gradual disappearance of original culture and behavioral patterns in favour of new ones or vice versa. The completion of the two phases results in the complete assimilation of the two distinct parties/group of people.

Objectives

a. To study the socio economic and cultural factors responsible for communal harmony between the youth in

local communities and the North East students

b. To study the assimilation process perceived by both, youth in the local communities and North East students

Research Methodology

Research design used for the study was descriptive design. Youth respondents who belong to the age group of 18-14 years were taken for the study. Overall sample Size of the population was 300 in which 150 were Chennai students and 150 were Northeast students. The primary data for the North East youth was collected by using simple random lottery method from students of 3 city colleges in Chennai and for the local youth communities, data was collected by using purposive sampling from youth living in places around the 3 city colleges (same colleges where the North East students were studying) in Chennai. An interview schedule and communal harmony scale were used as tools of data collection.

Findings and Discussion

The monthly expense of 22.7% of the Chennai youths and 31.7% of the northeast youth were less 10,000 rupees. Sometimes, if they are close friends they help each other financially. (Guarnizo, (2003), Faist & Gerdes (2008). 31.7% of the Chennai respondents were employed and 41% of the northeast respondent's source of income was through family. Thus, family plays a major role in the educational support of the North East students, especially when they are studying outside their states. 59.3% of the Chennai respondents and 40% of the Northeast respondents said that they are paying high rent. When the North students depends on other youth for rental purposes, it is a good source of income for the local youth and it significantly improves the local economy of the local community. More than two-third (66.7%) of the Chennai respondents and 62% of the northeast respondents didn't face harassments or abusive words by other youth neighbor. However, the rest of the youth faced these problems and it is a matter of concern.

46.7% of the Chennai respondents and 48% of the northeast respondents were happy about their standard of living. This shows a significant quality of life by both the populations. 53.4% of the Chennai respondents and 39.3% of the northeast respondents have moderately active participation in other youth neighbor's cultural activities. 53.4% of the Chennai respondents and 50% of the northeast respondents had the moderate range of cultural influence from other youth neighbours. 63.3% of the Chennai respondents and 41.3% of the northeast respondents have donated blood to other youth neighbours. Chennai respondents (70%) and Northeast

respondents (68.7%) have helped other youth neighbours financially.

- a. *Major festivals celebrated by local youth and northeast-Chennai respondents* (63.3%) and northeast respondents (88.7%) didn't celebrate the holi festival. 63.3% of the Chennai respondents and 82% of the northeast respondents didn't celebrate the Raksha Bandhan. 76.7% of the Chennai respondents and 21.3% of the northeast respondents celebrate Pongal festival. Also 80% of the Chennai respondents and 29.3% of the Chennai respondents celebrate Diwali. Half of the Chennai respondents and most of the Northeast respondents didn't celebrate Ramzan. 76.7% of the Chennai respondents and 96% of the Northeast respondents celebrate the Christmas festival. Most of the Chennai respondents and all the respondents from Northeast celebrate New Year (Djajic, 2003).
- b. *Aware of the festivals which other youth neighbor's celebrate-* 90% of the Chennai respondents and 82% of the Northeast respondents were aware of the festivals which other youth neighbor's celebrating (Furtado, 2006).
- c. Chennai respondents mentioned that majority of the youth neighbours celebrate New Year and Northeast respondents said that Diwali, Ramzan and Pongal are the major festivals that their youth neighbours celebrate.
- d. *Opinion about the other youth neighbours' festivals-* 43.3% of the Chennai respondents strongly agree that celebrating other youth neighbours' festivals is a new experience and 72% of the Northeast respondents agreed that celebrating other youth neighbours' festivals is a new experience. More than half (54.7%) of the Chennai respondents have very much similarity in other youth neighbours' cultural beliefs and majority (75.3%) of the Northeast respondents have not very much similarity in the cultural beliefs of other youth neighbor. 75.3% of the Chennai respondents and 48% of the Northeast respondents Not at all participate in youth neighbor's festivals due to lack of interest
- e. *Similarities with other youth neighbours' culture and tradition:* Nearly one-third (65.3%) of the Chennai respondents and 79.4% of the Northeast respondents have not very much similarity in the ceremonial activities of other youth neighbours. Nearly two-third (66%) of the Chennai respondents and 62.7% of the Northeast respondents have not very much similarity in the culture and tradition of other youth neighbours.
- f. *Reason to participate in festivals observed by other youth neighbours:* Half (50%) of the Chennai respondents and 73.4% of the Northeast respondents sometimes participate in local youth neighbor's festivals due to new friends. Half (50%) of the Chennai respondents often participate in local youth neighbor's festivals due to understanding of culture and 66.6% of the Northeast respondents sometimes participate in local youth neighbor's festivals due to understanding of culture.
- g. 53.3% of the Chennai respondents expect Simple invite from other youth neighbours to participate in the native cultural festivals and 50.7% of the Northeast respondents explain the tradition to other youth neighbours to participate in the native cultural festivals (Jackson, 1969; Rossi, 1980; Friedlander and Rosier, 1966).
- h. *Dressing style of North East respondents:* 70% of the Chennai respondents and 80% of the northeast respondents often wear western style of dress (Shirt, pant, t-shirt, shorts, Jean, leggings, etc) for the daily purpose.
- i. *Dressing style of youth neighbours:* Majority (76.7%) of the Chennai respondents said that they often saw the other youth neighbours (Northeast students wearing western Style of dress (Shirt, pant, t-shirt, shorts, Jean, leggings, etc.)
- j. 63.3% of the Chennai respondents and 50.7% of the Northeast respondents were comfortable with the other youth neighbor's dressing habits

- k. 40% of the Chennai respondents said that they prefer other youth neighbours' food habits over their food habits as a new experience and 32% of the northeast respondents have no idea about why they are preferring other youth neighbours' food habits over their food habits.
- l. There is a significant association between the participation in the North East festivals by youth in the local communities and ability to successfully handle problems created by other youth neighbours.
- m. There is a significant association between the participation in the North East festivals by youth in the local communities and go along with other youth neighbours' culture and tradition.
- n. There is a significant association between the participation in the North East festivals by youth in the local communities and go along with the norms and values of other youth neighbours.
- o. There is a significant association between the participation in the North East festivals by youth in the local communities and control irritations created by other youth neighbours.
- p. There is a significant association between the participation in the North East festivals by youth in the local communities and integrate with other youth neighbours.
- q. There is a significant association between the participation in the North East festivals by youth in the local communities and keep your peace of mind stable to maintain harmony.
- r. There is a significant association between the participation in the North East festivals by youth in the local communities and accept other youth neighbours are to maintain communal mutual goals (Bhattacharya, S. 2010).

These findings clearly reflect the first phase explained in the Assimilation theory, i.e, diverse ethnic groups come to share a common culture. If the level of participation increases between the North East students and local youth, it further leads to other two phases explained in the assimilation theory.

CONCLUSION

The study concludes that the communal harmony and peace among youths from different origin, linguistic, color, caste and religion is healthy in Chennai. Effective assimilation and acculturation of people from different origins ensures the progressive and sustainable development along with communal harmony. Political parties and media should work on peace building to prevent communal disharmony. Therefore, education on communal peace and harmony should be given to every citizen in social and educational institutions which helps to accept the multicultural society.

REFERENCES

1. Bhattacharya, S. (2010). Social Work an Integrated Approach. Deep & Deep Publication PVT. LTD.
2. Dave, V.S. Commission (1990) cited in the study Communal Violence: Role of Media 1993. India
3. Debiprasanna Pattanayak .Dr cited in A Study of Multiculturalism in India Sukhdev, International Journal of Research and Scientific Innovation (IJRSI) | Volume III, Issue IX, September 2016 | ISSN 2321-2705
4. Djajic, (2003), Networking for Responsible Citizenship and Global Peace Annual Report of Cova Report of The National Consultation On Harmonising India
5. Furtado, (2006), The role of media in democracy: A strategic approach center for democracy and governance, Yark Publications, Washington, DC.
6. Gandhi, M. K. cited in the study Education Policy and Diversity Accommodation in India Hasan Nourbakhsh International Journal of Scientific and Research Publications, Volume 5, Issue 4, 2015 ISSN 2250-3153, New Delhi.
7. Gillin, (1998), Communalism in India: A historical and empirical study, Vikash Publishing House, New Delhi.
8. Guarnizo et al. (2003), Faist & Gerdes (2008), cited in the topic Impact of Migration on Economic and Social Development: A review of evidence and emerging issues, Migration and development by Ratha 2010
9. Ilalangai Tamil Sangam (Oct. 2011), Situation Report: North and East Sri Lanka, TNA situation report.
10. Jackson, 1969; Rossi, 1980; Friedlander and Rosier, 1966 as cited in Cote, 1997 cited in the study Migration from North-Eastern Region to Bangalore: Level

- and Trend Analysis ISBN 978-81-7791-227-2 © Marchang Reimeingam 2016, Copyright Reserved The Institute for Social and Economic Change, Bangalore.
11. John W. Cresswel, (2004), *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, Sage Publications, New Delhi.
 12. Levitt (1998), Perez-Armendariz & Crow (2010), Cordova & Hiskey (2009), cited in the topic *Impact of Migration on Economic and Social Development: A review of evidence and emerging issues*, Migration and development by Ratha 2010
 13. Mann, R. S. (1998). *Social Change and Social Research*. New Delhi: Ashok Kumar Mittal, Concept Publishing Company.
 14. Mercer (2016) cited in Chennai rated the safest city in India by Lakshmi. K, THE HINDU, Tamil Nadu.
 15. Milton Gordon cited in the study *Immigrant Integration: Acculturation and Social Integration*, Astrid Hamberger, Thematic Articles – Identity, Integration and Citizenship, JIMS - Volume 3, number 2, 2009.
 16. North East Migration and Challenges in National Capital Cities (2011), A Research Report, The Pilot Research Project was undertaken by a Team led by Madhu Chandra, Spokesperson – NE Helpline as partial fulfillment of His Doctorate Program from South Asia Institute of Advance Christian Studies (SAIACS), Bangalore
 17. Pandey, Neeta (2013). Jhumpa Lahiri: Inspiring Assimilation of Cultures in The Namesake, IOSR Journal Of Humanities And Social Science (IOSR-JHSS) Volume 9, Issue 1 (Mar. - Apr. 2013), PP 01-04 e-ISSN: 2279-0837, p-ISSN: 2279-0845.
 18. Park (1930) cited in the study *Acculturation and Assimilation: A clarification* (Raymond H. C. Teske & Bardin H. Nelson, 1974), JR.-Sam Houston State University -Texas A & M University, USA
 19. Park, Burgess and Ross (2003), *Role of Media in Promoting Communal Harmony*, New Delhi: National Foundation for Communal Harmony.
 20. Rees (1979) as cited in Cote, 1997 cited in the study *Migration from North-Eastern Region to Bangalore: Level and Trend Analysis ISBN 978-81-7791-227-2 © Marchang Reimeingam 2016, Copyright Reserved The Institute for Social and Economic Change, Bangalore*
 21. Remesh (2012) cited in the study *Migration from North-Eastern Region to Bangalore: Level and Trend Analysis ISBN 978-81-7791-227-2 © Marchang Reimeingam 2016, Copyright*
 22. William I. Thomas, Florian Znaniecki Robert E. Park (1974), *Immigrants, their children, and theories of assimilation: family structure in the United States, 1880-1970*, NIH Public Access Author Manuscript, Hist Fam.; 12(3):203-222.

Web Articles

1. The Hindu, News Paper, <http://www.thehindu.com/news/cities/Mangalore/northeast-students-in-city-safe-but-see-reassurance/article3788808.ece?ref=relatedNews>. Retrieved on 12th June 2016, 11.35 pm.
2. The Hindu, News Paper, <http://www.thehindu.com/news/national/karnataka/after-rumours-northeast-people-flee-bangalore/article3776549.ece>. Retrieved on 12th June 2016, 11.55 pm.
3. Tiwari, Ram Sharan (2014), *Social Harmony in India* accessed from <https://rstewari.wordpress.com/2014/07/10/social-harmony-in-india-some-examples-2/>
4. www.sciencedirect.com/science/article/pii/S0022440591900141. (1991). Retrieved from www.science-direct.com/science/article/pii/S0022440591900141: www.science-direct.com/science/article/pii/S0022440591900141