

“INSTITUTIONS THAT PROVIDE GULF MALAYALEE WITH A SENSE OF COMMUNITY.”

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ABSTRACT

This study looked at the obstacles and facilitators of immigrants' community belonging. The process of assimilation has received constant attention in studies of migrants' experiences. Recent research has underlined the relevance of the migrant "community" in the integration process. The purpose of this study is to analyze the notion of community as it is interpreted in these studies, to demonstrate its utility in the analysis of the assimilation process, and to clarify the term in connection to future studies of the migrant community.

INTRODUCTION

Giving migrants a voice, recognizing their true value, and building their sense of belonging to receiving societies, in short, empowering migrants, is the only appropriate policy choice in a democratic society. It is this choice that enables us to ensure fair and just societies for all and allow migrants to be both integrated and feel integrated. The key is interaction, enabling migrants to engage with people in the receiving society as well as each other, whether it be in the workplace, in their neighborhood, at school, in the hospital or doctor's surgery, or the offices of the local administration. Migrants have an essential role to play in our societies and economies we cannot afford to allow the advocates of racism and intolerance to undermine our democratic values and negate the human dignity we owe to everyone whatever their nationality, origin, or race. Promoting interaction between migrants and host societies will through greater mutual understanding, help break down barriers and help dispel xenophobic sentiments.

As stated in the introduction, interaction refers to the process through which migrants interact with one another and with receiving communities. This engagement can take many forms, including first meetings, shared experiences, ongoing talks, collaborative work on matters of mutual concern, and so on. Interaction can occur between separate individuals as well as between various groups. Personal relationships are also a significant conduit for migrant participation with formal organizations such as businesses, civil society organizations, and the state.

RESEARCH METHODOLOGY.

Finding the best approach for doing your study is a critical component of the research process.

Data may be obtained in several different ways.

The first division is between main and secondary data.

Interviews, surveys, questionnaires, focus groups, and other research methodologies are available.

There are numerous types of primary data I acquired research articles on which I performed research on this specific topic and then further highlighted my views and pointers regarding the same.

LITERATURE REVIEW.

A sense of belonging is a quality-of-life concept that encompasses the belief that individuals matter to one another and to a group. Maslow (1954) proposed that a sense of belonging is a fundamental human need. Hagerty et al. (Hagerty et al. 1992) define a sense of belonging as "the experience of personal involvement in a system or environment so that persons feel themselves to be an integral part of that system or environment". Systems encompass both relationships and organizations; environments can be natural or cultural. Furthermore, a sense of belonging is composed of two dimensions: 'valued involvement', which includes feeling valued, accepted, and needed; and, 'fit', an individual's perception that they complement the system or environment (Ross 2002).

Sense of belonging, according to Hagerty and Patusky (Maslow 1954), is directly connected to social integration. Frideres (Frideres 2008) describes social integration as "the process through which newcomers become part of the host community's or society's social, cultural, and institutional fabric while keeping their own cultural identity". The degree of social integration is determined by whether these social connections and group memberships take place inside an ethnic group, the host population, or a combination of the two (Fontana 2003). The amount and quality of relationships with the host population facilitates social integration.

COMMUNITY

The meaning of community can be expressed in descriptive words, as it would come to one's notice if objectively witnessed. It denotes a group of individuals who follow a way of life or patterns of conduct that distinguishes them from people from another culture, or from people in the wider society in which they live or have come from. They are people who have typically come from the same location or who are connected with the specific locality in which they now live or have moved. They probably share religious views and speak the same language. They tend to "stay together" to aid and encourage one another.

It is suggested in the community kind of grouping that we discover indications of sentiment and identification. Individuals have mutual care for one another as values in and of themselves, rather than as servants of a greater social structure. The internal social control system is normative and of the reciprocal reaction type. The organizations are informal and oppressive. The interaction pattern does not give rise to status positions and their related role expectations, particularly statuses with authority. When authority manifests itself in community organizations, it takes on the characteristics of personal leadership.

An individual feels safe and comfortable in their neighborhood. It satisfies his craving for approval and recognition. Within it, he can examine, mold, and incorporate higher social ideals.

His engagement channels are predictable. They are mostly cooperative, fleeting, and not always aimed toward larger purposes. If communal functions exist, it is because of this organization, not as a result of it.

FORMATION OF CHURCHES AND SENSE OF COMMUNITY IN GCC COMMUNITIES.

When oil was consolidated in the Persian Gulf in the 1970s, Syrian Christians followed their fellow Keralites in exploring the new fortunes in West Asia. Kuwait was the first Arab Gulf country to welcome Kerala's indigenous Christian population.

A small number of Marthoma Syrian Church members were the first to establish worship services in the region in the late 1940s. The 1970s oil boom spurred the immigration of Syrian Christians to GCC nations, resulting in the creation of Syrian churches in all Gulf countries except Saudi Arabia. In Kerala, Christians rank second in terms of population emigration overseas, with the Marthoma Syrian group sending the greatest number of foreign immigrants.

In terms of literacy, education, migration rate, health spending, ownership of property and home, remittances, and so on, the Marthoma Syrian community outperforms all other communities. The exceptional influx of remittances from

the foreign Diaspora, notably from the Gulf area, has contributed significantly to the Syrian Christians' unprecedented affluence and socioeconomic progress.

There are currently around 60 Malayalam churches in the Gulf Cooperation Council countries, including Syrian Christian and Catholic denominations, as well as diverse neo-Pentecostal and Charismatic organizations. Until the 1990s, the Church's efforts to attract immigrants were ordinary and low-key. However, in the last decade or two, the influence of religion has grown considerably among Indian immigrants, particularly among the Syrian Christian minority.

Religion is an important part of a migrant's daily life because it fills the emotional void left by the significant social isolation that migrants suffer in foreign nations. The spirituality and relevance of religion among Kerala migrants have expanded dramatically in the last decade or so, according to Christian immigrants from Kerala in Kuwait.

Until the 1990s, religious activities in Kerala and among migrants in the GCC were little more than a normal and low-key event in Kuwait. Charismatic religious groups like the Neo-Pentecostal and Evangelical Christian denominations, Muslim groups with strong Wahabi traditions like the Jamaat e Islami, and Hindu groups like the RSS and various cults like Matha Amrathandamayee have all made significant inroads into the lives of Kerala immigrants in the GCC states, particularly Kuwait. These religious organizations are transnational in character, with active ties to both their home and destination nations. Furthermore, the lack of social engagement with locals and social alienation experienced by immigrants in GCC nations has further fueled their need for spiritual and religious identity.

Keralites migrating to the Arab Gulf area have created a variety of trans-local political moorings in the host nations. They are trans-local in the sense that they are influenced by even the most minute currents within the political complexities and specificities of Kerala politics, yet they are increasingly identified and consumed by Malayalee migrants in the Gulf.

CONCLUSION.

Although the Malayalee community is prominent in the gulf, other than religious institutions the availability of a sense of community is scarce in nature. Leaving migrants to pave their paths and careers from scratch with minimal support from the host community. migrants face job, language, and prejudice as impediments to mainstream community belonging. Before feeling linked to individuals in their local geographic community, recent migrants frequently feel a sense of belonging to their ethnic group inside the host nation. This is the Malayalee community where individuals mainly communicate and interact with those of their ethnicity.

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