

Reimagining Home: How Migration Reshapes Rural Emptiness, Identity, and Demographic Patterns

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Abstract

International migration from Goa, India, has long shaped the region's socio-economic and cultural landscape. This study examines the intergenerational implications of outmigration on demographic structures, cultural participation, and community cohesion in the rural island village of St. Estevam, Goa. Employing a mixed-method approach that integrates household surveys (n=61), genealogical mapping, field observations, and semi-structured interviews, the research explores how successive generations have transitioned from agrarian livelihoods to overseas employment, and how these shifts have redefined social relations at the place of origin. Findings reveal a pronounced demographic aging, loss of traditional occupations, and weakening intergenerational and cultural continuity. While remittances have enhanced household welfare and physical infrastructure, they have also produced emotional detachment, cultural erosion, and reliance on migrant labour. The study situates these patterns within the theoretical frameworks of the New Economics of Labour Migration (NELM) and transnationalism, arguing that rural Goa exemplifies a form of "developmental dissonance," where economic progress coexists with socio-cultural regression. The paper concludes by highlighting the need for intergenerational reconnection, policy mechanisms for elderly well-being, and community-led cultural preservation in migration-affected rural societies.

Keywords: Migration, Transnationalism, Rural Aging, Cultural Change, Intergenerational Mobility, Remittances

1. Introduction

Migration has emerged as one of the defining forces of globalization, reshaping demographic structures, livelihoods, and socio-cultural relations across the developing world. In South Asia, and particularly in Goa, migration has historically been both a livelihood strategy and a cultural phenomenon. Goans have migrated for centuries; to Africa, the Middle East, and more recently to Europe and North America, seeking economic advancement, education, and social mobility (Desai & Sawant, 2022) (Gracias, 2000). While remittances and return migration have strengthened local economies, these flows have also reconfigured family structures, community bonds, and cultural practices in sending regions (Levitt & Lamba-Nieves, 2011).

Globally, migration scholarship highlights that outmigration from rural areas contributes to labour shortages, demographic aging, and shifts in local social hierarchies (Castles & Miller, 2005) (Skeldon, 2008). The New Economics of Labour Migration (NELM) framework further suggests that migration is not merely an individual decision but a household strategy for economic diversification and security (Taylor & Edward, 1999). Complementarily, transnationalism theory emphasizes that migrants maintain cross-border ties; economic, emotional, and cultural, that shape both host and origin societies (Levitt, 1998). However, the local consequences of such global linkages remain uneven, often producing a paradoxical blend of prosperity and social fragmentation.

In Goa, this paradox is especially visible in rural island communities such as St. Estevam, known for its long-standing maritime traditions and high levels of emigration. The village now

exhibits a dual demographic and cultural transformation: while elderly residents remain, youth increasingly migrate abroad, resulting in declining local participation in agriculture, traditional vocations, and religious festivals. The economic resilience derived from remittances coexists with a growing sense of cultural loss and emotional distance among generations.

Despite considerable research on Goan migration, few micro-level studies have investigated how sustained intergenerational migration reshapes the demographic and socio-cultural fabric of specific rural communities. Addressing this gap, the present study aims to analyse the demographic, socio-cultural, and emotional implications of overseas migration at the place of origin. Using mixed methods; combining surveys, genealogical mapping, and qualitative narratives, it examines how St. Estevam's multi-generational households have negotiated identity, belonging, and livelihood across time and space. By situating this local case within broader theoretical perspectives on transnational migration and intergenerational change, the study contributes to understanding how global mobility redefines community life and cultural continuity in rural Goa.

2. Conceptual framework

In the 21st Century, Migration is looked in a different dimension where it is inclined towards decision-making. The New Economics of Labour Migration (NELM) reframes migration by shifting the analytical lens from individual wage-seeking behaviour to the household as the primary decision-making unit. NELM argues that families strategically send members away to manage risk, diversify income sources, and compensate for missing or imperfect credit and insurance markets. (Stark & Bloom, 1985) shows that migration functions as a household risk-management strategy, where remittances help stabilise income, insure families against agricultural or economic shocks, and smooth consumption in contexts where formal safety nets are weak. (Taylor & Edward, 1999) further highlight that remittances are not simply monetary transfers but active mechanisms that relax liquidity constraints, finance investments, and stimulate rural development, thereby influencing both household behaviour and broader local economies. Taken together, these perspectives demonstrate that migration is embedded in collective household strategies aimed at improving security, reducing vulnerability, and expanding opportunities, rather than being driven solely by individual aspirations for higher wages. Back at the home, Transnationalism shows that migration sustains ongoing ties through flows of people, ideas, and practices across borders. Linked to social remittances, these exchanges reshape institutions, identities, and everyday life in origin communities (Basch, Schiller, & Blanc, 1994). In rural contexts facing decline, such as Goa, these connections influence household strategies, community norms, and evolving senses of place. Further, Berry's acculturation model explains how immigrants negotiate cultural change through integration, assimilation, separation, and marginalisation, each affecting identity and well-being. Linked to Social Identity Theory, these strategies reflect efforts to balance heritage and host identities. Research shows that family support reduces acculturation gaps, easing identity tension and improving adjustment (Costigan & Dokis, 2006). Lastly, this migration process shows that distance does not weaken family ties, as migrants use digital communication to maintain emotional closeness and circulate care. ICTs enable "co-presence," yet studies on left-behind elderly reveal that virtual support cannot replace hands-on care, leaving ageing parents vulnerable despite strong digital connections within transnational families (Baldassar & Wilding, 2016).

3. Aim and Objectives:

The main aim is to understand and analyse the implications of overseas migration at the place of origin through a demographic and socio-cultural perspective. Accordingly, the focus

of the research is to study demographic shifts, focussing on aging parents and youth migration and to analyse the evolving nature of social relationship and community structures within the village context.

4. Database and Methodology:

This study employed a mixed-method design combining quantitative and qualitative approaches to examine the effects of migration at the place of origin. Purposive sampling was used, with Electoral Rolls helping identify elderly residents whose children had migrated, and 61 respondents were selected; an adequate size given the small target population, feasibility of field access, and statistical sufficiency for descriptive analysis. A structured questionnaire with open- and close-ended items and Likert-scale statements formed the core instrument, supported by content validation, pilot testing to ensure internal consistency. Genealogical charting, interviews, field observations, and casual discussions supplemented the survey, filling gaps that formal questionnaires could not capture. Quantitative data were analysed using descriptive statistics such as mean and standard deviation, while qualitative data were thematically coded. Secondary data from Census reports, the Regional Plan Goa 2021, statistical handbooks, and government publications triangulated and contextualised findings. Methodological limitations included the partial accuracy of Electoral Rolls, which may contain outdated entries and exclude certain household members, and the absence of the 2021 Census, which restricted access to updated demographic benchmarks; these were mitigated through triangulation with field data and alternative official sources.

5. Study region

Goa, a coastal State on west coast of India, known for its rich Portuguese colonial historical cultural diversity (Sawant, 2022) display footprints not only heritage but also the legacy of Overseas Migration. The following research is an attempt to highlight migration as a component of rural community-life through a case study of St. Estevam village. It is located in the Tiswadi Taluka of Goa on the left bank of River Mandovi, the river that served as the gateway for the Portuguese Conquest in 1510. The village has been the cynosure of displaying the long-standing heritage and the legacy of migration. Following the Portuguese vanquishment and widespread of Christianity in the 16th century, the village encountered remarkable cultural metamorphosis. The Western influence led many locals to join Portuguese maritime expeditions, earning them the nickname “*tarvotti*” or seafarers. Villagers replaced sailors lost to scurvy on long voyages, becoming integral to Portuguese naval operations. This opened opportunities as the European colonial power preferred Goan’s to work on the ships or in their colonies. Even in the post Liberation Era (After 1961), the century old tradition of working on the ship or seeking employment abroad still continues. However, the trend and pattern has witnessed transformation. To present a realistic picture of the village in the context of colonial history and migration, inter-generational case study is represented through genealogical charting (Fig. 1).

Figure 1. Inter-generational transformation in both Occupation and Migration patterns from the late nineteenth century to the early twenty-first century

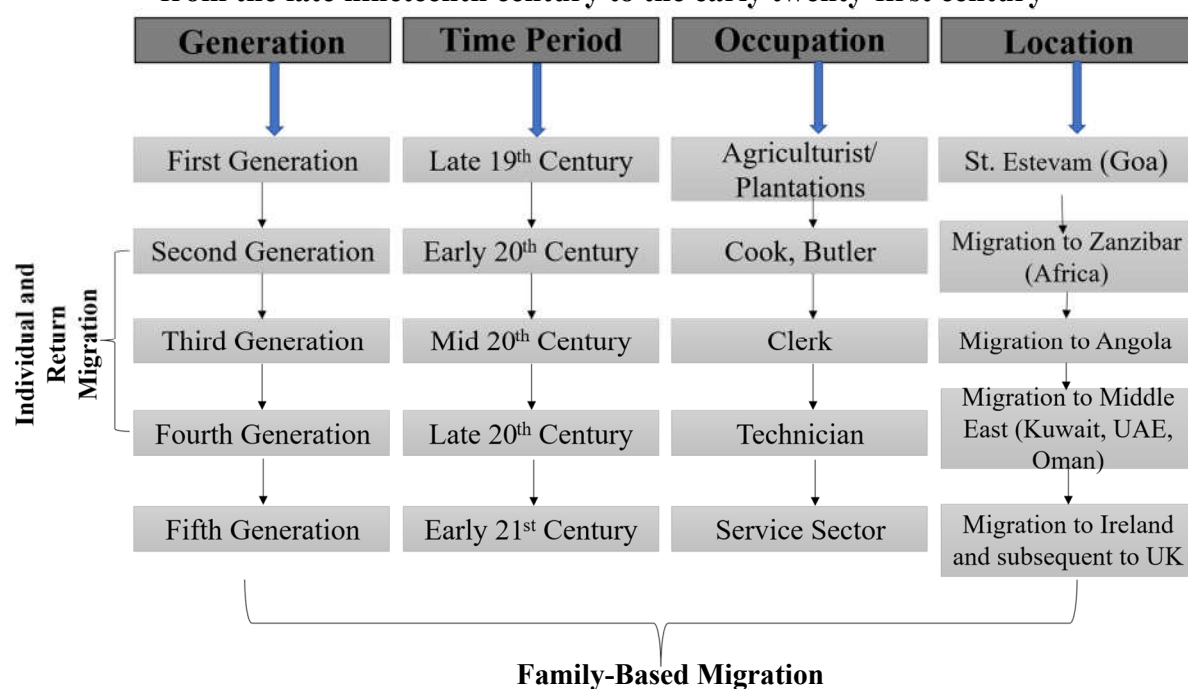


Figure 1: Inter-generational transformations in occupational trajectories and migration patterns from the late nineteenth to the early twenty-first century, derived from genealogical charting and personal interviews (2025).

Source: Compiled through Genealogical Charting and Personal Interviews, 2025

The narrative showcases inter-generational transformation in both occupation and migration patterns from the late nineteenth century to the early twenty-first century. Traditionally Goan society was agrarian economy (Bravo da Costa, 2025). Accordingly, unlike the whole Goa, the first generation remained rooted in their homeland, primarily engaged in agriculture, toddy taping, fishing and plantation work (Sawant & Rebello, 2017)

As a consequence of conversion of the natives to Christianity by the Missionaries enabled Goan Christians to align with Western lifestyle (dressing, food habits etc.) thus easing to integrate and seek employment opportunities in Portuguese colonies across Afro-Asia (Coutinho, 2018). This marked the onset of Overseas migration by the second generation in the early twentieth century. Initially, they rendered domestic service roles such as cooks and butlers in Zanzibar, Africa (Gracias, 2000). The initiatives of the Church run schools helped in educating the Goans which helped the third-generation to seek clerical employment and explore other destinations like Angola, a Portuguese Colony then. With the liberation of many Afro-Asian countries from the western colonial powers, was a setback for those who worked in these colonies and resulted in the return of these “natives”. Mascarenhas-Keyes (1990), puts forth that Goa was undergoing economic crisis and therefore Goans prefer to migrate to take advantage of better employment and enhance economic wellbeing of the family. Goa was liberated from the Portuguese rule in the 19th century and therefore gateway to many of the Portuguese colonies ceased. Hence, in the late twentieth century the fourth generation’s movement was directed towards Middle East, particularly Kuwait, the UAE, and Oman particularly after the “Oil boom” in 1970’s. (Fig.1) Locally, they became popular as “Kuwaitkars” and “Dubaiakars”. Education opened up new avenues and enabled to explore

newer destinations. Livelihood strategies, especially in the rural setup, that focused on local agriculture transformed due to education and migration (Nilan et al., 2016).

The fifth generation, in the early twenty-first century, reflects a transition into the global service sector, with migration directed towards the UK and Ireland. Collectively, these trajectories demonstrate a gradual upward occupational shift from manual and service-oriented labour to skilled and professional sectors, paralleled by an expanding geography of migration from Africa to the Middle East and ultimately to Europe and it encapsulates how colonial legacies, economic pressures and personal ambitions collectively shaped their identity. It is apparent that inter-generational mobilities were strongly future oriented and opportunity based. Socio-economic defined “Development” “progress” and “modernity” extended as aspiration across generation and upward socio-economic mobility to enhance economic status. Financial stability, improve social status and wellbeing can be inter-generational (Bulloch, 2021)

6. Implications:

6.1 Demographic Shifts

Demographically, between 1971 and 2021, the population trends reveal sustained outmigration. In early 1970's, population was 3,843 with an exceptionally high sex ratio (1,423 females per 1,000 males), indicating male-dominated out-migration (Table 1). After Liberation, Goa focussed socio-economic development, coupled with Independence of Afro-Asian countries, some returned to the native while, many continued to work abroad. Therefore, Population Growth in 1980's and 1990's showed some positive increase, with the sex ratio declining. However, Post Globalisation as opportunities increased many left the village to explore global employment opportunities and as a result population growth showed decline by 9.51 percent population, with fluctuations in the sex ratio. By 2011, growth stalled, and 2021 saw 18.34 percent population decline, showing intensified rural exodus. This reflects St. Estevam's evolution as a village shaped by global labour mobility, especially towards Gulf countries and maritime professions (Desai & Sawant, 2022).

Table 1: Decadal Population, Population Growth rate and Sex Ratio

Year	Population	Growth rate	Sex ratio	Male Pop (percent)	Female Pop (percent)
1971	3843	-	1423	41.27	58.73
1981	4282	11.42	1272	44.02	55.98
1991	4555	6.38	1121	47.16	52.84
2001	4122	-9.51	1219	45.08	54.92
2011	4134	0.29	1097	47.68	52.32
2021	3376	-18.34	-	-	-

Decadal trends in population size, growth rate, sex ratio, and gender composition from 1971 to 2021, compiled from Census data and the Regional Plan 2021

Source: (Census, 1971, 1981, 1991, 2001, 2011; Regional Plan, 2021)

It is indicative that workers move out of their traditional occupation as they prepare and migrate abroad (Abraham, 2020). Undoubtedly there has been metamorphosis, from agrarian to non-agrarian which can be justified by the cursory glance of the village during the field work where agricultural lands now remain uncultivated and barren, traditional occupations like toddy taping and in land pisciculture have ceased. The dwindling agricultural employment and the blossoming of non-agricultural economies constitute broader economic and social transfiguration in the village. The escalation in the number of workers in the category, the Other

Workers, shows a shift away from agriculture in favour of industry, services and urban employment (Table 2). This change is also symptomatic of the more general context of urbanization, agricultural mechanization and the global economy (Satterthwaite, McGranahan, & Tacoli, 2010; Larson & Bloodworth II, 2023). However, the shrinking population between 2011 and 2021 raises the question of probable workforce deficit, relocation trends, and the workforce resilience. The gender relations in the wage labours of the economic sector, and the lack of labours in agricultural activities clearly indicate the differences in the socio-economic structures. While there is exponential growth in non-agricultural workers as stated apart from barren lands there is growing concern of diminishing old traditional occupations. Lastly, return migrants usually engage in service sector based on the skills procured during their working abroad.

Table 2: Occupational Data

Year	Working Population	Cultivators	Agricultural Labourers	Household Industry	Other Workers
1971	20.84	28.96	5.87	7.87	16.98
1991	21.62	6.40	3.45	1.62	88.53
2011	35.20	0.76	0.96	2.43	95.95

Decadal changes in workforce composition across major occupational categories from 1971 to 2011, based on Census of India data.

All figures represented in percentage;

Source - Census of India (1971-2011) 2021 Data not published

Table 3: Parameters used to assess the Labour Dynamics

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total	Mean	Standard Deviation
It's difficult to find local craftsmen	0.00	0.00	26.23	22.95	50.82	61	4.23	0.864
Our dependency is more in migrant's labourer than local labour for household services	0.00	0.00	27.87	9.8	62.30	61	4.34	0.892
Traditional occupation is lost due to education and out migration	0.00	0.00	22.95	9.8	65.57	61	4.41	0.864

This table presents respondents' perceptions regarding local labour availability, reliance on migrant workers, and changes in traditional occupations. Mean scores indicate strong agreement across all parameters, reflecting significant labour shifts in the study area.

Source: Primary Survey (2025)

Considering the occupation dynamics of the village, coupled with increasing literacy and long-standing culture of emigration of the young adult, there is growing "void" of labour force, which is evident with 62.3 percent of the respondent agreeing that there is higher reliance on migrant labour force. Therefore, it is also difficult to find the local craftsmen. One of the respondents quoted, "I have a 'Bhat' (Farm) with coconut plantations but now it is difficult to find coconut "padekar" (plucker) and also nobody extracts coconut oil" while the other stated with great pride "I have an ancestral house constructed by my forefather in baroque style, but now it's difficult to maintain because of unavailability of local craftsmen to repair and at the

same time, the maintenance cost is high, though we are emotionally connected with our abode but practically it's difficult to maintain the mansion". With this, tangible heritage will diminish over the next few years. The younger generation is more practical and therefore, the socio-economic and cultural shifts have transitioned to stable and lucrative employment for the youth who wish to work abroad (Devi, 2019).

Goa since the beginning of 70's attracted a large number of unskilled and semi-skilled workers from other states, it was fuelled due to the non-availability of manual labor within the state. Goa's intellectual brains, the youth have moved abroad for studies or for jobs and are replaced by overwhelming number of illiterate people (Sahai, 2010). The influx of migrants beyond the absorption and tolerance limit will be suicidal to the Goan regional /linguistic culture and to the economy (Nagvenkar, 2010).

6.2 Socio-Cultural Implications

The ramifications of out-migration can be multiple, which could be visibly observed in terms of declining traditional occupations, social-cultural ethos, demographic structure etc. this section attempts to envisage the socio-cultural change as perceived by the locals.

Table 4: Parameters used to assess Socio-Cultural Dynamics

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total	Mean	Standard Deviation
People attending religious ceremonies is decreasing	0.00	3.3	39.34	1.6	55.7	61	4.10	1.044
The village is losing its identity due to outmigration	0.00	0.00	24.59	1.6	73.8	61	4.49	0.868
Involvement of people in community for occasions	0.00	0.00	21.31	8.2	70.5	61	4.49	0.829
Outmigration has impacted cultural and religious practices	0.00	0.00	27.87	8.2	63.9	61	4.36	0.895
Substantial Contribution to institutions (church, old age homes) and events is done by emigrants	0.00	0.00	16.39	9.8	73.8	61	4.57	0.763

This table illustrates respondents' perceptions of declining participation in religious ceremonies, the village's diminishing identity due to outmigration, community involvement, and the cultural and institutional contributions made by emigrants. Mean values indicate strong agreement across most statements, highlighting notable cultural shifts within the community.

Source: Primary Survey (2025)

6.2.1 Decline in Religious and Cultural Engagement:

The finding that attendance at religious ceremonies is decreasing (55.7 percent agreement) and that outmigration has impacted cultural and religious traditions (mean=4.36) aligns with broader sociological theories on the importance of social bonds in maintaining religious commitment. Sociological research suggests that migration often disrupts the social attachments and relationships that are integral to frequent church attendance and religious commitment, a phenomenon sometimes referred to as the integration-disruption hypothesis or the concept of location-specific religious capital (Myers, 2000; Welch & Baltzell, 1984). When individuals leave their community, the specific social capital tied to their local religious institution is lost, contributing to a decline in overall engagement in the sending community, as observed in St. Estevam.

6.2.2 Cultural Remittances and Transnational Ties:

The data point on emigrants providing substantial contribution to institutions (mean=4.57) highlights a key element of transnationalism: cultural remittances. This demonstrates that while physical presence declines, migrants continue to actively shape the cultural and social landscape from afar. The concept of cultural remittances refers to the ideas, behaviors, identities, and social capital that migrants transmit back to their home communities (Levitt P., 1998). In St. Estevam, the financial support to churches and old age homes is a tangible form of this cultural remittance, representing an ongoing emotional and financial commitment to the village's social fabric, even as they may also introduce new, more secular, or emancipative values, as found in some studies on cultural remittances through diaspora networks (Maheshri, 2022). This complex relationship means that migrants contribute to the maintenance of traditions (financially) while their physical absence simultaneously undermines them (practically).

6.2.3. Remittance Dependency and Decline of Local Livelihoods:

The observation that the village's economic base has shifted from skill-based to remittance-dependent, leading to the decline of traditional occupations like toddy tapping and fishing, mirrors wider trends in rural economies. Research in India and other developing regions confirms that while remittances significantly improve household income, consumption, education, and health (Adams, Cuecuecha, & Page, 2013; Dutta & Sahu, 2018), they can also lead to a shift away from traditional, often agricultural or low-wage, local livelihoods (Samal, 2017). This remittance-induced dependency can stifle local enterprise and contribute to economic stagnation at the grassroots level, as younger generations prefer to wait for, or seek, migration opportunities rather than invest in volatile or low-return local occupations.

Despite remittances from overseas, the absenteeism of migrants is leading to fading traditions, loss of local occupations, and a shattered community. There is clear concurrence that outmigration is revising the village's identity and way of life. The Villagers express deep distress over the erosion of their cultural fabric due to migration. Once vibrant festivals like Sangodd, feast day processions, and Konkani folk singing now see dwindling participation. *“In the past, everybody went to Sangodd (feast of St. Peter and Paul of the village) or any other church feasts. Now, most youngsters are overseas, and the celebrations are low-key,”* shared an elderly resident. With younger generations living overseas and their children growing up isolated from regional customs, traditions, and language, weakening cultural fabric. What once unified the community is now endured mainly by the elderly, leaving long-time residents with a strong sense of cultural deterioration.

While remittances have improved financial well-being, the village's economic base has moved from skill-based to remittance-dependent, weakening sustainable livelihoods. This mirrors broader rural trends across India and Southeast Asia, where youth migration to urban or foreign job markets drains rural areas of talent, stifles local enterprise, and leaves behind an aging workforce; ultimately leading to economic stagnation at the grassroots level (Mishra et al., 2023).

6.3. Family: Emotional Distance despite Financial Proximity

Across regions, especially where there is limited support by Government to the elderly, children are the first line of support, the question is whether the children are willing to do so (Croll, 2006). Migration undoubtedly enhances economically but disrupts emotionally and socially (Smith, 2020).

The finding that the frequency of visits is decreasing (mean=4.31) and the qualitative accounts of solitude, isolation, and loneliness among elderly residents are profoundly consistent with global studies on the psycho-social costs of migration. The elderly left behind

by international migrants frequently face significant challenges, including social isolation, emotional distress, and disrupted family roles (Baldassar, 2016). Modern communication technologies, while helpful, are often found to be insufficient to alleviate the loneliness and emotional distress experienced, as virtual connections fail to replace the emotional reassurance provided by face-to-face interactions and daily co-presence. This results in what has been termed emotional loneliness- the unmet need for attachment- even if financial needs are met.

Table 5: Parameter used to assess The Emotional Distance of the Family despite the Financial Proximity

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total	Mean	Standard Deviation
The frequency of visit to native village/ house is decreasing by the children	0.00	0.00	31.15	6.56	62.30	61	4.31	0.923

This table presents respondents' views on the decreasing frequency of visits by children to their native village or home, showing overall strong agreement with the statement.

Source: Primary Survey (2025)

While remittances provide financial backing, they cannot supersede the absence of loved ones. As one mother shared, "My son is in Dubai... he hasn't come home in the last five years." This absence is especially felt during family events and daily life. Elderly residents often face solitude, isolation and lonesomeness and children raised overseas risk losing connection and association with local language and customs. Grandparents frequently act as conservator, while nurturing and nourishing distant ties with their own children overseas.

7. Conclusion

Migration has remarkably transfigured St. Estevam, interchanging the rhythms of day-to-day reality and the quintessence of the village. The outmigration of the youth, navigated by the promises of favourable circumstances and improved pathways abroad, has abandoned and neglected a community dealing with both despair and despondency. Fields once nurtured the landscape of the village now slumber and recline. The traditional occupations like toddy tapping and fishing are on the brink of extinction. The exuberant jubilation and lively festivities of the village that brought Joy, Happiness and a sense of community engagement has repressed and restrained as fewer youth remain to continue and carry over the traditional values.

While the financial remittances sent by migrants have brought tangible and substantial financial gains like refurbishment and restoration of homes, education, and comprehensive well-being and quality of life, they cannot replace the affection, fondness and cordiality of family presence or the collective joy and communal delight and the shared bliss. Elderly residents, often custodians, stewards and guardians of local history and community heritage, face solitude and seclusion and emotional distress and anguish, yearning for the homecoming and reuniting with the loved ones who are physically distant but emotionally reminisced about with fondness and calls. Out-migration has amended the emotional framework, cultural tapestry and community ties of the village. Undoubtedly, migration has brought economic prosperity, it has also led to cultural regression and decay, decline of traditional livelihoods, fractured and strained family ties. In the 21st Century, the younger generation of the village, globally dispersed, finds itself crescively fragmented and detached from the culture and customs that formed their core principles and defined their ethos. This emotional and cultural dissonance challenges the continuance and endurance of St. Estevam's recognition and jeopardize the conveyance of the treasured accounts and fond memories, rituals, and communal solidarity and union.

The children raised overseas risk losing connection with local language and customs, leading to a younger generation that is fragmented and detached from their cultural core. This phenomenon is widely researched in transnational family studies and is termed intergenerational cultural dissonance (ICD) (Costigan & Dokis, 2006). ICD occurs when migrant children acculturate to the host culture at a faster pace than their parents, leading to a gap in the understanding and adherence to cultural values, language, and practices. This disparity often results in parent-child conflict and can contribute to higher levels of psychological distress in the youth (Telzer, Virata, & Gonzales, 2011), but in the sending community, it manifests as a cultural weakening as the chain of cultural transmission is broken.

Today, St. Estevam stands at a critical juncture; sturdy yet susceptible. Economic breakthrough powered by migration offers aspiration but calls for contemplation on what is sacrificed the village's future depends on nurturing and adapting its cultural heritage, toughen intergenerational ties, and revamp community spirit that surpasses the physical distance. Only by honouring both tradition and change can St. Estevam preserve its unique identity while embracing the opportunities of a transforming world.

8. Suggestions

Based on the observation, it is essential to ensure well-being of the Elderly left behind and the village community. The following could be the recommendations:

- a. Use of Digital Media for easing life, like online ordering of grocery requirements, monitoring health etc. With the invasion of digital technology, it can ease physical mobility and time management of the elderly population. Groceries, essentials, medicines and even food can be delivered at doorstep through use of e-commerce applications and platforms. Goa with proper accessibility and network connectivity, this would be popularized amongst the elderly populace.
- b. Wellbeing of Elderly left behind population, by developing community-based living which engages this section of population in physical activities like kitchen gardening, religious engagement and social events. Thereby, safeguarding healthy lifestyle.
- c. Youth clubs as well as local neighbourhood associations as known as "*jichikai*" in Japan would volunteer in providing support systems like health-checks, civil supplies and assistance in community activities.
- d. Expertise of elderly population can be used in training youths in traditional vocations like carpentry, toddy tapping, Wine making "*Feni*"
- e. Communication and re-connect with friends and family. Digital tools help elderly population to remain connected with their family and friends through video calls, messaging applications, social media handles. Thus, reducing feeling of isolation to certain extent.

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