"SOCIO-CULTURAL STUDY OF GUJARATI DIASPORA WITH SPECIAL REFERENCE TO ENGLAND, AMERICA AND CANADA"

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CERTIFICATE

This is to certify that Mr.Virendra Singh Chundawat is a regular Ph.D. student in the Department of Sociology, Faculty of Arts, The M.S.University of Baroda, Vadodara. The thesis entitled "**SOCIO-CULTURAL STUDY OF GUJARATI DIASPORA WITH SPECIAL REFERENCE TO ENGLAND, AMERICA AND CANADA**" incorporates the results of an independent study carried out by the candidate himself and has at no time been submitted for a degree of this university or any other university.

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                                                                                         (Research Guide)

I

PREFACE

Some of the major issues and problems of migrating population in all periods of times and in all countries are like adaptation, adjustment, unemployment or underemployment, economic exploitation and social discrimination by local people, cultural conflict, confusion, dilemma, cultural shock, feeling of alienation, preservation of separate ethnic identity and generation gap between first and second generation immigrants etc. These problems and issues are to be studied in terms of causes and consequences and explained specifically within socio-cultural context from sociological perspectives.

The diasporic studies incorporate aspects of identity, culture, conflicts, multiculturalism, power, ethnicity etc. Basic reason for the sociologist's interest in the study of Diaspora and its emergence as the important discipline in sociology is its nature of influencing changes and adjustments in socio-cultural and economic life of migrant people and their family members left behind. International migration leaves an impact, which may be direct or indirect, on all the concerned family members. The movement of people across the international boarders has multiple impacts such as: demographic, economic and social in both the countries of the origin and destination. Moreover migration influences the lives of people in areas as diverse as the rural regions of developing countries and great metropolises of the industrialized countries.

Diaspora has great bearing upon the economy, social structure, culture and play significant role in socio-economic development and socio- cultural changes in area of origin at local, regional and national level. These immigrants also act as ambassador in the country of their immigration by representing culture and society of origin. In view of such numerical and functional significance, several Diasporic studies are conducted on Gujarati Diaspora. In the absence of sufficient sociological studies on Gujarati Diaspora, the present work is an effort to achieve a broader understanding of the study of Gujarati diaspora with special reference to England,

America and Canada, which will enable us to develop deeper insight and understanding about diasporic issues and problems.

This research work examines and understands Gujarati Diaspora by focusing on the socio-cultural and economic background of Gujarati Indians who have migrated to England, America and Canada, the socio-economic factors responsible for emigration, the interface between migrants and host-communities and Gujarati Diaspora's contributions to the growth of the Indian economy and development of Gujarat. Present research work will add to the existing body of literature on Diaspora and contribute to great extent in our understanding of various issues and aspects of Diaspora which is emerging as an important field of research in Social sciences.

Virendra Singh Chundawat

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ABBREVIATIONS

AAHOA	Asian American Hotel Owners Association
CEO	Chief Executive Officer
DN	Diaspora Network
FCC	Federal Communications Commission
FOGANA	Federation of Gujarati Associations in North America
ICT	Information, communication and technology
IIM	Indian Institute of Management
IIT	Indian Institute of Technology
NGO	Non Governmental Organization
NRG	Non Resident Gujarati
NRI	Non Residential Indian
OECD	Organization for Economic Corporation and Development
PhD	Doctor of Philosophy
PIO	Persons of Indian Origin
UK	United Kingdom
US	United States
USA	United States of America

CHAPTER 1

INTRODUCTION

CONCEPT AND SCOPE OF DIASPORA

Meaning and Scope of Diaspora -

The word Diaspora is originated from two Greek words dia-meaning through, speiro- meaning scattered. In Greek it means 'to disperse' and is based on a translation of the Hebrew word, Galut. It means movement of people from one place to another, whereby they shift their residence and in the Ancient Greece, the word referred to migration and colonization. Diaspora was originally used for Jewish people ousted from their homeland Israel and settled in all over world.

In Hebrew, "the term initially referred to the setting of colonies of Jews outside Palestine after the Babylonian exile and has assumed a more General connotation of people settled away from their ancestral homelands" (Shuval, 2003).

Human civilization is outsized densely inhabited cluster which possesses definite territory, culture and sovereignty. Society is studied generally in terms of member people residing in it. But, during recent time, a new trend of studying society in terms of native people residing presently in foreign country has developed. This trend is called as Diasporic Studies.

Diaspora is a multifaceted social phenomenon which has attracted the attention of Social Scientists, Government, NGOs and policy makers. Research in the field of Diaspora particularly in Indian studied only after independence and got momentum with globalization process. The word Diaspora is analyzed in terms of immigration of people to foreign lands. Many studies on Indian Diaspora have focused on migrant or indentured laborers to various countries. The diasporic study incorporates aspects of identity, culture, conflicts, multiculturalism, power,

ethnicity etc. These include emigration to and settlement in foreign countries, their socio-economic profile, position in host and home countries, organization of socio-cultural life in host country, problem of socio- cultural adjustment and preservation of separate socio-cultural identity, relation with home country and impact on home country in terms of bringing of socio-economic development and changes.

In recent years, the notion of Diaspora has moved from religious, migration and cultural studies to the policy realm as well. Diasporas have come to be seen as central in relation to a range of issues, from struggles for political recognition of nation states over identity politics to transnational mobilization of development and reconstruction projects. Migrants' contributions to development in terms of remittances, investment and democratization are also receiving growing attention.

Concept of Diaspora – In social sciences, the word diaspora is new. Before the 80's, there are only few quotations of this concept. It was due to the fact, as Judith Shuval (2002) underlined, that "before the 1960's, immigrant groups were generally expected to shed their ethnic identity and assimilate to local norms. Groups that were thought unable to do this weren't admitted, eg. Chinese to Canada, non-Whites to Australia".

During the 70's, when assimilation theory and other theories based on the same meaning of integration models demonstrated their fallibility, the notion of Diaspora occurred progressively to describe migrants groups: migrants maintaining their ethnic tradition, a strong feeling of collectiveness (Bruneau, 1995; Dorai et al., 1998; Shuval, 2003). So, it is only during the 80's that the concept of Diaspora has known a period of expansion. But, quickly, some authors as such Alain Medam (1993) or James Clifford (1994) expressed their disinterest in the concept because in more and more researches the concept was quoted just for to describe phenomena characterized only by the dispersion of a population originated from one nation-state in several "host countries." and these authors called for more theorization.

The key question for the Academics was to explore the notion of diaspora to find those specific elements that explained the need to refer to this notion rather than any other concepts of social

sciences. To summarize this period, the question was: does there exist a "di[a]sposition," such a specific spatial and social organization that characterizes and differentiates the migrant groups, described under this denomination of Diaspora, from the other social and spatial "disposition," produced by the other migrants groups and studied before.

The concept of 'Diaspora' is quite broad in that different disciplines tend to use it to mean different things. For example, Sociologists and anthropologists sometimes use it to describe communities that possess certain ethnic characteristics regardless of whether these groups maintain any kind of relationship with their former homeland.

Basic reason for lighting the sociologist's interest in study of Diaspora and its emergence as the important subject title of sociology is its nature of influencing changes and adjustments in socio-cultural and economic life of migrant and its family left behind. International migration leaves an impact, which may be direct or indirect, on everybody in the concerned family. The movement of people across the international boarders has multiple impacts such as: demographic, economic and social in both countries of the origin and destination. Moreover it influences the lives of people in areas as diverse as the rural regions of developing countries and great metropolises of the industrialized countries.

Academic Definitions of Diaspora -

1. The *International Organization for Migration* provides a broad definition of diasporas as "members of ethnic and national communities, who have left, but maintain links with, their homelands. The term 'diasporas' conveys the idea of transnational populations, living in one place, while still maintaining relations with their homelands, being both 'here' and 'there.'"

2. *Cho* expands upon this definition by noting that "diaspora brings together communities which are not quite nation, not quite race, not quite religion, not quite homesickness, yet they still have something to do with nation, race, religion, longings for homes which may not exist. There are collectivities and communities which extend across geographical spaces and historical

experiences. There are vast numbers of people who exist in one place and yet feel intimately related to another."

3. *Safran* purports that the defining characteristics of diaspora are that:

> a. they, or their ancestors, have been dispersed from a specific original 'center' to two or more 'peripheral', or foreign, regions;
> b. they retain a collective memory, vision, or myth about their original homeland – its physical location, history, and achievements;
> c. they believe that they are not – and perhaps cannot be – fully accepted by their host society and therefore feel partly alienated and insulated from it;
> d. they regard their ancestral homeland as their true, ideal home and as the place to which they or their descendants would (or should) eventually return – when conditions are appropriate;
> e. they believe that they should, collectively, be committed to the maintenance or restoration of their original homeland and to its safety and prosperity; and
> f. they continue to relate, personally or vicariously, to that homeland in one way or another, and their ethno communal consciousness and solidarity are importantly defined by the existence of such a relationship.

4. *Cohen* has also formulated five different categories of Diaspora: victim, labour, trade, imperial (which may be considered a form of trade Diaspora), and cultural (not indigenous to the area from which they dispersed, i.e., Caribbean) diasporas.

5. *Sheffer* suggests that "modern Diasporas are ethnic minority groups of migrant origins residing and acting in host countries but maintaining strong links with their countries of origin – their homelands."

6. *Docker* defines Diaspora as "a sense of belonging to more than one history, to more than one time and place, to more than one past and future."

While it is important to define what it is meant by Diaspora, it is equally important not to get caught up in unnecessary semantics when designing a Diaspora strategy. Perhaps the best way to define a Diaspora for the purposes of designing Diaspora strategies is to segment the Diaspora.

In the beginning, the term Diaspora was used by the Ancient Greeks to refer to citizens of a grand city who migrated to a conquered land with the purpose of colonization to assimilate the territory into the empire.

The original meaning was cut off from the present meaning when the Old Testament was translated to Greek, the word Diaspora was used to refer specifically to the populations of Jews exiled from Judea in 586 BC by the Babylonians, and Jerusalem in 136 AD by the Roman Empire. This term is used interchangeably to refer to the historical movements of the dispersed ethnic population of Israel, the cultural development of that population, or the population itself.

The probable origin of the word is the Septuagint version of Deuteronomy 28:25, "thou shalt be a Diaspora (Greek for dispersion) in all kingdoms of the earth". The term has been used in its modern sense since the late twentieth century.

The academic field of Diaspora studies was established in the late twentieth century, in regard to the expanded meaning of 'Diaspora'. Since 1960s the word Diaspora has come to represent various kinds of population movement and the condition of such displaced people in dispersed state.

Elements relates to defining Diaspora –

Time: When does a 'migrant' cease to be one and become part of the 'Diaspora'? Given the increase in circular migration it is difficult to limit today the notion of Diasporas to those who are settled "forever" in a country other from where they were born. The modern notion of 'Diasporas' has lost its dimension of irreversibility and of exile. Migrants go to work abroad, sometimes under specific government schemes, decide to stay longer, to return and to leave again. It appears that countries supporting temporary labour migration are also concerned with

Diaspora contributions, such as the Philippines, Bangladesh, Ukraine, Kenya, Ethiopia or Uganda.

Place of birth: Second and third-generation migrants born to immigrant parents abroad can have a stronger feeling of belonging to the Diasporas than first generations and retain some form of commitment to, and/or interest in, the country of origin of their parents. Thus place of birth does not itself define belonging to a Diaspora.

Citizenship: Many nationals acquired the citizenship of their host country. Their contributions therefore would not be included in "migrant workers'" remittance flows, for instance, whereas they may well be interested in investing in different ways in their home country. Thus, we do not qualify Diaspora according to their citizenship.

Identity and belonging: Butler's definition of Diaspora draws attention to the intangible dimension of the term. Being part of a diaspora implies a sense of identification with a group, or the feeling of belonging to a certain identity. Families play a role in supporting or rejecting this identification, as do legal norms (citizenship for second generations), educational programs and the possibility to travel. Ministries for expatriates, as well as consulates and embassies are beginning to pay more attention to the 'feeling of belonging' and to the non-material dimension of engaging with diasporas. However, if symbolic inclusion matters, it needs to be translated into actual inclusion (legislative and institutional realities).

DIASPORA NETWORK: MEANING AND IMPORATANCE

The term 'Diaspora' originally described the emigration of Greeks to colonies and assimilates a recently conquered territory. Diaspora later referred to the scattering of an ethnic people from their homeland, apparently first applied to the dispersion of the ancient Jews from Palestine after the Babylonian captivity. In today's parlance, diaspora broadly refer to ethnic groups that are both living outside of their traditional homelands and living as minorities in their current nations.

The term is now applied to the internationally distributed communities of many ethnicities – Chinese, Indian, Korean, and so on. A central feature of these overseas ethnic communities is their retained affinity for both their native lands and members of their ethnic group living in other countries. While adapting to their local environment, diasporas often retain elements of the language, religion, food, family structures and other cultural elements of their homelands. While these deep psychological and sociological bonds are important in many ways – including their often profound effects on the political and social climates of their home countries – this describes the central role diaspora bonds play in global business, particularly global entrepreneurship.

The long history of DNs in global business includes Phoenician trading networks distributed throughout the ancient Mediterranean, fifteenth-century Chinese business outposts in Southeast Asia, and the origin of international finance through diaspora-based banking networks spanning sixteenth-century Europe. As we will see, DNs remain important today as before.

DNs arise due to several factors. As the early use of the term diaspora in the ancient Jewish context suggests, most of the early large-scale ethnic migrations were due to crises such as war or oppression. Unfortunately, we still see examples of this today. Several hundred thousand ethnic Albanians fled the former Yugoslavia during the Kosovo crisis at the turn of the century. Many of these went Take Advantage of Your Diaspora Network to neighbouring European countries such as Austria, Germany, Italy and Switzerland; others fled further to the Nordic countries or to the US, Canada and Australia. Two other historical causes of DNs are post-colonial migration and family reunification efforts. More recent history has witnessed the formation or strengthening of DNs due to the voluntary international migration of workers. While much of the globalization discussion focuses on international capital flows or trade, these cross-border flows of labour are no less important. Wage differentials across countries prompt some workers to move from regions with relative labour surpluses to those with relative labour shortages. These international compensation differentials are not necessarily uniform across occupations or skill levels but instead depend upon the economic conditions of countries. For example, the relatively large information, communications and technology (ICT) sectors in the US are constantly recruiting high-quality foreign workers to fill vacancies. Low-skilled migration across Europe, mostly from Eastern Europe to Western Europe, is an important feature

of current European economic and political integration. The economic and business impact of diasporas for receiving countries can be substantial. The disproportionate influence of immigrant scientists and engineers for US technology development, for example, is staggering. While foreign-born people account for a little over one-tenth of the US working population, immigrants comprise almost half of the US PhD's in science and engineering.

Just looking within the PhD sector, these immigrants have made an exceptional contribution to US science and innovation as measured by Nobel Prizes, election to the National Academy of Sciences, citation counts, and so on. Immigrants also play an important role in commercializing new technologies, with a substantial share of Silicon Valley's ICT CEOs being of Indian origin. Distributed ethnic communities in low-skilled occupations are economically significant too. Moreover, immigrant entrepreneurs tend to cluster in selected industries, a process that increases their business impact for specific sectors. Examples within the US are Korean entrepreneurs in dry cleaning, Vietnamese in nail salons, Gujarati Indians in traveler accommodations, Punjabi Indians in gas stations, Greeks in restaurants, and so on. The higher natural social interactions among these ethnic groups aid in the acquisition and transfer of sector-specific skills. Scale economies lead to occupational clustering by minority ethnic groups.

The openness of receiving countries to both low-skilled and high-skilled migration can ebb and flow, as the current US policy debates regarding Mexican immigration and temporary guest worker visas attest. With the downturn of the high-tech sector after 2000 and national security concerns following 9/11, the US substantially reduced the number of H-1B visas issued to high-skilled, temporary workers. The appropriate quota for these visas is still hotly debated. Bill Gates and other ICT industry executives have testified before Congress that the H-1B quota must be increased for the US high-tech sector to remain competitive and grow.

Domestic ICT labour groups protest, however, that the firms are only trying to reduce their labour costs by increasing the supply of foreign programmers willing to work for lower wages. The broad impact of this high-skilled migration for sending countries is also debated. Advocates of the 'brain drain' perspective believe substantial losses occur when the best and brightest leave developing countries to work abroad: the immediate loss of professionals such as doctors and

engineers, the associated reduction in jobs for complementary unskilled labour, and longer-term impacts like fewer role models in society for the next generation. For some African countries, half of their nationals with university degrees live abroad.

On the other hand, 'brain gain' advocates stress the important contributions of DNs in transferring financial, technical and similar resources from advanced economies to their home countries. Some go further to argue that this unique transfer through DNs offers a way for developing countries to 'leapfrog' traditional development stages. On a more mundane level, financial flows from these overseas migrants through DNs – termed remittances – now exceed foreign aid for many developing countries. The Philippines places young workers, often in nursing or domestic help occupations, in foreign countries as a development strategy.

A third and most recent variant, 'brain circulation', stresses the need for active labour movements within the DNs between the origin and destination countries for realizing the brain gain benefits. In truth, which of these models holds depends on the specifics of each country and the nature of its DN. We now turn to the practical question of how entrepreneurs can utilize their DN to establish global ventures. In many respects, these international entrepreneurs represent the brain gain or brain circulation models at their best. They offer the hope of bringing the best resources of advanced economies to developing or emerging economies through entrepreneurship and DNs.

Why are Diaspora Networks so important?
All relationship networks can be useful for conducting business (e.g. professional associations, technical working groups and university alumni clubs). DNs are particularly advantageous for global entrepreneurs, however, due to their inherently international footprint and the wide range of global resources they can potentially make available to entrepreneurs. The external needs of each new venture vary greatly, and so will the manner in which its founders tap their DNs.
A condensed list of the potential resources DNs provide includes:
Local information: The many requirements for operating successfully in new environments include an understanding of local tastes and spending habits, business culture, local regulations, government procedures, and so on. DNs can greatly aid the accurate and efficient collection and

assimilation of this knowledge. Whereas such knowledge is vital for advanced economies such as the US, Europe or Japan, it is enormously essential for working in developing or emerging economies in which knowledge is more implicit. The business plans for many global start-ups suggest combining the best of multiple countries – R&D in Israel or Scandinavia; manufacturing in China or Mexico; product distribution and sales in the US, Europe or Asia.

While perfect in design, few ventures are able to navigate multiple local terrains successfully; the guanxi of China, for example, are often keys to success. DNs can be instrumental in helping global entrepreneurs optimize resources locally and globally, including human resources.

Human resources: Many start-ups struggle with both the completion of the founding team and the hiring of early employees once the enterprise is under way. One of the advantages of working with a top-tier venture capital firm, for example, is its assistance in completing organizational gaps. Assembling human resources is an even greater challenge when the new venture is distributed across multiple countries. Qualified candidates are harder to find, common languages are necessary, and human resource search firms are still developing their international capabilities. By their nature, the internal labour market of DNs extends across borders in ways that traditional employment sourcing groups do not. Moreover, teams extending across multiple nations and multiple ethnicities can struggle with communication and trust. Geographical distance exacerbates common start-up frustrations such as founder-CEO leadership succession, the migration of founding teams to specialized roles and responsibilities, and so on. Common ethnic bonds can ameliorate some of these early problems. DNs are very valuable for recruiting these needed team members for global start-ups.

Technology access: Recent research stresses the importance of ethnic scientific communities in frontier countries for conveying new technologies to their home countries. In surveys of Silicon Valley, 82% of Chinese and Indian immigrant scientists and engineers report exchanging technical information with their respective nations, and 18% further invest in business partnerships. While these exceptional contributions emanating from Silicon Valley do not extend immediately to all industries or ethnic groups, broader empirical studies demonstrate that technology diffusion through DNs is a widespread phenomenon. DNs are a critical source for technical information when developing advanced products or operating within industries

characterized by fast product cycles and global supply chains. Even when blueprints, standards, source code, and so on are widely disseminated, the tacit or practical knowledge about how new innovations work is very hard to acquire abroad. Yet, highly codified Components often have low margins and fierce competition, while higher profits characterize more tacit products that are less subject to commoditization. This concern extends to the direction industries are moving, as high-tech start-ups must ensure that their innovations integrate into the path the industry is taking. Lester and Piore describe how a Japanese communications equipment manufacturer withdrew from the US market after being excluded from standards hearings held by the Federal Communications Commission (FCC) despite the FCC publishing the transcripts of its sessions. The Japanese vendor felt it would not understand adequately the unspoken or implicit decisions being made. DNs aid the transmission of this tacit knowledge.

Funding access: US venture capitalists have historically sought to invest in companies within their immediate geographic region, often less than a one hour drive, a plane ride or a 50-mile distance from their office. The risky nature of entrepreneurial investments, along with the need for frequent on-site monitoring and advice, weighed heavily against long-distance relationships. As venture capitalists have become increasingly attracted to foreign opportunities such as those in China, India and Eastern Europe, they have relied in part on DNs to facilitate these opportunities. Although there are noteworthy exceptions, the initial entry by a venture capitalist firm into a foreign country is often preceded by the hiring of an expatriate from the target country who assists in the creation of its overseas portfolio. Far beyond simple language skills, this expatriate offers a deeper perspective on overseas opportunities, performs a better due diligence on the founding team members, and helps to navigate local laws and bureaucracies. Even if the firm then decides to open a physical office abroad, retaining members of the DN in the US offices aids communication within the firm. The flip side is also true. Entrepreneurs abroad often tap their DNs for introductions to foreign investors, and venture capitalists increasingly place a premium on entrepreneurs with experience and connections in both the US and abroad. In addition to serving as a new channel for venture capital investment, DNs contain financial resources themselves. Nine of the ten largest investors in China in the mid-1990s, reaching US$200 billion in 1995, were overseas Chinese investors engaged in a variety of cooperative relationships through their DN. Successful US immigrant entrepreneurs also make

angel investments in their home countries, and more formal international angel networks are developing to facilitate these investments.

Informal contracts: Inadequate mechanisms for contract enforcement have plagued international business since its earliest days. To a large extent, international trade began through DNs such as the Phoenician or Chinese Diaspora. Rather than relying solely on national enforcement of cross-border contracts, these networks developed internal penalties for breaking agreements or providing poor-quality products and services. Being 'black listed' by a network member in one country meant that the offender could no longer work with a network member in any country, with a potentially weakened reputation outside of the network as well. The legal framework for international business is much more advanced today, but it can still lag the needs of global entrepreneurs working in nascent technology fields or in developing economies without strong rule-of-law or intellectual property protections. Working through a DN can again reduce some of these liabilities. Single trades or outsourcing contracts are effectively transformed into repeated relationships with lasting consequences for misbehavior.

Reputation enhancement: There are a variety of reasons why India has excelled at software off-shoring: lower wages, English language, shifted working hours from the US, and so on. Some credit, however, belongs to the strength of India's US entrepreneurial community.
In addition to the above resources, US Indian entrepreneurs boost the reputation of their business partners in India for landing these contracts. Entrepreneurs in foreign countries pitching services to large US corporations by themselves are a small, unknown company located on the other side of the world. Working through DNs can reduce the perceived risks of these contracts through a local presence. While the above summary does not exhaust the resources DNs can provide to global entrepreneurs, it does emphasize the breadth of possibilities. Malleability and trust are what gives the informal networks their strength. The global reach of DNs is particularly beneficial for start-ups operating in multiple countries. They can be useful as well, even for large multinational companies as they seek to enter and serve new markets. Recent researches also show how DNs can substitute for local networking opportunities. In a study of India's software industry, Nanda and Khanna found that the entrepreneurs located outside software hubs rely

significantly more on DNs for business leads than those within major hubs such as Bangalore and Mumbai; they also showed that use of these DNs was related to better firm performance.

Nanda and Khanna indicate, moreover, that it is primarily the entrepreneurs who have previously lived abroad who best utilize DNs. In a similar vein, DNs can aid the return migration of entrepreneurs who have lived outside of their home country for an extended period by providing the contacts and resources to reintegrate into the native business landscape.

We do not want to imply that the effective exploitation of a DN is without costs or risks. It is important that global entrepreneurs avoid insularity, cronyism, 'group think' and potentially shady practices (ways of 'beating the system') that sometimes crop up in immigrant networks, especially those that are excluded from mainstream opportunity. DNs can also become intertwined with family businesses in emerging economies that layer on additional complications. But the upsides of DNs vastly exceed the downsides, and therefore entrepreneurs who are going global through choice or necessity should view their ethnicity-based DN as a valuable asset.

INDIAN DIASPORA: A BRIEF OUTLOOK

The Indian Diaspora is an alarming political, economic, intellectual, and technological force in the host countries, which has the possibility to influence the decisions of the host countries in India's favor. According to the 2001 census, the USA has 1.7 million people of Indian origin. Indians are the fourth largest immigrant community. In England, this number is 1.5 million, a sizeable 1.8% of the population. Such statistics prove the global supremacy of the Indian diaspora. The power manipulated by the Indian diaspora in the context of the globalized, multicultural world has to be properly analyzed keeping in mind the questions of modernity, social mobility, market economy, dislocation and relocation, acculturation and assimilation etc. Diaspora therefore, being a very multifaceted phenomenon, ever changing and evolving, requires to be studied at the regional, national and global levels.

The High Level Committee on Indian Diaspora, under the Chairmanship of Dr. L. M. Singhvi, former M.P. defines Diaspora as "communities of migrants living or settled permanently in other countries, aware of its origins and identity and maintaining varying degrees of linkages with mother country" (2001). This report highlighted that, Indian Diaspora refers to "the people who migrated from territories that are currently within the borders of the Republic of India. It also refers to their descendants". The committee estimated the number of Indian Diaspora at 20 million people dispersed in more than 110 countries3 all over the world:

The Indian Diaspora is estimated to be over twenty million. They constitute of "NRIs" (Indian citizens not residing in India) and "PIOs" (Persons of Indian Origin who have acquired the citizenship of some other country). The Indian Diaspora covers practically every part of the world. It numbers more than a million each in eleven countries, while as many as twenty-two countries have concentrations of at least a hundred thousand ethnic Indians.

India has one of the worlds most wide-ranging and multifaceted migration history. Since from 19th century, ethnic Indians have established communities on every continent as well as on islands in the Caribbean, the Pacific and Indian oceans. The Indian diaspora can be observed as worldwide phenomena, with a presence in more than 100 countries globally. The composition of flows has progressed over time from mainly indentured labor in far-flung colonies to postwar labor for British industry to high-skilled professionals in North America and low-skilled workers in the Middle East. Ethnic Indians in countries like Kenya and Suriname have migrated to other countries, a movement called secondary migration. The overseas Indian community is not homogeneous. We can at least differentiate between two groups, the PIOs (people of Indian origin) and NRI (Non Resident Indians).

Migration from India has taken place within two specific periods. The first phase was conditioned by colonialistion and second phase was postcolonial period. In the first phase, large numbers of Indians were sending to different imperial out coasts as indentured laborers. The second phase started early in 20th century and gained momentum in the post- 1945 period, when skilled and professional Indians migrated to western countries in largely response to a scarcity of skills and professionals (vertovec)

Tinker (1993) provides one of the broadest examinations of the emigration of Indian labour overseas during the colonial period. Apart from 'Indentured labour' migration there were other two different patterns of migration were identifiable in this colonial period. These patterns were namely 'Kangani' and 'Maistry' labour migration and 'Passage or Free' migration. Indians were taken away as indentured labor to the British colonies such as British Guiana, Fiji, Trinidad and Jamaica, to the French colonies of Guadeloupe and Martinique, and the Dutch colony of Surinam (Tinker, 1993) .This indentured system of migration was based on 'contract' which was signed by the Indian laborers. It began in 1834 and ended in 1920. Another system of migration, which was identifiable during the colonial period, was 'Kangani' and 'Maistry' labour migration. The word Kangani and Maistry both derived from Tamil. Kangani derived from Kankani, which means foreman or overseer and Maistry is derived from maistry which means supervisor. The kankani system prevailed in the recruitment of Indian labour for migration to Ceylon and Malaya (jayraman 2003) and Maistry system existed in the recruitment of laborers in Burma. In both the system, the Indians were Tamil laborers who migrated from village in the former Madras Presidency. Laborers in these systems were not bounded by any contract or fixed period. They were legally free. These systems, which began in the first and third quarter of the 19th century, were abolished in 1938. In the system of Passage and Free migration, an emigrant was not legitimately sponsored. Emigrants themselves paid their passage and they were free in the sense that they were not bound by any contract. In this system of migration, there was stable trickle of migration of members of trading communities from Gujarat and Punjab to South Africa and East Africa (Kenya, Tanzania and Uganda).

After World War II, like other modern scattering communities, Indians provided both labor and professional help with the reconstruction of war-torn Europe. The first waves of Indian emigration to developed countries mostly consist of labor flow from rural regions in India to these European countries. However, during the middle of the 20th century, Indian emigrants began residing in the UK, USA, Australia and Canada. These sites turned to immigration for supplies of well-educated and professionally trained Indians from urban middle class families; these were early instances of "migration of talent" or "brain drain." Bhat, Narayan and Sahoo study on Indian Diaspora indicate the new wave of Indian emigration is the migration of software engineers to western countries, the US in particular. They call this group of Indians the

"cream of India," who were trained in her premiere educational institutions such as IITs, IIMs and Universities [and] are highly mobile and keep very close contact with India in terms of socio-economic interests.

In 2001 the High Level Committee on the Indian Diaspora estimated around 18.5 million (including descendants of Indian migrants) which is largely dispersed. The Indian government declares that Indian diasporic communities dispersed in as many as 110 countries; however, three-quarters of the diaspora population live in 12 countries (see Table 1.1).Since 2005, the Indian government asserts that the community numbers approximately 25 million.

Table 1.1: The Indian Diaspora: Places with More than 100,000 Members

Table 1.1 The Indian Diaspora: Places with More than 100,000 Members

Asia	
Myanmar	2,902,000
Malaysia	1,665,000
Sri Lanka	855,025
Nepal	583,599
Singapore	307,000
Africa	
South Africa	1,000,000
Mauritius	715,756
Reunion	220,055
Kenya	102,500
Oceania	
Fiji	336,829
Australia	190,000
Caribbean	
Trinidad & Tobago	500,600
Guyana	395,350
Suriname	150,456
Northern America	
USA	1,678,765
Canada	851,000
Europe	
UK	1,200,000
Netherlands	217,000
Gulf	
Saudia Arabia	1,500,000
UAE	950,000
Oman	312,000
Kuwait	295,000
Qatar	131,000
Bahrain	130,000
Yemen	100,900

Note: The numbers are estimates of the Diaspora populations including both actual migrants and descendants of migrants. For Nepal, data refer only to persons born in India.
Source: High Level Committee on the Indian Diaspora (2002). Sri Lanka and Nepal: 2001 Census.

2001 Census shows that the largest number of diasporic Indians (35 percent) lived in Asia (see Graph 1.1). A fifth of the diaspora were in the gulf region, with 14 percent in Northern America, 13 percent on the African continent, and 10 percent in Europe. The Caribbean and Oceania accounted for only a small share, 6.5 percent and 3.3 percent, respectively.

Graph 1.1 The Indian Diaspora by World Region in Percent and Millions, 2001

Note: The numbers are estimates of the diaspora populations including both actual migrants and descendants of migrants.

Source: High Level Committee on the Indian Diaspora (2002). Sri Lanka and Nepal: 2001 Census.
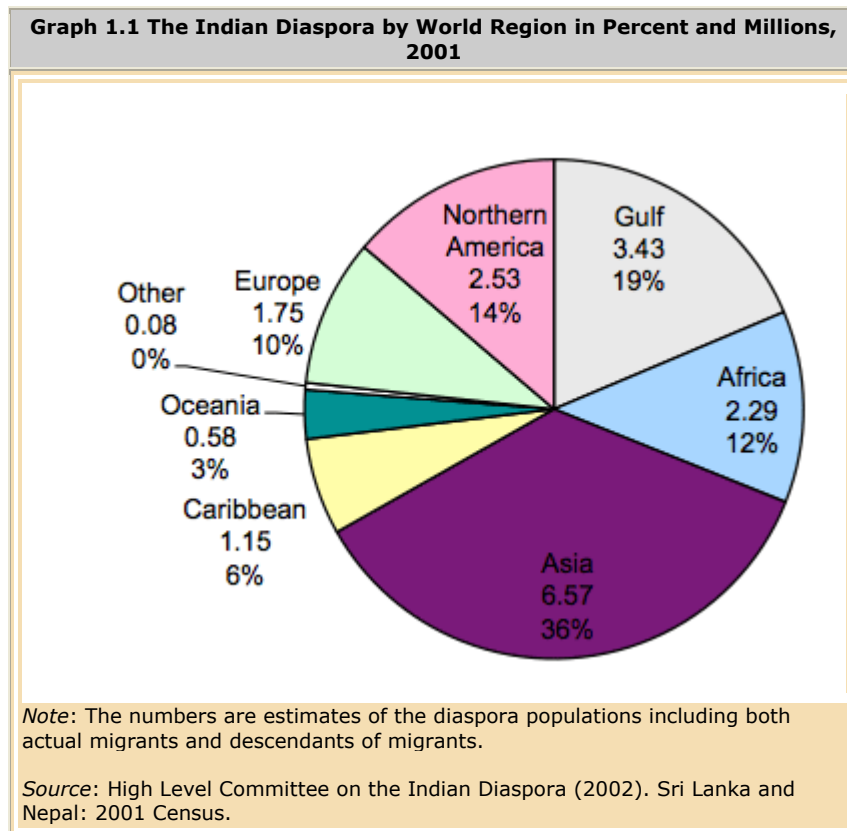
Ethnic Indians are a minority in most countries; they comprise around 40 percent of the population in Fiji, Trinidad, Guyana, and Suriname. They make up 70 percent of the inhabitants of Mauritius. In developed countries, the Indian diaspora, especially in the United States, is highly organized with many regional and pan-Indian cultural, professional, religious, and charity organizations. In recent years, advocacy groups, political ambitions of individuals like Louisiana Governor Bobby Jindal, and the Congressional India Caucus have demonstrated Indians' increasing political influence. In other countries, Indians have been elected to national legislative bodies. In Canada, eight ethnic Indians — all of them Sikhs — were elected to the

House of Commons in October 2008. Currently, six elected Members of the British Parliament and eight Members in the House of Lords are of Indian origin.

In Mauritius, where 70 percent of the population is of Indian descent, the prime minister has been a racial Indian except for between 2003 and 2005. As noted earlier, Singapore's current president is an ethnic Indian. Seven cabinet members and 27 parliamentarians in Fiji are of Indian descent; in Malaysia, the count goes to one cabinet minister and three members of parliament. In Germany, two ethnic Indians elected representatives in the central parliament, as is one India-born person in New Zealand. All these examples show that the Indian diasporic communities directly or indirectly influence the host countries.

An attempt to understand the movement of people from India since ancient times to contemporary period is a fascinating story of cultural exchanges that the people of India have with the rest of the world. The Indian classical texts describe about long journeys that saints and monks undertook for the spread of knowledge, peace and love. The archeological evidences establish the fact that Indians during ancient period did travel to other countries for trade.

The spread of Hindu and Buddhist believes across geographical boundaries of India during the early medieval period saw the emergence of Hindu and Buddhist Kingdoms in several places. The navigational skills of people along the Indian coastal cities helped the rulers to expand the horizons of their Kingdoms. The maritime activities and ship building techniques that existed in that period reveal the movement of Indians to classical Greco Roman world. The movement of people resulted in the formation of Gypsies or Rromas of today are still shrouded in mystery. There were large scale movement of people occurred when Islam arrived in India. During this period those rulers who returned to their countries after plundering India took thousands of men and women as artists, architects, calligraphers, musician's dancers, courtesans along with other wealth. The Mughal period saw the active journey's Indians took to several countries as emissaries, traders, scholars, artists, musicians. During the colonial period Indians were traded as slaves by Portuguese, Dutch, French and English imperialists. The Indians were taken to various countries as indentured labourers to develop plantation economies, construct railway networks and to serve as soldiers in the imperial military establishments.

Large number of traders and professionals also accompanied these labourers and soldiers. The first set of scholars and academics came out from the universities of independent India migrated to western countries for advanced studies and research form the first Diaspora in modern period. The migration of Indians as professionals, labourers and traders to rest of the world is a continuing saga of Indian Migration.

GUJARATI DIASPORA

The Gujarati Diaspora forms a vital part of the great Indian Diaspora. The Non-resident Guajarati are now spread all around the world and are settled in various countries like USA, UK, Canada, New Zealand, South Africa, Uganda, Kenya, Tanzania, Australia and the Gulf. Being an important component of the host societies, providing services in sectors as diverse as retailing, hospitality industry (hotels and motels), medicine, drug stores, engineering and information technology, Gujarati Diasporas are now making a great contribution to their socio-economic, cultural and political life of the host countries. Lord Dholakia, Lord Meghnad Desai, Lord Bhiku Parekh and others are the better examples that testify to the great success of Gujarati Diaspora. Formation of the Asian American Hotel Owners Association (AAHOA) and Federation of Gujarati Associations in North America (FOGANA) with membership in USA and Canada is a evidence of dynamism of the vibrant Gujarati Diaspora.

The Gujarati Diaspora has maintained its emotional, cultural and economic relations with the homeland in a very special way. It is noticeable in their desire to make emotional and economic investment in Gujarat by establishing hospitals, schools and colleges. Their prompt response in coming forward to the aid of Gujarat during the terrible earthquake in 2001 was remarkable. They have successfully lobbied in their host countries for foreign investment in boosting and developing industries in Gujarat. Their role in getting the latest technology and their contribution to the enrichment of religious and cultural life cannot be exaggerated. For instance, the Swaminarayan sect has built up many temples in the West as well as in the home country. North Gujarat has witnessed a large-scale migration of the various castes and communities to the many countries of Europe, Africa, Australia, North America and the Gulf. In the case of North Gujarat,

a large number of patels, chaudharies, jains, Prajapatis and Vohras have migrated from Patan, Palanpur, Mehsana, Visnagar, Kadi, Sabarkantha and Banaskantha. Most of them are settled in USA, UK, South Africa, Australia, and Canada and even in the Gulf countries. Most of the Gujarati Diaspora migrated from North Gujarat are flourishing in computers, information technology, medicine, hoteling & moteling, retailing business, diamond business and leather goods. For instance, India's diamond industry handled 80 percent of the global polished diamond market and earned 8 billion dollars last year. The global polished diamond market is entirely controlled by jains from palanpur, a small town in North Gujarat. They went to the Belgium city of Antwerp in 1970s and 80s where 90 percent of the world's diamond trade is concentrated. The Jews have controlled this diamond trade for the last 500 years. Now the Jains from North Gujarat control 65 percent of this diamond trade of Antwerp undoing the monopoly of the Jews within twenty years. In fact, seven of top ten Diamond merchants of Antwerp, are from North Gujarat, breaking the 500-year old monopoly of the Jews.

It is only one instance of the numerous success stories of the diaspora from North Gujarat. Vohras from siddhpur, palanpur and patan are well settled in many countries in East Africa and South Africa and have a monopoly over the retail businesses and leather industry there. Similarly, many Patels from Mehsana, Kadi, Patan, and Visnagar in North Gujarat have securely established themselves in the field of Plastic, leather, and chemical industries in addition to the hospitality industry in many countries. Many of them have become powerful members of the African National Congress and sent remittance for the freedom movement of India. The Chaudharis from various districts of North Gujarat like Patan, Mehsana, Banaskantha and Sabarkantha have migrated to distant places like USA and UK and have taken a foothold over professional jobs in medicine, engineering and even modern agriculture. Many of these diasporic chaudharis have remitted foreign exchange so that educational institutions could be established in their far-flung villages in North Gujarat. Many patels from North Gujarat who are successful today in the west migrated there under hard and trying circumstances. Their success curve and the work and struggle that have gone into making them leaders in hospitality industry deserve to be studied closely. Similar is the case with prajapatis from Patan, Mehsana, Sabarkantha who are chiefly in the service sector of various countries. Many of these migrants have gradually and

steadily carved out a position for themselves in their host countries. In short we can say that Guajarati diaspora maintains its own unique identity as a part of Indian diaspora as a whole.

Diaspora has great bearing upon the economy, social structure and culture play significant role in socio-economic development and socio- cultural changes in area of origin at local, regional and national level. These immigrants also act as ambassador in the country of their immigration by representing culture and society of origin. In view of such numerical and functional significance, several Diasporic studies have been conducted on Gujarati Diaspora. In the absence of sufficient socio- cultural study on Gujarati Diaspora, the present research is an effort to achieve a broader understanding of the socio-cultural study of Gujarati Diaspora with special reference to England, America and Canada.

CHAPTER 2
REVIEW OF LITERATURE

INTRODUCTION

Diaspora Literature involves an idea of a homeland, a place from where the displacement occurs and narratives of harsh journeys undertaken on account of economic compulsions. Basically Diaspora is a minority community living in exile.

The Oxford English Dictionary 1989 Edition (second) traces the etymology of the word 'Diaspora' back to its Greek root and to its appearance in the Old Testament (Deut: 28:25) as such it references. God's intentions for the people of Israel to be dispersed across the world. The Oxford English Dictionary here commences with the Judic History, mentioning only two types of dispersal: The "Jews living dispersed among the gentiles after the captivity" and The Jewish Christians residing outside the Palestine. The dispersal (initially) signifies the location of a fluid human autonomous space involving a complex set of negotiation and exchange between the nostalgia and desire for the Homeland and the making of a new home, adapting to the power, relationships between the minority and majority, being spokes persons for minority rights and their people back home and significantly transacting the Contact Zone - a space changed with the possibility of multiple challenges.

Birth of Diaspora Literature: the 1993 Edition of Shorter Oxford's definition of Diaspora can be found. While still insisting on capitalization of the first letter, 'Diaspora' now also refers to 'anybody lives outside their traditional homeland'.

In the tradition of Indo-Christian the fall of Satan from the heaven and humankind's separation from the Garden of Eden, metaphorically the separation from God constitute diasporic situations. Etymologically, 'Diaspora' with its connotative political weight is drawn from Greek meaning to disperse and signifies a voluntary or forcible movement of the people from the homeland into new regions.

Under Colonialism, 'Diaspora' is a multifarious movement which involves the temporary or permanent movement of Europeans all over the world, leading to Colonial settlement. Consequently the ensuing economic exploitation of the settled areas necessitated large amount of labor that could not be fulfilled by local populace. This leads to the Diaspora results from the enslavement of Africans and their relocation to places like the British colonies. After slavery was out low the continued demand for workers created indenture labor. This produced large bodies of the people from poor areas of India, China and other to the West Indies, Malaya Fiji, Eastern and Southern Africa, etc.

William Sarfan points out that the term Diaspora can be applied to expatriate minority communities whose members share some of the common characteristics given hereunder:

(1) They or their ancestor have been dispersed from a special original 'centre' or two or more 'peripheral' of foreign regions; (2) they retain a collective memory, vision or myth about their original homeland-its physical location, history and achievements; (3) they believe they are not and perhaps cannot be fully accepted by their lost society and therefore feel partly alienated and insulted from it; (4) they regard their ancestral homeland as true, ideal home and as the place to which they or their descendents would (or should) eventually return when conditions are appropriate; (5) they believe they should collectively, be committed to the maintenance or restoration of their homeland and its safety and prosperity; and (6) they continue to relate, personally and vicariously, to that homeland in one way or another, and their ethno- communal consciousness and solidarity are importantly defined by the existence of such a relationship ; (Safren Willam cited in Satendra Nandan: 'Diasporic Consciousness' Interrogative Post-Colonial: Column Theory, Text and Context, Editors: Harish Trivedi and Meenakshi Mukherjee; Indian Institute of Advanced Studies 1996).

Robin Cohen classifies Diaspora as:

(1) Victim Diasporas (2) Labour Diaspora (3) Imperial Diaspora (4) Trade Diaspora
(5) Homeland Diaspora (6) Cultural Diaspora

There is a common element in all forms of Diaspora. These are people who live outside their natal (or imagined natal) territories and recognize that their traditional homelands are reflected deeply in the languages they speak, religion they adopt, and cultures they produce. Each of the categories of Diasporas underline a particular cause of migration usually associated with particular groups of people. So for example, the Africans through their experience of slavery have been noted to be victims of extremely aggressive transmigration policies. (Cohen) Though in the age of technological advancement which has made the traveling easier and the distance shorter so the term Diaspora has lost its original connotation, yet simultaneously it has also emerged in another form healthier than the former. At first, it is concerned with human beings attached to the homelands. Their sense of yearning for the homeland, a curious attachment to its traditions, religions and languages give birth to diasporic literature which is primarily concerned with the individual's or community's attachment to the homeland.

Indian Diaspora can be classified into two kinds which are as follows:

1. Forced: Forced Migration to Africa, Fiji or the Caribbean on account of slavery or indentured labour in the 18th or 19th century.

2.Voluntary : Voluntary Migration to U.S.A., U.K., Germany, France or other European countries for the sake of professional or academic purposes.

According to Amitava Ghose, the Indian Diaspora is one of the most important demographic dislocations of Modern Times and each day is growing and assuming the form of representative of a significant force in global culture. If we take the Markand Paranjpe, we will find two distinct phases of Diaspora, these are called the Visitor Diaspora and Settler Diaspora much similar to Maxwell's 'Invader' and 'Settler' Colonialist.

The first Diaspora consisted of unprivileged and subaltern classes forced alienation was a one way ticket to a distant diasporic settlement. As, in the days of yore, the return to Homeland was next to impossible due to lack of proper means of transportation, economic deficiency, and vast distances so the physical distance became a psychological alienation, and the homeland became the sacred icon in the diasporic imagination of the authors also.

But the second Diaspora was the result of man's choice and inclination towards the material gains, professional and business interests. It is particularly the representation of privilege and access to contemporary advanced technology and communication. Here, no dearth of money or means is visible rather economic and life style advantages are facilitated by the multiple visas and frequent flyer utilities.

The works of various authors like Kuketu Mehta, Amitava Ghosh, Tabish, Khair, Agha Shahid Ali, Sonali Bose, Salman Rushdie confirm a hybridity between diasporic and domiciled consciousness. They are National, not Nationalistic inclusive not parochial, respecting the local while being ecumenical, celebrating human values and Indian pluralism as a vital 'worldliness'. The diasporian authors engage in cultural transmission that is equitably exchanged in the manner of translating a map of reality for multiple readerships. Besides, they are equipped with bundles of memories and articulate an amalgam of global and national strands that embody real and imagined experience.

Suketu Mehta is advocate of idea of home which is not a consumable entity. He says: "You cannot go home by eating certain foods, by replaying its films on your T.V. screens. At some point you have to live there again". So his novel Maximum City is the delineation of real lives, habits, cares, customs, traditions, dreams and gloominess of Metro life on the edge, in an act of morphing Mumbai through the unmaking of Bombay. It is also true, therefore, that diasporic writing is full of feelings of alienation, loving for homeland dispersed and dejection, a double identification with original homeland and adopted country, crisis of identity, mythic memory and the protest against discrimination is the adopted country. An Autonomous space becomes permanent which non- Diasporas fail to fill. M K Gandhi, the first one to realize the value of syncretism solutions' hence he never asked for a pure homeland for Indians in South Socio-cultural space and so Sudhir Kumar confirms Gandhi as the first practitioner of diasporic hybridity. Gandhi considered all discriminations of high and low, small or great, Hindu or Muslim or Christian or Sikh but found them 'All were alike the children of Mother India.'

Diasporic writings are to some extent about the business of finding new Angles to enter reality; the distance, geographical and cultural enables new structures of feeling. The hybridity is subversive. It resists cultural authoritarianism and challenges official truths."(Ahmad Aizaz, In

Theory: Classes, Nations, Literatures; OUP, 1992) one of the most relevant aspects of diasporic writing is that it forces interrogates and challenges the authoritative voices of time (History). The Shadow Line of Amitav Ghosh has the impulse when the Indian States were complicit in the programmes after Indira Gandhi's assassination. The author elaborates the truth in the book when he says: "In India there is a drill associated with civil disturbances, a curfew is declared, and paramilitary units are deployed; in extreme cases, the army monarchs to the stricken areas. No city in India is better equipped to perform this drill than New Delhi, with its high security apparatus."

The writers of Diaspora are the global paradigm shift, since the challenges of Postmodernism to overreaching narratives of power relations to silence the voices of the dispossessed; these marginal voices have gained ascendance and even found a current status of privilege. These shifts suggest: "That it is from those who have suffered the sentence of history-subjugation, domination, Diaspora, displacement- that we learn our most enduring lessons for living and thinking."

Diasporic Studies related to Indian Diaspora in England, America & Canada

Hundreds of studies exist on Indian Diaspora. The review of these studies point out three things: (i) number of studies on Gujarati immigrants living in Asian-African countries are quite more than those living in England, America and Canada. (ii) Most of these studies are done by non-Indian scholars and through the perspective of the host countries i.e. study of conditions and problems created by Indian immigrants. (iii) Most of these studies are about their Geo-Physical, Eco- political conditions leaving out socio-cultural aspects.

Some of the notable studies on Indian Diaspora include: K.G.Kahlo's study on characteristics of Gujarati community in Bolton city(1980), Michells Leon's study on Ethnicity in Briton: Gujarati tradition(1972), P. J. Patel and Mario Rutton's study on socio-economic networks between Patels of central Gujarat and Greater London and Patels as a Metaphor of Indian Diaspora(2003), A.S. Patel's study on cultural diversity created by Gujarati immigrants in New jersey(2004), Makrand

Mehta's study on Historical context of Indian and Gujarati Diaspora(2004), Jayprakash Trivedi's study on change and continuity among NRI from Charotar region of Gujarat(2004) and Gujarati Diaspora: Emigration and social structure (2007), P.S. Choondawat's study on socio- economic background of Indian Diaspora in Canada (2012) etc. These studies provide informative and theoretical frame work within which future study on Indian Diaspora may be made in socio-cultural perspective.

Socio-cultural change is important point of sociological research. The socio-cultural changes arrive in the life of Indian immigrants living in foreign country may be examined in terms of degree, nature, causes, sources and consequences. Here, the changes arrives in value, beliefs, practices related with marriage, family, kinship, caste, religion, status of women and other institutional spheres of Indian immigrants' life are to be examined. Similarly, as exposed to multicultural living situation in foreign country, the changes in the work habits, religious thoughts and practices as well as languages should be studied.

A study by Bhargawa and Sharma (2008), studies the role of Indian diaspora in Canada in term of their role in bridging bridges in socio-economic-cultural life of Canada. From the literature review, it is revealed that unlike on Sikhs, an insignificant amount of work is being done on Gujarati diaspora in Canada. Gujarati reported as mother tongue is one of the top 25 languages of Canada and has a share of 1.4% in total permanent residents of Canada (source: Citizenship and immigration, Canada).

According to Jay Gajjar (2010), Gujaratis are spread all over the world including England, America and Canada. The first Gujarati to arrive in Canada was Chhagan Kheraj Varma a Lohana by caste but became Muslim, Husain Rahim, on January 14, 1910 in Vancouver. He was charged by the government for violation immigration laws but he won the lawsuit. He then moved to San Francisco. US, where he started the first Gujarati paper named 'Gaddar' in 1914. There was a slowdown for a few years and few immigrants arrived in Canada in early 20th century. The trend was to move to America. After 1950 Canada opened its doors and attracted many Gujaratis. In 1960, there were about 900 Gujaratis in Toronto and today that number has crossed 100,000 in Toronto alone. Toronto, the biggest city in Canada is today a hub of immigrants.

According to the US Census Bureau (2006), there were 1,417,000 people in the US who spoke Gujarati, Hindi or other Indic languages (e.g. Punjabi, Tamil, Telugu) at home; Gujaratis comprised 299,000 of these numbers). Early 2010 figures estimate that there are 104,000 people who speak Gujarati in Canada, with the majority living in the Greater Toronto Area.(Wilfred Whitely, Language in Kenya) In the UK, Gujarati people live primarily in London and Leicester (Voices- Multilingual Nation: BBC Retrieved 9 December 2011).

With the help of Solow's growth model ("A contribution to the theory of Economic Growth" Quarterly journal of economic, febuary 1956, Vol.70, pp.65-94), the impact of immigration on growth can be examined. In this model, production is considered to be a function of labour, capital and human capital. If the level of immigrant's human capital is lower than that of natives, the pace of growth will be lower. Thus for studying the impact of immigrants on growth, it is crucial to know the level of human capital immigrants carry as compared to that of the natives. Empirical studies show that immigrants to Organization for Economic Corporation and Development (OECD) have lower human capital than native (J. Dolado, A. Guria and A. Ichina, " Immigration, Human capital and growth in the Host Country", Working Paper Fomdazione ENI, Enrico Mattei 1993).

Within the renewed debate on the meaning of 'diaspora' and on the significance of diasporic studies, one can identify a few systematic attempts to define the field and suggest ways of approaching and studying diasporic phenomena. In one of the earliest and most systematic efforts to delineate the concept, back in 1991, William Safran argued that the concept of 'diaspora' is linked to those communities that share some or all of the following characteristics:
the original community has spread from a homeland to two or more countries; they are bound from their disparate geographical locations by a common vision, memory or myth about their homelands; they have a belief that they will never be accepted by their host societies and therefore develop their autonomous cultural and social needs; they or their descendants will return to the homeland should the conditions prove favorable; they should continue to maintain support for homeland and therefore the communal consciousness and solidarity enables them to continue these activities **(Safran 1991, 83-4).**

This attempt to construct a quite specific ideal-type stressed the transnational character of diaspora, the symbolic and material importance - for Safran and other proponents of similar notions of diaspora - of a homeland and a vision of eventual return to it, and introduced an array of other factors such as the Tsagarousianou, Rethinking the Concept of Diaspora 55 perceived marginalization in the country of settlement experienced by members of a diasporic community. As I have argued elsewhere, the above list, although a useful one, is quite limited and limiting as it clearly revolves around the relationship of the diasporic group with its homeland and therefore plays down other important relationships and linkages that inform the diasporic condition **(Fazal & Tsagarousianou 2002, 6-7).**

In essence, it could be argued that, in this context, diasporas are primarily seen as not a lot more than a sub-category of an ethnic group, or a nation. Other theorists such as Cohen (1997) have used the same prescriptive formula of constructing an ideal type of a 'diaspora' as a vehicle of expanding the definition to include a broader range of phenomena. Cohen thus proposes that perhaps these features need to be adjusted and that four other elements should be added to the list proposed by Safran. According to him, therefore, a definition of 'diaspora' needs to:

be able to include those groups that scatter voluntarily or as a result of fleeing aggression, persecution or extreme hardship; take into account the necessity for a sufficient time period before any community can be described as a diaspora.

According to Cohen, there should be indications of a transnational community's strong links to the past that thwart assimilation in the present as well as the future; recognize more positive aspects of diasporic communities. For instance, the tensions between ethnic, national and transnational identities can lead to creative formulations; acknowledge that diasporic communities not only form a collective identity in the place of settlement or with their homeland, but also share a common identity with members of the same ethnic communities in other countries. Cohen has clearly attempted to move the debate forward by not only reemphasizing the transnational character of Diasporas but also by pointing out the significance of their 'transnationality' in the production of creative tensions and syntheses. However, his renewed emphasis on 'strong links to the past', albeit moderated by his emphasis on the creativity and forward vision of diasporas, does not push the debate decisively forward.

Such attempts to define diasporas undoubtedly offer useful insights and correctly reflect the formative influence of a sense of loss and displacement (and, by implication, the primacy of the relationship of diasporas with a 'homeland') that is common among many –though not all– diasporas. However, they have also been marked by some fundamental weaknesses.

As James Clifford, characteristically pointed out, 'we should be wary of constructing our working definition of a term like diaspora by recourse to an ideal type' (1994, 306). The notion of diaspora is a very elusive one and although attempts have been made to provide a typology (Cohen 1997) such typologies and definitions do not recognise the dynamic and fluid character of both diasporas and the volatile transnational contexts in which they emerge and acquire substance .For example, whereas Cohen's distinction between the categories of 'victim' (e.g. Jews, African and Armenians), labour (e.g. the Indian indentured labourers), trade (e.g. the Chinese and the Lebanese), imperial (e.g. the British) and cultural (e.g. the Caribbeans abroad) diasporas take into account the diversity of diasporic experience, they do not really take on board late modern transnational mobility that takes significantly novel forms (such as transnational commuting or mental migration) that cannot be readily discarded as having no relevance to the study of diasporic phenomena (cf. Tölölian 1991; Cunningham and Sinclair 2000). In addition, insightful attempts to make sense of the intensively transnational phenomenon of the Muslim Umma in diasporic terms by Mandaville (2001), although the latter does not fit the strict and primarily ethnocentric criteria advanced by the definitions in question, have the potential of expanding the horizons of our understanding diasporic phenomena.

Another aspect shared by the majority of attempts to build ideal-type definitions of diasporas, perhaps linked to their emphasis on empirically observable 'facts' and the recurrence of these over time, relates to an overrated emphasis on the perceived nostalgic links and memories diasporas have of an original home or homeland. However the notion of home that many researchers stress are questionable as the issue of home within contemporary diasporas becomes somewhat irrelevant.

In contrast to the emphasis that commentators like Safran put on the importance for diasporic communities of maintaining strong links and identifications with the traditions of the

'homeland', Hall points out that the link between these communities and their 'homeland' or the possibility of a return to the past are much more precarious than usually thought (1993, 355). For the place called homeland will have transformed beyond recognition. But it is not only 'back home' that has been caught up in the process of modernization – diasporas themselves are deeply affected by their position at the centre of contemporary globalization flows. In that sense, there is no going 'home' again. There is detour and no return. Diasporas and diasporic experiences, even their apparently more traditionalist variants, should not be dismissed simplistically as backward-looking, as they almost invariably constitute new transnational spaces of experience (Morley 2000) that are complexly interfacing with the experiential frameworks that both countries of settlement and purported countries of origin represent.

Avtar Brah writes, what is home? On the one hand, 'home' is a mythic place of desire in the diasporic imagination. In this sense it is a place of return, even if it is possible to visit the geographical territory that is seen as the place of 'origin'. On the other hand, home is also a lived experience of a locality. Its sounds and smells, its heat and dust, balmy summer evenings, somber grey skies in the middle of the day…all this, as mediated by the historically specific of everyday social relations. In other words, the varying experiences of pains and pleasures, the terrors and contentment, or the highs and humdrum of everyday lived culture that marks how, for example, a cold winter night might be differently experienced sitting by a crackling fireside in a mansion compared with standing huddled around a makeshift fire on the streets of nineteenth century England. (Brah 1996, 192)

The notion of home therefore is much more complex than approaches to diasporas premised on the power of nostalgia would want us believe. It 'is intrinsically linked with the way in which the processes of inclusion or exclusion operate and are subjectively experienced under given circumstances. It relates to the complex political and personal struggles over the social regulation of 'belonging' '(Brah, 1996, p.194).

As Fazal and Tsagarousianou (2002: 11) argue, what is important in diasporic notions of home is their relationship to a multiplicity of locations through geographical and cultural boundaries. Within the frame of contemporary diasporas, the notions of 'home' and when a location becomes home are therefore linked with the issues related to inclusion or exclusion which tend to be

subjectively experienced depending upon the circumstances. When does a location become a home? How can one distinguish between 'feeling at home and staking a claim to a place as one's own?' (Fazal and Tsagarousianou 2002, 11-12)

Bagley (1984) in his study of "Education, Ethnicity and Racism: A European-Canadian Perspective" highlighted that Canadian ethnic policies work, because the migrated population has been committed to the social relations required by the capitalism and these migrants were specially selected because of their professional skills, experiences and their willingness to fit in with a social structure based on individuality and individual enterprise.

If we look into the history of Indian migration to Canada, we find that the early Indo-Canadian community was mostly comprised of young Sikh men from Punjab, who came to British Columbia with the hope of finding the better economic opportunities (Johnston, 1984; Sampat-Mehta, 1984; Walton-Roberts, 2003; Bhat & Sahoo, 2003). East Indians first knew Canada in 1897. Stopping in Canadian route in their journey home from Britain to India, a Sikh regiment of the British Indian Army participated in a parade to celebrate Queen Victoria's Golden Jubilee in London. This regiment visited British Columbia (Tatla, 1999; Kurian, 1993) and subsequently recommended North America to the other Sikhs who were seeking employment opportunities abroad. The number of East Indians in Canada by 1903 was only three hundred (Tatla, 1999). However, between 1904 and 1908, this number increased to 5185 (5158 men and 15 women and 12 Children) (Chadney, 1984; Johnston, 1988). The access of East Indian immigrants in 1904 matched with Canada's need for manual labour due to an intermission in Chinese immigration. The Canadian government had raised the head-tax on Chinese immigrants to $500.00 and needed Indian immigrants to take their place (Johnston, 1984). Occupation in big Canadian companies such as Canadian Pacific Railway and the Hudson Bay Company as well as in the resource industries were guaranteed for East Indians. They were able to find jobs in lumber camps, in sawmills, on cattle farms, and in fruit orchards (Nayar, 2004).Though the first immigrants had been guaranteed, they would not face discrimination (since they were British subjects, and Canada was a part of the British Empire). Sikhs faced widespread racism by local white Canadians who attacked them as threats to their jobs. Chandrasekhar (1986) in his study notes that Sikhs were easy targets of the anti-oriental feeling and anti-color prejudice: Being highly

visible—beards, brown complexion, colorful turbans and all—and unable to communicate in English, they were easy targets of economic exploitation by their fellow white workers. At that time white labor was not organized into unions able to demand that the Asians not be hired, particularly at below white wage levels, and so the white laborers rioted and demanded that these "Hindus" be deported. (p. 19)

Initially, India, like Canada, was a British colony; Indians did not need visa to travel to Canada. When the number of Indian immigrants increased, white Canadians felt that "the growing number of Indians would take over their jobs in factories, mills and lumberyards. For this reason, anti-Asian riots started against the Chinese, Japanese, and Indians, they became unwanted Asian ethnic groups. Fright of labor competition and demand for exclusionary laws was followed by racial hostility. As a result, in British Columbia, attempts were made to pass stringent laws discouraging the immigration of Indians to Canada (Sibia, 2007). However, "British Columbia could not regulate immigration through legislation; the British North American Act had placed that responsibility on Ottawa" (Mangalam1986). Ottawa preferred to act vigilantly because Indians were British subjects and "keeping them out would be to deny a fundamental right within the imperial realm, namely freedom of movement within the British Empire" (Mangalam, 1986).

On the other hand, there was more discrimination in the British territory that had unpleasant political consequences for the British government when nationalistic protest movements were in operation in India. In response to the 1907 anti-Asian sentiments in Vancouver, the Canadian government began to establish barriers against Asian immigration. In 1907, Indians were disenfranchised despite of being British subjects. The Canadian government passed a bill whereby Indians were deprived who were not born of Anglo-Saxon parents from their right to vote in future general elections. In 1908, the Canadian government established more new rules to restrict Indian immigration. Mangalam (1986) in his study The Komagata Maru Affair, 1917 in S. Chandrasekhar (Ed.), From India to Canada: A brief history of immigration; problems of discrimination; admission and assimilation emphasizes on the new rules of Indian immigration to Canada. These new rules were:
1) Prospective immigrants must have traveled on a through ticket purchased before leaving the

Country of their birth or citizenship and journeying continuously; 2) they must have in their possession $200 each; 3) they were subject to medical and sanitary examination upon arrival; and 4) their landing in Canada was subject to the needs of labour in Canada. All these precautionary actions, as well as rejection of voting rights for all Indians, restrictions against running for public office, exclusion from service on jury duty, accounting, pharmaceutical, or legal work, and the other discriminatory conditions indicate the exclusionary location of Canada at that time. As result of such socio/economic pressures and the restrictive immigration policies, most of the Sikh immigrants decided to return to India and those the small number who stayed in Canada were not allowed to have their families in Canada until 1919. Quotas established by the Canadian government limited the number of East Indian immigrants. The period between 1909 and 1913, nearly a million and half immigrants entered Canada, among whom only 101 were from East India: 93 men, 6 women and 12 children **(Chadney, 1984)**.

 In fact, the Canadian immigration implementation of a "continuous journey" rule made immigration to Canada by East Indians almost impossible. The "continuous journey" required every ship to arrive in Canada directly from its homeport, but a ship from India, due to distance, was compelled to stop at a foreign port to refuel. In 1913, 39 Indians traveling with S.S. Panama Maru were not allowed to land in Vancouver. Indian immigrants requested their case as the result Gordon Hunter; Chief Justice of the Supreme Court of British Columbia ruled in the favour of Indians and let them enter Canada (Mangalam, 1986). In 1914, the Japanese ship, Komagata Maru with 376 Punjabis under the leadership of Gurdit Singh was chartered from Hong Kong in an attempt to get around the "continuous journey" restriction. After a non-stop voyage, the Komagata Maru arrived in May to "the Burrard Inlet—a narrow arm of the sea between the mountains and the city of Vancouver" (Chandrasekhar, 1986). Only 22 of these passengers were permitted to land and the rest of the 376 passengers, from Punjab but all British subjects, were repelled from settling in Vancouver and after five months living on the ship they had to go back to India (Johnson, 1979). During the migration, food "ran short on the ship, but the immigration officers were not prepared to supply provisions, saying that it was the responsibility of Gurdit Singh, who had chartered the ship and sold ticket" (Mangalam, 1986). This incident that made prominent the exclusion laws in Canada, which designed to keep out immigrants of Asian origin (Sibia, 2007).

Chandrasekhar (1986) in his book writes about this incident:

The Sikh passengers appealed to the Canadian people and the government for justice and sent cables to the King, the Viceroy and Indian political leaders in India and England. Only Annie Besant, the British Feminist leader of many causes, who was later to become the President of the Theosophical Society in India and sometime later President of the Indian National Congress and to settle in Madras, took up the cause in the British press, but to no avail. (p. 20)

The reply of Sir Richard McBride, the head of the provincial administration of British Columbia, was very hostile. In his statement, he aggressively asserted that: "To admit Orientals in large numbers would mean, in the end, of extinction of the white people and we have always in mind the necessity of keeping this a white man's country" (The Times (London), May 23, 1914, cited in Chandrasekhar, 1986). Sikhs permanently residing in Vancouver took the case to court. However, the court ruled that the new Orders-in-Council barred law courts from passing judgments on decisions of the Immigration Department. In September, the ship returned to Calcutta because of the restrictive immigration policies for Asians, between 1914 and 1918, only one East Indian man entered Canada (Chadney, 1984). These restrictive policies deterred women more than men from entering the country (Doman, 1984). In the period between 1921 and 1923, only 11 women and 9 children came to Canada from India (Sheel, 2005). Later than in 1918, a few East Indians were allowed to come to Canada and the number remained quite low from 1919 to 1945 (only 675 Indians) (Singh, 2002). From 1947 to 1957, fewer than 100 people a year from India were allowed to immigrate to Canada. After 1950, with changes in Canada's immigration law, East Indian immigration to Canada increased. In 1957, the number of immigrants from India increased to 300 people a year. During this period, immigration to Canada was easier for those Indians who had a sponsor in Canada. Since the earlier East Indian, immigrants were Sikh, the sponsorship system "worked in favour of Sikh immigrants" (Nayar, 2004, p. 17). The sponsorship system resulted in an increase in the population of a community of immigrants who came from a region in Punjab known as Doaba (Johnston, 1988a). This tight regional migration can be view even in the composition of the population of East Indo-Canadian today. In 1947, Indians were allowed to vote "after an intense struggle for elementary political and property rights" (Sheel, 2005). Singhvi (2001) in his report writes that: Nothing demonstrated how the

destinies of the Diaspora and India were bound together, as the fact that Indo-Canadians won the right to vote soon after the same time India won its Independence from colonial rule. Thus Indian Independence awakened the pride of the Indo-Canadian community, which gave an unprecedented welcome to the first Indian High Commissioner Shri H.S. Malik. Nehru strongly advocated its cause during his visit to Canada.

Although the Canadian immigration policy became more liberal at this time allowing Indian citizens to vote and to study in the universities and colleges (Jayaram, 2003), the most major changes in immigration policy occurred in 1962. 1962 onwards the Canadian government was in need of educated professionals (Wood, 1978) for economic development as a result they began to initiate more changes in immigration policy. Some scholars like (Bannerji, 1996; Bolaria and Li, 1985; Das Gupta, 1995; Thobani, 2000) indicating the racialized nature of Canadian immigration policy, argue that in the early twentieth century, Canadian immigration policy favored white people immigrating from Northern and Western Europe. Hence, the policy was racially biased (Helweg, 1986) and operated as a policy of exclusion of non-European migrants. In 1967 with the reformulation of immigration policy and removal of discriminatory laws based on race and nationality, Indian immigrants "were assessed on a point system relating to education and training, occupational skill, and employment opportunities or arrangements. The new point system was closely related to the needs of the Canadian economy and placed a premium upon professional and technical skills" (Tinker, 1977). As a result, a new group of East Indians came to Canada who was more educated. In contrast with the pioneers who were "dominantly of the skilled or unskilled labour class" (Jayaram, 2003) and mostly "illiterate and few spoke English" (Johnston, 1984, p. 6), the group who entered Canada based on its "point system" was well versed in English and was educated professionals. With the liberalization of Canadian immigration regulations between 1962 and 1967, the population ratios and patterns in terms of sex and ethnicity became more balanced. The new reclassification of the categories for entry included the skilled class and the family class, which permitted more women and children as well as more ethnically diverse groups to enter Canada. Prior to 1962, most of the immigrants from India were men mainly from the Punjab region, but thereafter the arrival was more balanced between men and women. Apart from, the Sikhs from Punjab, Hindus from Gujarat,

Bombay and Delhi, Christians from Kerala and Parsis from Bombay too immigrated to Canada. (Bhat & Sahoo, 2003).

Bhargava and Seethapathy (2004) in Indo-Canadians & Canada-India Relationships: Towards a Win-Win Scenario notes that despite of the elimination of explicit bias on racial origin in immigration policy in 1960, Indo-Canadian "challenges of racial tension, language and cultural issues, incidents of unemployment, lack of preparedness of the host society in Canada, and inability of the then small Indian immigrant community to their needs" (p. 2) continued during the 60s and 70s. In continuation both bhargava and senapathy notes that with the ascension of racial attacks, in the late 1970s, the Indo-Canadian community pressed, through political/human rights activities, for the development of public policy. Submission of a report entitled Equal Opportunity and Public Policy: the Role of the South Asian Community in the Canadian Mosaic was one of these efforts, presenting "a road map for all sectors of Canadian society for giving better protection of Human Rights and creating harmonious race relations". Such efforts alongside the official announcement of the policy of Multiculturalism in 1971 resulted in bringing public attention to issues of racial discrimination, access and equity and opening up more room for respecting cultural/racial diversity. However, the number of immigrants entering Canada has had difficulties, "there has been a Continuous, if not also steady, flow of Indian emigrants into Canada" (Jayaram, 2003). By 1991, the Indo-Canadian community became one of the most significant proportions of the total immigrant populations in Canada.

The current state of the Indian Diaspora in Canada: In 1967, with the replacement of a point system for immigration quotas based on ethnicity, Indian immigrant population began to increase. According to Statistics Canada, since the late 1990's, approximately 25,000-30,000 Indians arrive each year, making Indians the second highest group immigrating to Canada after Chinese immigrants. The 2001 Census of Canada estimates the number of people who identified themselves as being of Indian origin at 713,330. The majority of the Canadian population is comprised of new immigrants from India, or second and third generation Indian Canadians. However, there are groups of Indians who have moved from other countries such as Uganda and African nations (Kenya, Tanzania, Zambia and South Africa), and the Caribbean (Guyana, Trinidad, Tobago, Suriname).

Half of the Indian population in Canada is Punjabi. The other Indian ethnic communities are Gujaratis, Tamils (Indian as opposed to Sri Lankan), and Keralites, Bengalis, Sindhis and others. Due to such cultural and ethnic diversity, Indo-Canadians speak various languages. The most widely spoken language is Punjabi. The second broadly spoken language is Tamil. Urdu is mostly the language of Muslims who come from North India. Hindi is mainly spoken by Indo-Canadians from North India. People also speak Gujarati from Gujarat. Bengali is the language of people from the state of West Bengal. Indo-Canadians are very diverse in terms of religious backgrounds. Sikhs, at 33.5% are the largest group among Indo-Canadians, while this group comprises only 2% of the population in India. In India, Hindus, at 80%, are the greater population. However, they comprise only 27% of the Indo-Canadian population. Muslims and Christians respectively are 17.5% and 16.5% of East-Indian population in Canada.

Indo-Canadians represent diversity in culture, religion and language. Groups with differing ethnic and religious backgrounds have divergent cultural practices. For Indo-Canadians, marriage is an important cultural element. Maintenance of traditional Indian values prevents the practice of dating, as is common among the other Canadians. As in India, arranged marriages are more prevalent among Indo-Canadians. Parents arrange marriages with their specific caste/ethnic community. Interracial marriage is not very common among Indo-Canadian communities compared to the other immigrant groups. Most of Indians prefer to reside in larger urban centers like Toronto, Vancouver, and Montreal. Indians in Toronto are from Punjab, Gujarat, Tamil Nadu, Andhra Pradesh and Kerala. In terms of settling in Canada, the majority of immigrants of South Asian–origin (over 80%) are concentrated in Ontario or British Colombia. The ethnic and religious population patterns of Indo-Canadians indicate how an immigration policy affects the formation of diasporic communities. A brief review of the history of Indian migration to Canada illustrates how Canadian immigration policies over the time have designed the pattern of Indian communities in Canada. Until 1961, Canadian immigration policy was radically in favor of white European origins: 95.9% of Canada's annual acceptance at that time was of people from the UK, Europe and the US. By developing a points system in 1967, the source of Canada's immigrants dramatically changed and the flow of immigration turned to Africa, Asia, the Middle East and Caribbean. Due to the restrictive immigration policies and anti-Asian sentiment in the early twentieth century, the population of Indian in Canada was limited. When immigration rules

softened and limited family immigration through the sponsorship program were allow, the population slowly developed its composition as it is today. The sponsorship system produced a dominantly Punjab class in Indo-Canadian communities, who have since taken leading roles in politics and professions.

Johnston (1988) in his study explains that this ascendancy is derived from a specific region within Punjab, known as Doaba. Thousands of Doaba's young men emigrated due to the transformation of Doaba's agricultural economy under colonialism and in the 1970's; approximately 70 percent of Indian immigrants in Canada were from Punjab (Kessinger, 1974, Wood, 1978). In the early 1990's, the same figure has been reported (Paynter, 1995). The majority of this population is Sikh. However, this dominance occurs alongside a wide variety of Indo-Canadians' regional, ethnic, caste, religious, linguistic, economic and educational backgrounds, and ultimately constitutes a diaspora of considerable heterogeneity (Jayaram, 2003; Lele, 2003; Pandit, 2003). Nonetheless, the attitude of considering non-Sikh or non-Punjabi-origin Indian immigrants as "not apna," (not "our own") has led "to an insular vision of the Indian immigrant community on the parts of both Canadian Sikhs and the 'mainstream'" (Kurl, 2000 cited in Walton-Roberts, 2003, p. 238). Punjabis, the first Indians to immigrate to Canada, retained their dress style and hence, they are easily distinguishable from the other Indians.

According to Judge (1994), there are two levels of ethnic consciousness among Punjabis: the sharing of a common status of an immigrant community with other South Asians, and the exhibition of distinct behavior patterns from others. Indian Diasporas in Canada have persisted in the maintenance of their cultural identity. Bhat &Sahoo (2003) in their study emphasize that: Despite the distance, the age-old traditions such as rituals, customs, festivals, religion, cultural expressions and performing arts have remained central to the life and identity of Indian immigrants in Canada. They also exhibit a strong desire to pass on these values and culture to the next generation to make them appreciate their own cultural roots.

Among Indian immigrants, family interests have priority to personal interests. Filial relationships and family harmony are the most important component of their culture. Various studies by (Dhruvarajan, 1993; Gibson, 1988; Kurian, 1986; Wakil, Siddique, & Wakil, 1981) noticed that

there are also a gender division of labour and gender roles among Indo-Canadian with the supremacy of males and female subordination. Indo-Canadians are among the largest and most important diaspora in Canada. However, they do not have the influence of their American Indian counterparts. "Many have observed the lack of mainstream participation by Indo-Canadians" Ray noticed this, (1994) as well as generational conflicts due to a strict devotion to the preservation of their culture and traditions. Scholar Vanjana Dhruvanjan focused on second generation Canadians. She had conducted a research interview based on second-generation indo Canadians. In this, she has argued on the question of identity. She discovered by this research that those individuals who she interacted shown a sense of pride and affinity to India but perceived Canada as home. She has also emphasized on the problem of 'generational gap'. In this regard, Dhruvanjan noted that parents usually differentiate between core and peripheral values. Core values included marriage, dating and are not negotiable and peripheral values, which included eating patterns, which are negotiable. She has also focused on the problem of 'Racism'.

Another scholar Maharaj (2003) in his study on Comparative reflections on the Indian Diaspora: Historical and recent perspectives revealed that: Parents are optimistic for their children to be economically successful. This requires them to embrace the mainstream Canadian culture. However, at home children are often expected to embrace Indian cultural values. There is a conflict between the mainstream western Canadian culture at the school or at workplace and the Indian culture of the home. Maharaj concludes that Indians are economically successful in Canada. However, they experience "serious psycho-social problems, which are in part related to cultural conflicts" (p. 62).

The majority of Indian immigrants in Canada are Sikhs. Although early Indian immigrants to North America were largely all Sikh peasants from Punjab, there is a distinct difference of position between Canada and the United States. The Sikh population profiles in the US diverged rapidly because Sikhs in the US frequently married local Mexican American women **(Leonard, 1993),** unlike those in Canada who neither married women of European descent nor could bring wives with them from India. Yet Sikhs now constitute the majority of the Indian population in Canada, while in the US, Hindus are now the most numerous.

Leonard (2002) in his study argues that the Indian Muslim communities in both Canada and the US are becoming increasingly important. Considering that Sikhs in India are a minority population, these Indo-Canadians' lack of a strong link with their ancestral homeland is justifiable. Unlike Indo-Canadians, Indians in the US are dominantly Hindus and have "a highly variant relationship with India. One link is the remittances that they sometimes send home" (Maharaj, p. 60). According to the US 1990 Census, Indians had the highest median household income, family income, and per capita income of any immigrant community. The major populations of Indian in the US are professionals. Hence, such privileged socioeconomic status gives them "the power of diaspora" (Leonard, 2000, p. 23).

Nair (2004), comparing the first seven countries in terms of the number of Indian Diaspora, argues that United States, with the lowest population of Indian Diaspora in its total population in 2001 (i.e. 0.59%,) has the highest share of India's total trade in 2000-2001 (i.e.12.96%). Canada, with a share of 2.74% of the Indian Diaspora population has only 1.11% share of India's total trade. He writes: The two highest values in terms of the relative importance of total trade go to USA and the UK, which also have the first and third positions in the table in terms of per capita income. This only goes on to lend further credence to the usually accepted view in international trade theory of the higher degree of complementarily between the more developed than between the less developed countries. Canada provides an interesting case in the table. It has the second highest value in terms of per capita income among the countries considered in the table, the value in this regard being higher than that of the U.K. But it occupies the second position from below in regard to the relative importance in terms of the share in India's total trade with the world. This is actually so despite the fact that Canada is better off than the other two countries of the western and developed world - U.S.A and U.K. in terms of the relative importance of the Indian Diaspora in their respective populations. It is true that facts of history and geography have stood in the way of stronger economic ties between India and Canada. But to the extent that the relative importance of the Indian Diaspora can overcome these obstacles, the evidence appears to be that there is considerable potential to improve matters**.**

N .Jayaram (2003) discussed about the number of themes and issues related to Indian diaspora. He has focused on themes and issues such as demography of Indian emigration to Canada, cause of and conditions for migration to Canada, the background of Indian immigrants, and the process of emigration, changing composition of Canadian population, dynamics of the Canadian society, social organization of the diasporic community cultural dynamics of Indians in Canada, the question of identity, the struggle for power, orientation of the Indians in Canada to the ancestral land and orientation of the ancestral land to the diasporic Indians. Jayaram think that raising these issues will result in an understanding of the multicultural experience— from both the points of view of Canada and that of the diasporic Indians there.

Another scholar Jayant Lele highlights two fundamental questions, i.e., what is diaspora and who is an Indian. He brings to our notice that most of these migrant were Sikhs, but they all identified as Hindus. He says that there were two phases of Indian migration to Canada. Second phase of Indian immigrants were mostly comprised of professionals. According to him the major support for hindutuva comes from this class, which he further identifies with the phenomena namely 'long distance nationalism' and growth of a 'particular kind of nationalist sentiments. In the study "Diaspora to transitional Networks: The Case of Indians in Canada" by Chanderashekhar Bhat and Ajay Kumar Sahoo focuses on the formation of networks in diasporic communities. They emphasize on the issues of linkages and how they are maintained. They highlighted the continuance of tradition, the outward expression of cultural tradition. They have explained this on the basis of their observation of certain traditions, which are "central to the life, and identity of immigrants in Canada. On this basis they also focused on 'Transnational' networks, which they explained with the reference to two Indian communities in Canada- the Punjabis and The Guajarati's both of which constitute important 'visible minorities'. The key factors, which these authors pointed out in transnational networks, are the radical developments in transport and communications, including the internet.

CONCLUSION

The above review of literature regarding Indian Diaspora reveals that an ample work has been done on various dimensions on Indian Diasporas in socio-economic field but still the socio-cultural studies are very less. In above review of literature some studies were carried out by applying historical approaches to the Indian Diaspora, while other studies focused on the structures of Diaspora communities and yet others emphasized on the agencies of immigrants. Some studies focused and highlighted the historical and geographical elements acting on Canada, America, England/India relations. Some studies focused on the social adjustment of immigrants in Canada, America and England. They explored cultural determination as well as the dynamics of family change, religion, language, ethnicity, culture etc. From the above review of literature, it is discovered that very less amount of work has been done on Gujarati Diaspora in Canada, America and England, which forms an important part of the great Indian Diaspora.

Hence, the present study aims to study the role of Guajarati Diasporas in Canada, America and England in the light of their socio- cultural and other related issues. The study also examines the influence of Guajarati Diaspora in Canada, America and England upon the family and kin members behind in their country of origin and socio-cultural changes in host country.

CHAPTER 3
RESEARCH METHODOLOGY

INTRODUCTION

Meaning of Research: research in common manner of speaking refers to a search for knowledge. One can also define research as a scientific and systematic search for relevant information on a specific topic. In fact, research is an art of scientific investigation. The advanced learners' dictionary of current English lays down the meaning of research as "a careful investigation or inquiry especially through search for new facts in any branch of knowledge." Redman and Mory define as a "systematized effort to gain new knowledge." Some people consider research as a movement, a movement from know to the unknown. It is actually a voyage of discovery. We all possess the vital instinct of inquisitive make us probe and attain full and fuller understanding of the unknown. This inquisitiveness is the mother of all knowledge and the method, which man employs for obtaining the knowledge of whatever the unknown, can be termed as research.

Research is an academic activity and as such the term should be used in a technical sense. According to Clifford Woody research comprises defining and redefining problems, formulating hypothesis or suggested solutions; collecting, organizing and evaluating data; making deductions and reaching conclusions; and at last carefully testing the conclusions to determine whether they fit the formulating hypothesis. D.Slesinger and M.Stephenson in the Encyclopaedia of social sciences define research as "the manipulation of things, concept or symbols for the purpose of generalizing to extend, correct or verify knowledge, whether that knowledge aids in construction of theory or in the practice of an art." Research is, thus, an original contribution to the existing stock of knowledge making for its advancement. It is the pursuit of truth with the help of study, observation, comparison and experiment. In short, the search for knowledge through objective and systematic method of finding solution to a problem is research. The systematic approach

concerning generalization and the formulation of a theory is also research. As such the term 'research' refers to the systematic method consisting of enunciating the problem, formulation hypothesis, collecting the facts or data, analyzing the facts and reaching certain conclusions either in the form of solutions(s) towards the concerned problem or in certain generalizations for some theoretical formulation.

While getting in methodology, understanding the meaning of 'social research' will be an important step. Various definitions have been given for the term social research and could be described as "social research is the systematic method of discovering the new facts or verifying the old facts, their sequences, interrelationship, casual explanations and the natural laws which govern them", "systematized effort to gain new knowledge", "research may or may not add anything to what is already known. It is sufficient that its objectives be new knowledge or at least a new mode or orientation of knowledge".

Social research is not one but of several types. It can be descriptive as well as analytical, applied as well as fundamental, quantitative as well as qualitative, conceptual as well as empirical, time research or longitudinal, explanatory or formalized, conclusion oriented or decision oriented etc. Quantitative methods includes Survey, sampling, hypothesis, research design, techniques of data collection: Observation, Questionnaire, Schedule, Interview.

In the present research work mostly quantitative method for data collection is used through Interview schedule. Questionnaire method is very close to schedule method. The salient feature of the method is that here too a questionnaire is prepared and the informant is required to give information. But it differs from questionnaire method to the extent that the investigator personally takes that to the informant and personally makes entry. In this system it is possible to cover much wider field and scope.

OBJECTIVES OF THE STUDY

The broad objectives of the present study are to examine and understand Gujarati Diaspora by focusing on the following issues:

1) The socio-cultural and economic background of Gujarati Indians who have migrated to England, America and Canada
2) To analyze socio-economic factors responsible for emigration
3) Interface/border between Gujarati Diaspora and host-communities; studying the structure and dimensions of their relationship
4) Nature and patterns of migration from Gujarat
5) Gujarati Diaspora's contributions to the growth of the Indian economy and development of Gujarat: remittance and investments
6) To assess the socio- cultural impact of emigration on the family members left behind.

Problem of settlement and social adjustment during their initial stay, unemployment or underemployment, economic exploitation and social discrimination by local people, cultural conflict, confusion, dilemma, shock, feeling of alienation, preservation of separate ethnic identity and generation gap between first and second generation immigrants etc. These problems are to be studied in terms of causes and consequences and explained specifically within socio-cultural context.

SAMPLE SELECTION

What is Sample?

Typically a population is very large, making a census or a complete enumeration of all the values in that population infeasible. A 'sample' thus forms a manageable subset of a population. In positivist research, statistics derived from a sample are analyzed in order to draw inferences regarding the population as a whole. The process of collecting information from a sample is

referred to as 'sampling'. Sampling methods may be either 'random' (random sampling, systematic sampling, stratified sampling, cluster sampling) or non-random/non probability (convenience sampling, purposive sampling, snowball sampling). The most common reason for sampling is to obtain information about a population. Sampling is quicker and cheaper than a complete universe of a population.

Criteria for sample selection for present Study

In the present study, as shown in fig. no.1.1, the purposive sample of 150 has been taken where 50 respondents were taken from Anand, 50 respondents from Nadiad and 50 repondents from Vadodara. While taking these samples researcher kept uniformity in respondents with 50 each from America, England and Canada.
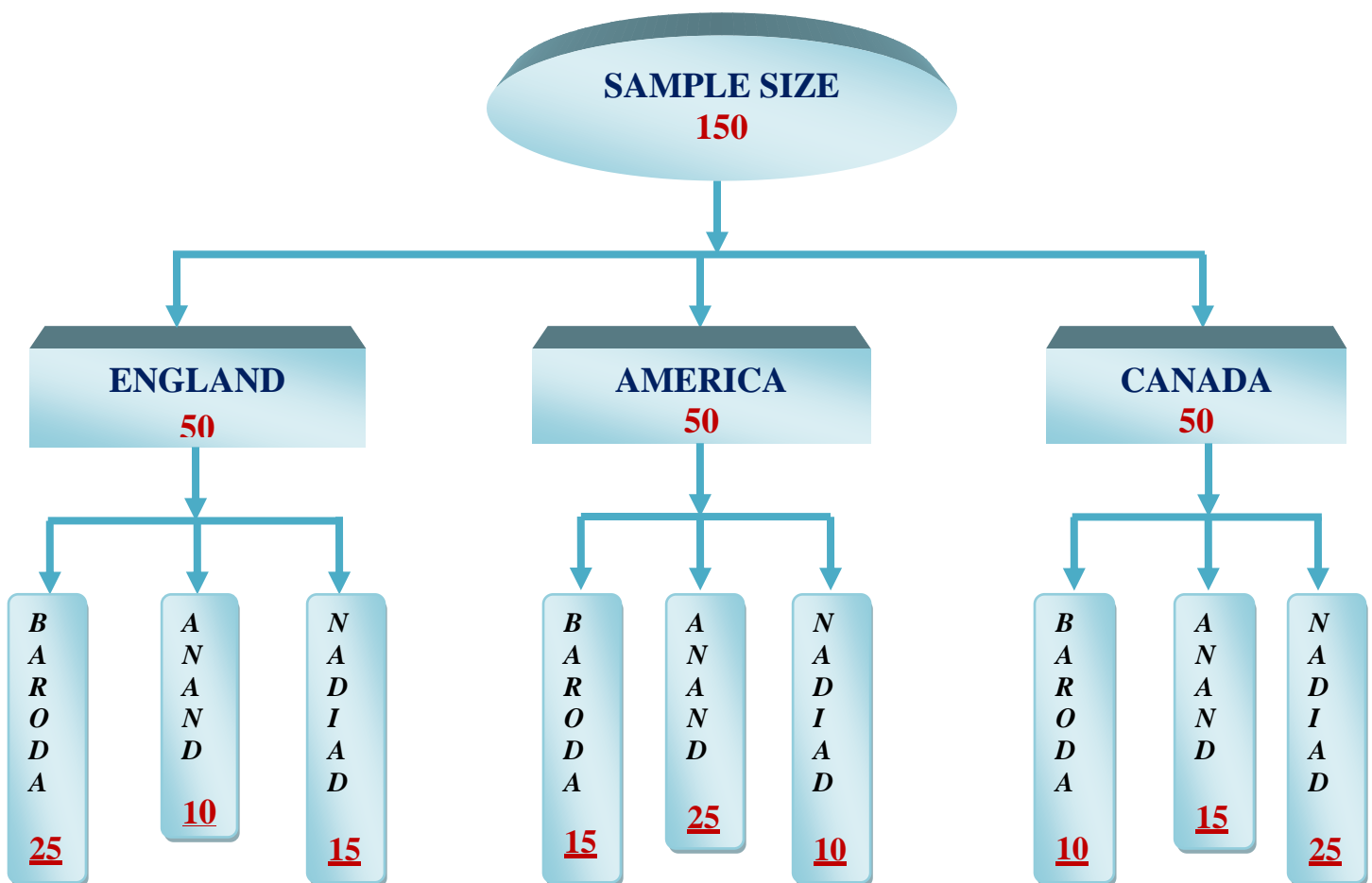
Figure No. 1.1 - Description of Sample collection

DATA COLLECTION: TOOLS & TECHNIQUES

Primary and secondary data sources

Primary and secondary data are very important sources of data collection for any research to be undertaken. For the present study firstly the researcher has analyzed the secondary data sources which included data from newspaper cutting, review of books, journals, articles, library resources etc.

Before undertaking the primary data collection researcher has completely analyzed the secondary data sources which helped researcher to collect primary data through interview schedule from the respondents for the present study.

Data collection tool for present study

This study in the field of Gujarati Diaspora focuses on Socio-cultural aspect of migrants whose homeland is in Baroda, Anand, Nadiad and have migrated to England, America and Canada. The sample consisted of 150 respondents visiting their homeland during Oct- Jan 2010-11 and 2011-12. Locating the visiting migrants was a challenging task; and the information being confidential, snowball- sampling technique was used to identify respondents. The data were collected from 150 respondents through "interview schedule" coupled with observation technique.

STUDY AREA: BARODA, ANAND & NADIAD

Brief history of study area-

Baroda

Vadodara formerly known as Baroda is the third largest and most populated city in the Indian State of Gujarat, after Ahmedabad and Surat. During the days of the British Raj, Baroda state was a Maratha Princely state ruled by the royal Gaekwad dynasty, entitled to 21 Gun Salute's, and was one of the largest and richest Indian Princely states. Historical and archaeological findings date this place back to the 9th century when it was a small town called Ankottaka

(present Akota) located on the right bank of the river Vishvamitri (whose name is derived from the great saint Rishi Vishwamitra). Ankottaka was a famous centre of Jainism in the 5th and 6th century AD. Early English travellers and merchants mention the town as Brodera, and it is from this that the name Baroda is derived. Again in 1974 the name changed to Vadodara.

It is also known as the *Sayaji Nagari* (*Sayaji's City* after its famous Maratha ruler, Maharaja Sayajirao Gaekwad III) or *Sanskari Nagari* (*The City of Culture*, a reference to its status as the *Cultural Capital of Gujarat*). It is located southeast of Ahmedabad, 139 km from state capital, Gandhinagar. It is the administrative headquarters of Vadodara District. Both the railway line and national highway connecting Delhi and Mumbai, passes through Vadodara.

Vadodara is located at 22°18′N 73°11′E/ 22.30°N 73.19°E in western India at an elevation of 39 metres (123 feet). It is the 18th largest city in India with an area of 148.95 km² and a population of 4.1 million according to the 2010-11 census. The city is located on the fertile plain between the Mahi & Narmada Rivers. Vadodara is divided by the Vishwamitri into two physically distinct eastern and western regions.

Fig.(1.2) Flag of Baroda

Fig. (1.3) *Sayajirao Gaekwad III, Real Sculptor of City of Culture, King of Baroda*

The golden period in the Maratha rule of Baroda started with Maharaja Sayajirao III, who ruled from 1875 to 1939, did much to modernize Baroda, establishing compulsory primary education,

a library system, a university, and model textile and tile factories, which helped to create Baroda's image as a modern industrial hub.

Gujarati, Marathi, Hindi and English are the languages spoken in the city. Males constitute 52% of the population and females 48%.

Navratri or Garba is the city's largest festival. The most followed religion in the city is Hinduism, practiced by 90% of the population. The second most followed religion is Islam, followed by 6% of the population. All other religious groups make up the remaining 4% of the city's population.

Maharaja Sayajirao University of Baroda (figure 1.4)

The patronage of education started with Maharaja Sayajirao and the city has built further on the academic infrastructure established by him. The present educational foundation rests on over 120 public schools and over 100 private schools. Towering over all is the MS University (fig.1.4), the jewel in the Baroda crown, so to speak. It has 13 faculties and 17 residential hostels, 4 of them for women students. The university caters to over 40,000 students.

Anand

Anand is the administrative centre of Anand District in the state of Gujarat, India. It is part of the region known as Charotar, consisting of Anand and Kheda Districts.

Anand is known as the Milk Capital of India. It became famous for Amul dairy and its milk or white revolution. This city hosts the National Dairy Development Board of India and Anand Agricultural University. Another well-known product of the city is Vallabh Vidhyanagar and Karamsad, an educational suburb of Anand.

Anand lies between Ahmedabad and Vadodara on the Western Railway, 101 km from state capital Gandhinagar. It is a railway Junction. The National express highway from Ahmedabad to Vadodara also passes through Anand.

Anand is located at 22°34′N 72°56′E22.57°N 72.93°E. It has an average elevation of 39 metres (127 feet). City has an area of 22.7 square kilometres. Urban area of the Anand city is 172 square kilometers including 25 villages around the city.

As of 2001 India census, Anand had a population of 300,462. Males constitute 52% of the population and females 48%. Anand has an average literacy rate of 78.

Nadiad

Nadiad is a city and an administrative center of the Kheda district in the Indian state of Gujarat.

The city is famous for its socio-educational-religious humanitarian services led by Santram Mandir . MPUH is the first hospital in India to introduce Robotic HIFU (High Intensity Focused Ultrasound).

The city of Nadiad is said to have been settled by rope dancers, hence the historical name of "Natapadra" (outskirts of/for natas) or "Natpur" (city for natas). It is also referred to as 'Nandgam'. The city has nine routes, and on each route there is a step well. The city is also well known for the number 9: there are 9 villages or towns located to all the 9 roads that exit from Nadiad; 9 step wells around the city; and 9 lakes in the city. Nadiad was also known as 'Shakshar Bhumi' - The land of educated.

The city was formerly ruled by Muslims, and later on by the Gayakwad of Baroda. Malhar Rao Gayakwad built the first Hindu temple called Narayan Dev Mandir located in the center of the city. Vikram Samvat 1213, about 1156AD, the first Patidar named Jesti Patel, the forefather of Patidars of Kakarkhad, Alhadvago, Ratanji Hirji and Lakhawad. Kheta Patel who came to Nadiad in Samvat 1516. History of the Patidars is the witness of how some of the Patidars becomes Desai. A place in Nadiad has been known as "Desaivago" (Where Desais live in).The

Patidars of Desaivago were the descendants of Kheta Patel. Vaghjibhai Samaldas Desai constructed a pond named Kheta Talav in 1798. In 1800, he was honored by Gaekwad and given the title "Desai".

Nadiad "Bhausaheb Ni Haveli" has 249 rooms in the house, which is less by just 91 rooms than the "Rashtrapati Bhavan" in New Delhi; this prestigious haveli belonged to Bhausaheb during the pre-independence era where Swami Vivekanand has stayed and Mahatma Gandhi has stayed for a night during the "Satyagrah".

Nadiad is located at 22°42′N 72°52′E22.7°N 72.87°E.[2] It has an average elevation of 35 metres (114 feet).

As of 2001 India census, Nadiad had a population of 192,799. Males constitute 52% of the population and females 48%. Nadiad has an average literacy rate of 78%, higher than the national average of 59.5%: male literacy is 82%, and female literacy is 73%.

Nadiad was also the land of laureates and literatures during the later years of l9th century and beginning of the 20th. Sardar Vallbhbhai Patel, the first home minister of India, well known as the Iron Man of India was born and educated in Nadiad. He was the person who integrated the indigenous states in British Raj to form a nation we know as India.

Santram Mandir, famous for its carvings, is located in Nadiad. The 700 year old Sri Raxeshwar Mahadev Mandir, dedicated to Lord Shiva, is till date served by a living Saint. The 110 years old Methodist Church and Methodist mission hospital are also a worth a visit. The school for deaf and mute and Badhir Garden are also points of attraction.

The Mahakali Mataji Mandir at the entrance of the city from National Express way 1 is approximately 255 years old and was built by the Bhao Saheb Desai family. Shree Mota Narayandev Mandir and the Bhairav Mandir are additional historic Hindu Temples located in Nadiad.

MAPS: SHOWING THE AREA OF STUDY

Figure no.1: Map of Gujarat State
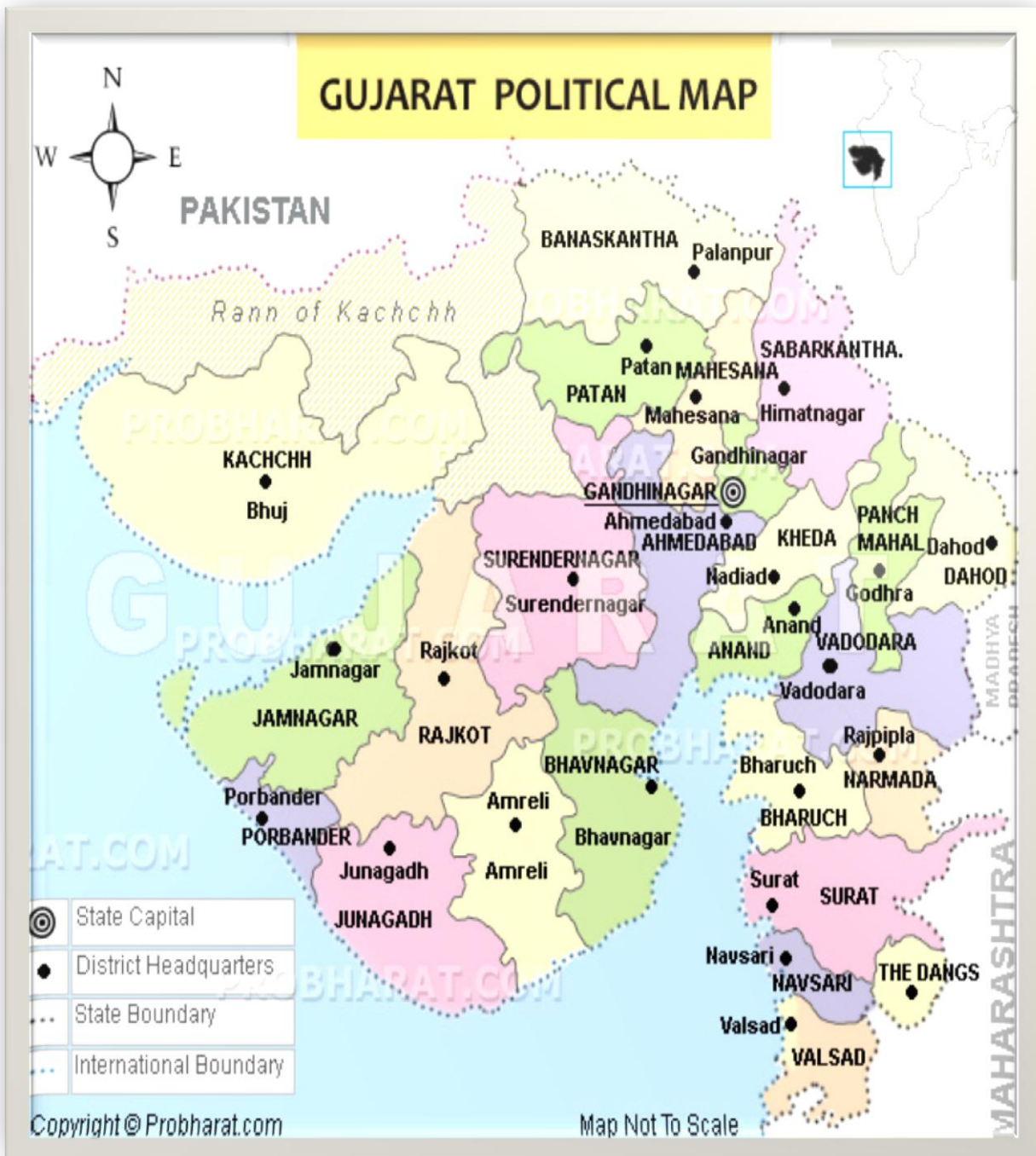
Figure No.2: Map of Anand District
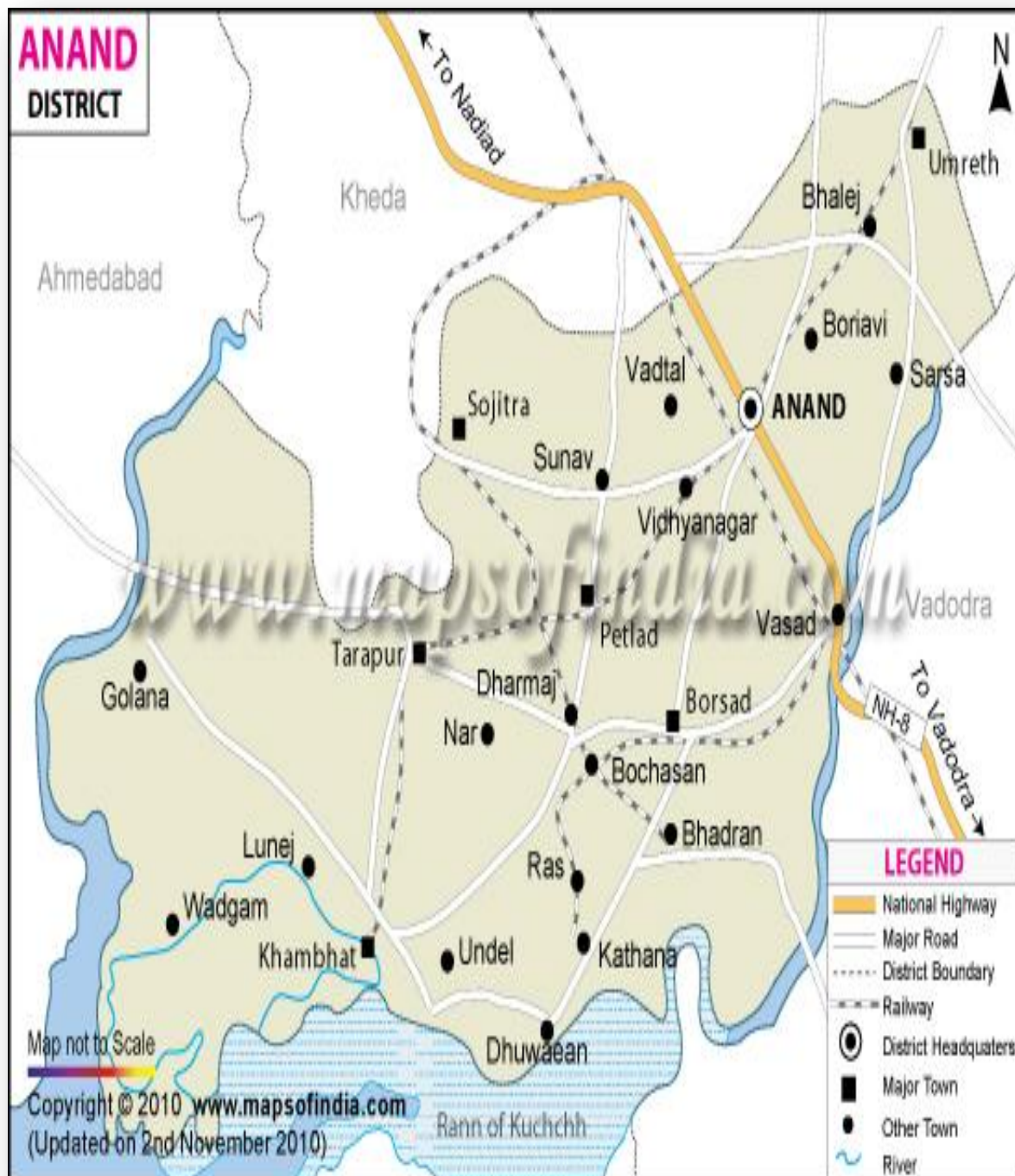
Figure No.3: Map of Kheda District – Showing Nadiad City
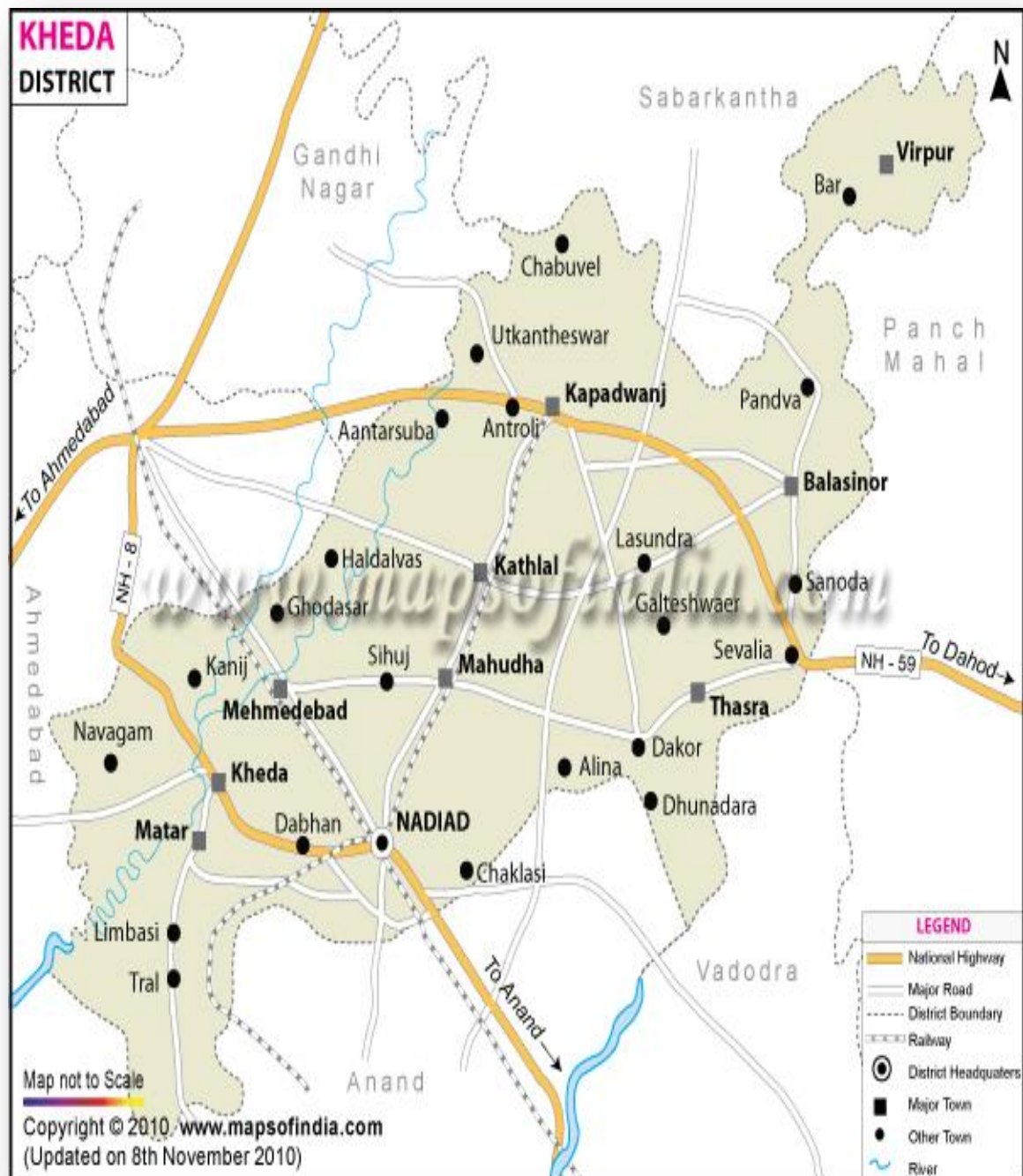
Figure No.4: Map of Vadodara District
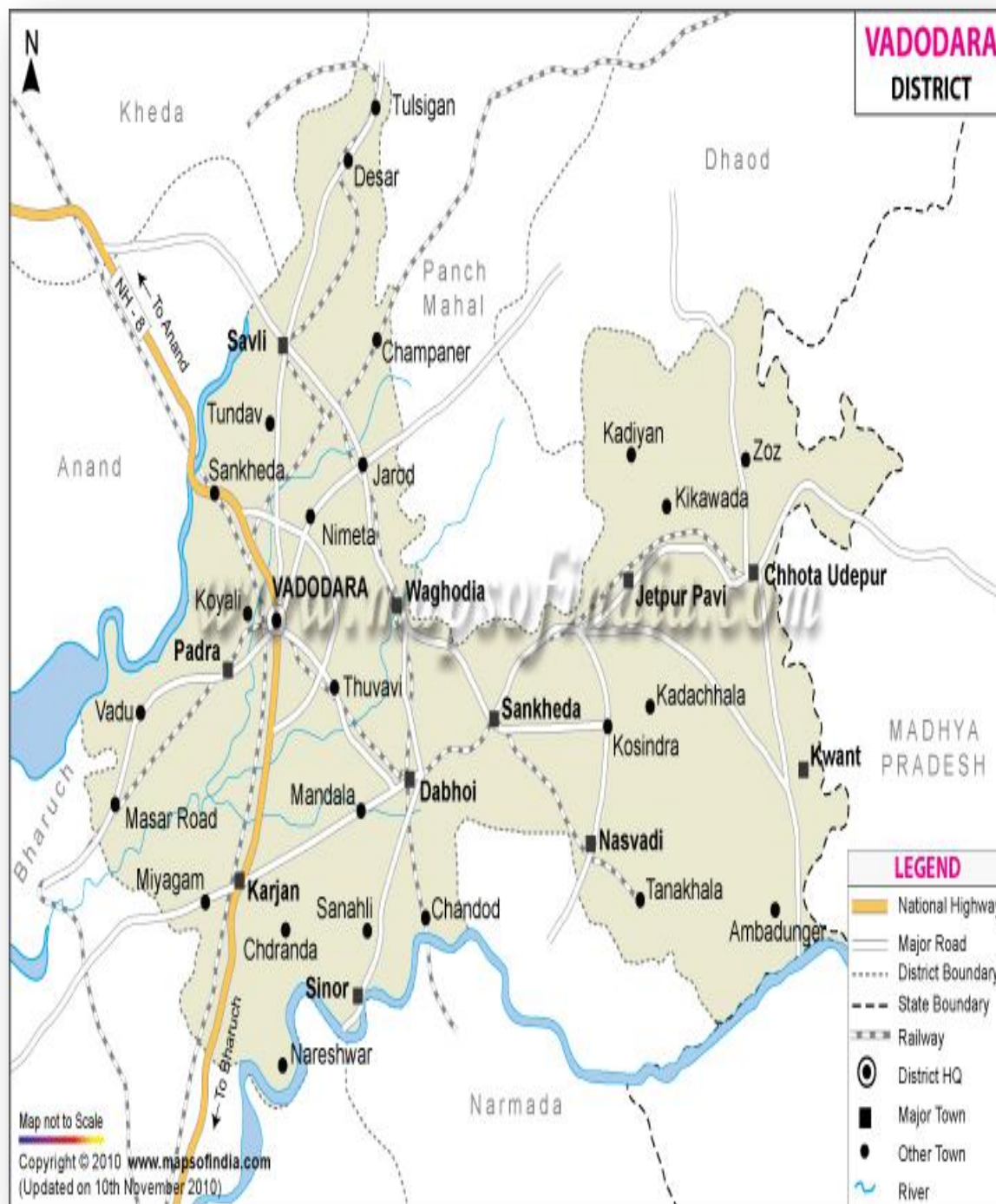
CHAPTER 4

SOCIO- ECONOMIC AND DEMOGRAPHIC PROFILE
OF RESPONDENTS

INTRODUCTION

The Indian immigrants are a complex and heterogeneous group. The vast differences in their regional, social, economic and religious background, the period of their stay, the socio-economic and cultural background of the host community, as well as the differences in their experiences in the host country have generated a great deal of heterogeneity. Thus, the way of life in host country and the type of accommodation they are able to make with the host community makes the study interesting and necessary. Socio- economic and demographic profile of respondent make the study more understandable by providing the bracket pattern of age, caste, religion, income, occupation, sex, education, type of residents etc.

The examination of socio- economic background of respondent visitor indicates that majority of them are possessing higher education and doing labour and lower level white collar jobs with a monthly income far better than what they were earning in country of origin. Large majority of them belong to upper castes like Patidars, Patels, Baniya and Brahmins and few others to middle level Artisan castes particularly Panchal, Luhar, Soni, and Prajapati. Except few, most of them are Hindu by religion.

The socio-economic impacts on their families were significant. It was found from multiple responses that families in Gujarat miss their migrant relations; they felt financially more secure, their familial and social interaction increased and their consumption of luxurious items increased. Thus it indicates that migration did have positive impact.

CASTE OF RESPONDENTS

Table 1: Statistics of respondents caste

Sr. No.	TYPE OF CASTE	FERQUENCY	PERCENTAGE
1	Schedule Caste	27	18
2	Schedule Tribe	9	6
3	General	105	70
4	OBC	9	6
	Total	150	100

Graph No. 1: Distribution of respondents by caste
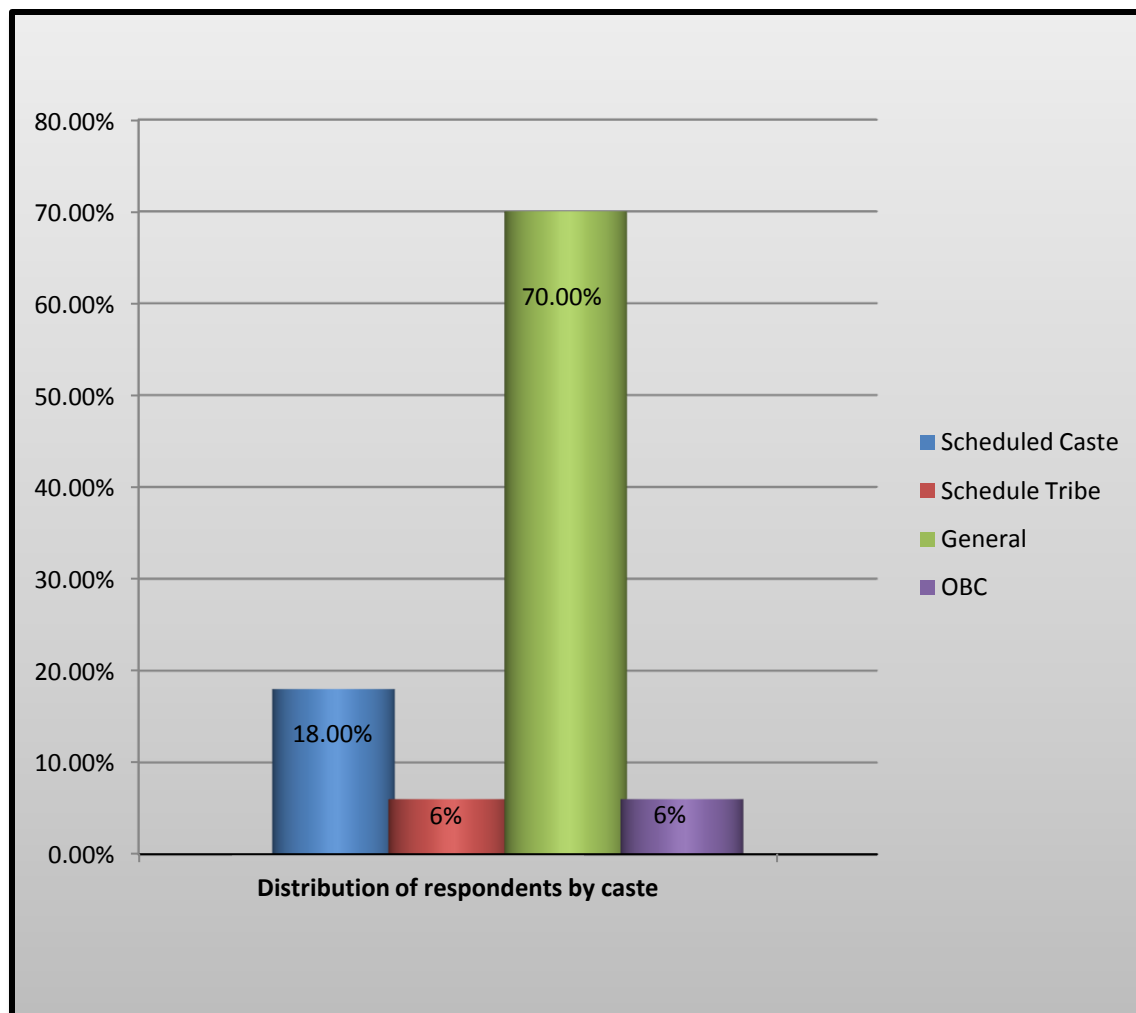
The above Graph No.1 shows that majority of the respondents (70%) are from General caste but at the same time 30% of respondents are from scheduled caste, scheduled tribe and other backward castes with 18%, 6% and 6% respectively.

RELIGION OF RESPONDENTS

Table 2: Statistics of respondents religion

Sr. No.	TYPE OF RELIGION	FERQUENCY	PERCENTAGE
1	Hindu	144	96
2	Muslim	3	2
3	Christian	0	0
4	Sikh	0	0
5	Jain	3	2
	Total	150	100

Graph No.2: Distribution of respondents by religion
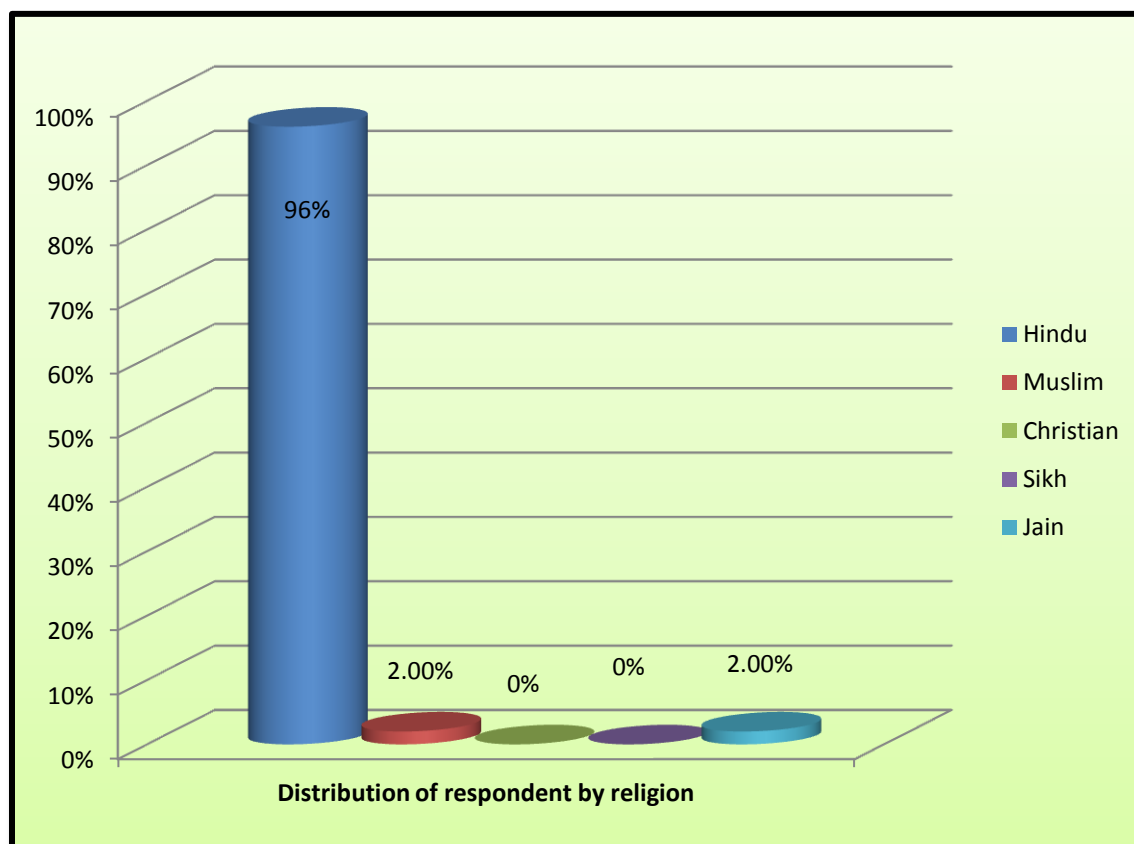
The above Graph No.2 depicts that the majority of NRGs are Hindus with minority of them being Muslim and Jain. It is a very common pattern when we use snow-balling method as reference network mostly have same religious groups. Graph indicates that out of total respondents, 96% respondents were Hindu and other 4% constitutes Muslim (2%) and Jain (2%).

AGE OF RESPONDENTS

Table 3: Statistics of respondents age

Sr. No.	AGE	FERQUENCY	PERCENTAGE
1	25-40	90	60
2	41-55	54	36
3	56-70	6	4
4	71 years and above	0	0
	Total	150	100

Graph No.3: Distribution of respondent by age
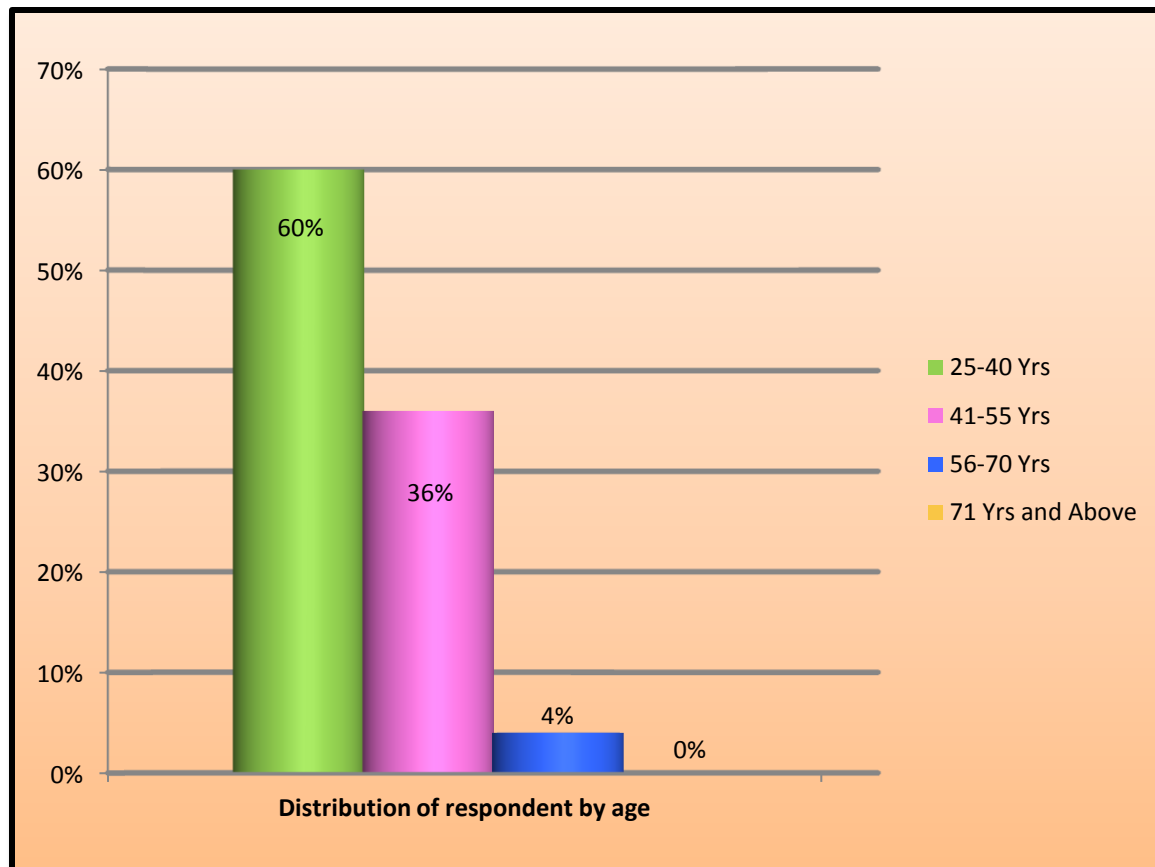
The above Graph No.3 shows that maximum number of respondents (60%) belong to the age group 25-40, (36%) belong to age group 41- 55 and remaining (4%) belong to the age group 56-70. This shows that most NRGs migrate in early age so that they can have a good livelihood and have a luxurious style of living and can also support their families in their homeland. It is been observed that most of the respondents migrated for better earning and raising the quality of life and social status.

EDUCATION OF RESPONDENTS

Table 4: Statistics of respondents education

Sr. No.	ATTRIBUTES OF EDUCATION	FERQUENCY	PERCENTAGE
1	Illiterate	0	0
2	Secondary	12	8
3	Graduate	118	78.7
4	Post Graduate	12	8
5	Any other	8	5.3
	Total	150	100

Graph No.4: Distribution of respondent by education

Distribution of respondent by education	
▉ Illiterate	0.00%
▉ Secondary	8.00%
▉ Graduate	78.70%
▉ Post Graduate	8.00%
▉ Others	5.30%
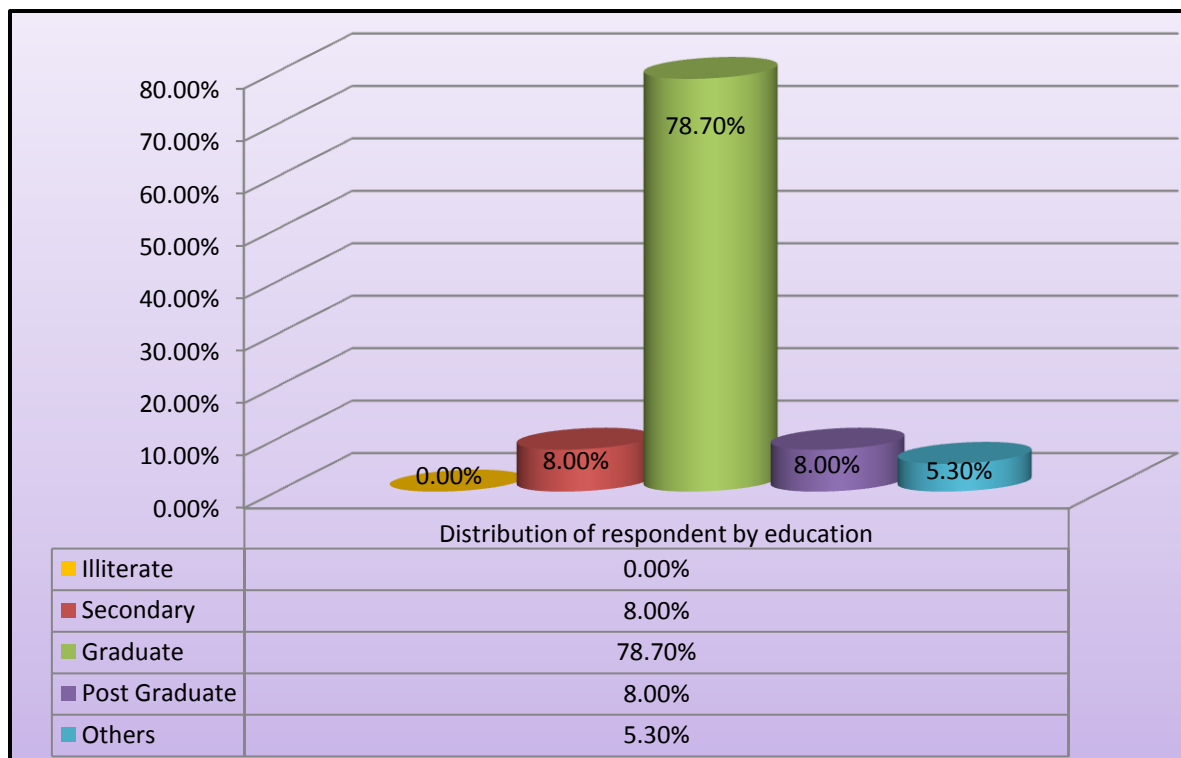
The above Graph No.4 shows that majority of the NRGs are literate. This is inferred from the fact that no NRGs are illiterate with majority (78%) of them being graduates, 8% having secondary education, 8% are Post Graduates and 6% having a degree higher than Post Graduation. This clearly shows that much emphasis is laid upon education in the Gujarati culture and society.

GENDER OF RESPONDENTS

Table 5: Statistics of respondents gender

Sr. No.	GENDER TYPE	FERQUENCY	PERCENTAGE
1	Male	117	78
2	Female	33	22
	Total	150	100

Graph No.5: Distribution of respondent by gender
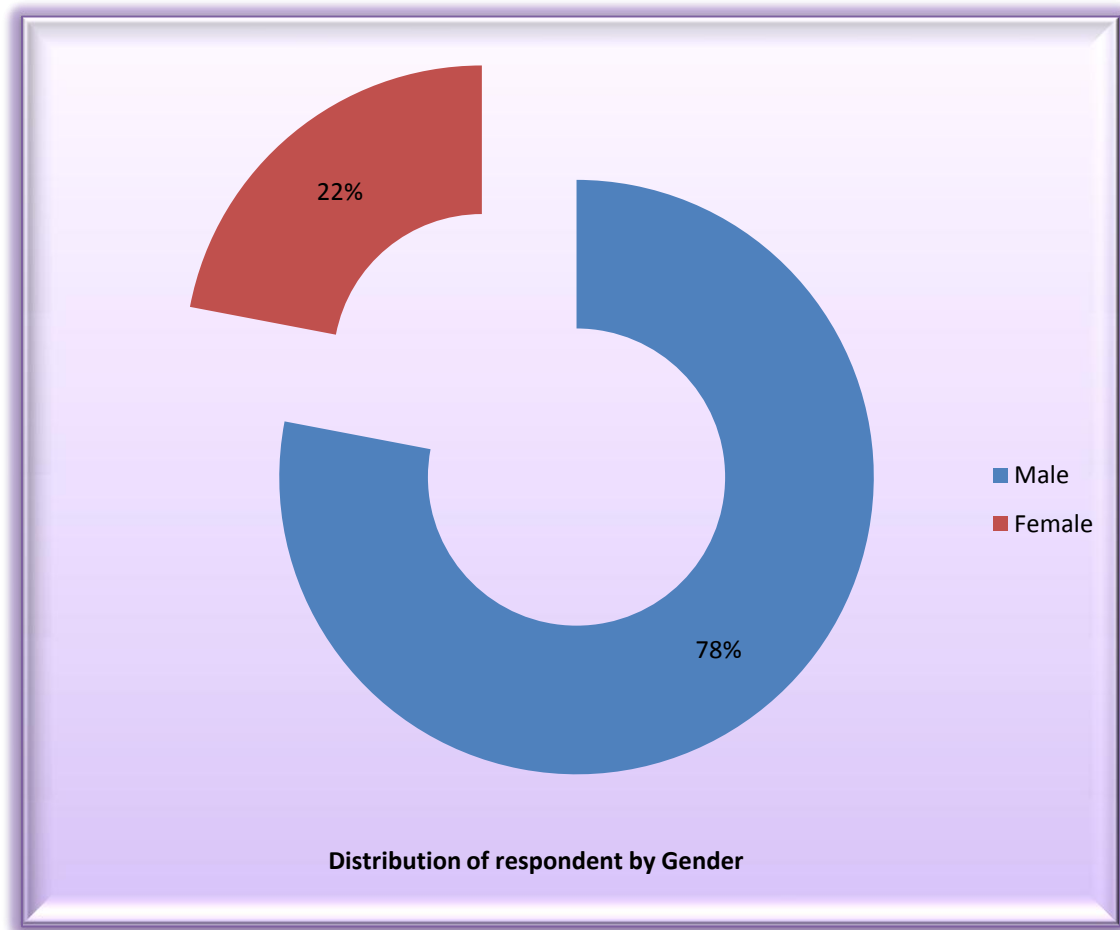
The above Graph No.5 shows that 78% of the respondents are males while only 22% are females. This shows that more of males migrate to England, America and Canada as compared to women. But at the same it also indicates that in Gujarat females are getting opportunities to take decisions and somewhere this is because of education and self- dependence capacity of Gujarati women. This shows that Gujarati culture supports women rights.

TYPE OF RESIDENCE OF RESPONDENTS

Table 6: Statistics of respondents type of residence

Sr. No.	TYPE OF RESIDENCE	FERQUENCY	PERCENTAGE
1	Own	90	60
2	Rented	60	40
	Total	150	100

Graph No.6: Distribution of respondents by type of residence

Distribution of respondents by residence type
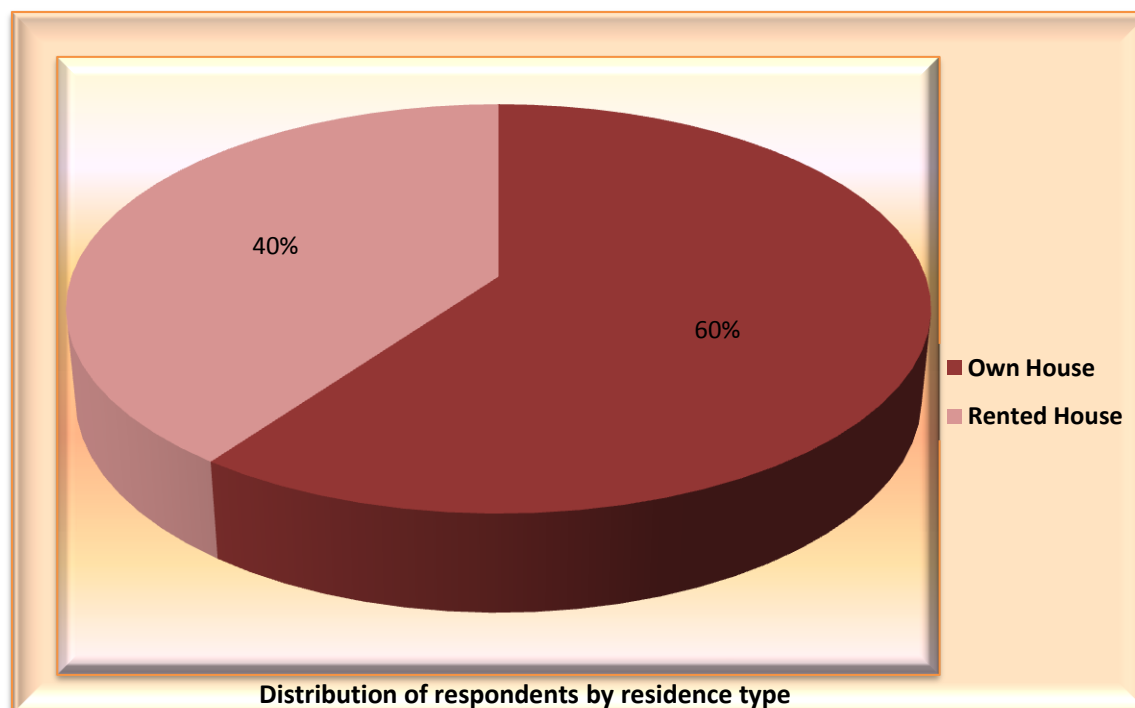
The above Graph No.6 shows that majority (60%) of the respondents have their own houses and only 40% of the respondents have rented houses, which also includes NRGs living with their relatives or kins in foreign lands. This implies that Gujarati NRIs are independent and even in foreign lands prefer having their own houses in order to maintain their feeling of self-dependence. At the same time it also indicates their thought of getting permanently settled there. Also it is been noted that most of respondents have their houses located in the locality inhabited mainly by Gujarati community.

From the data in Table 1, 2, 3, 4, 5 and 6 we infer that mostly male Hindu, General class Gujaratis in the age group 30-40 prefer to migrate to England, America and Canada to earn their livelihood and most of them have purchased their own houses in the foreign land.

OCCUPATION OF RESPONDENTS

Table 7: Statistics of respondents occupation

Sr. No.	TYPE OF OCCUPATION	FREQUENCY	PERCENTAGE	FREQUENCY	PERCENTAGE
		At the time of Migration	At the time of Migration	Present Occupation	Present Occupation
1	Business	24	16	42	28
2	Farmer	36	24	9	6
3	Service	63	42	78	52
4	Retired	6	4	6	4
5	Any Other	21	14	15	10
	Total	150	100	150	100

Graph No.7: Distribution of respondents by occupation
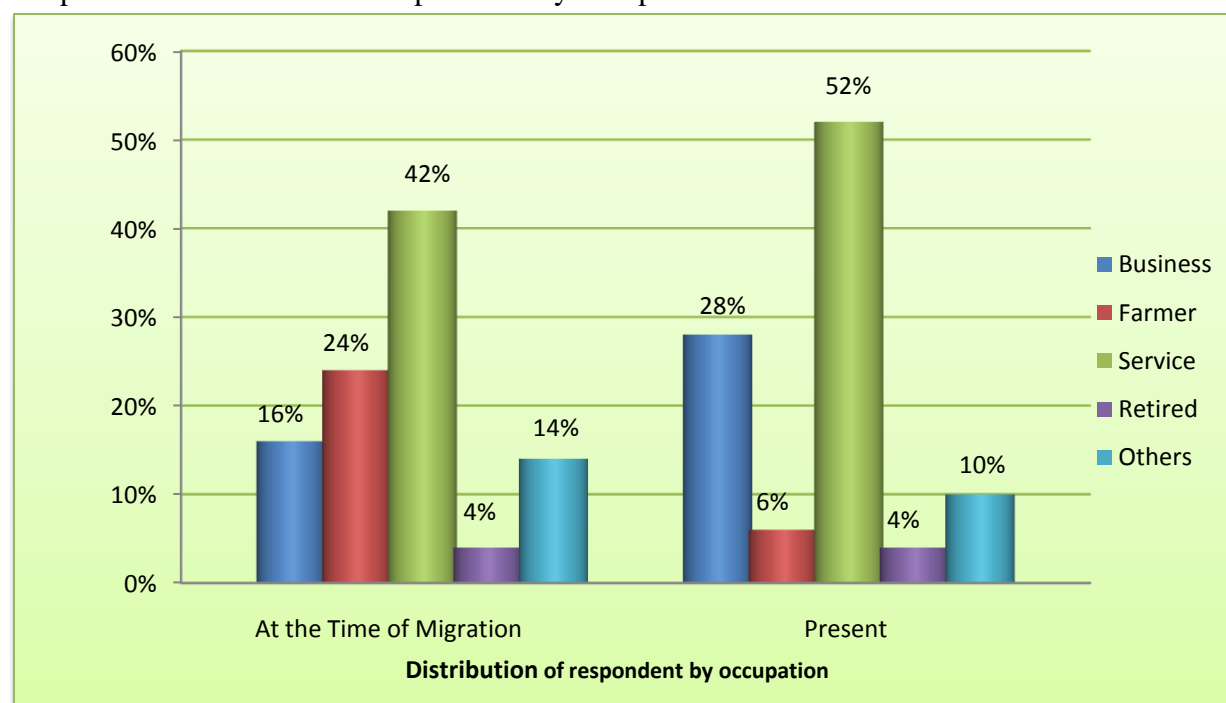
The above Graph No.7 shows that the percentage of business and service class has increased from the time the NRGs migrated to the foreign lands whereas the percentage of people working as farmers or doing other types of jobs has decreased. This indicates that the NRGs are becoming more professional and engaging in white collar jobs. While being in India 42% of respondents belonged to service class whereas 24%, 4%, 14% and 16% were farmer, retired, others and businessmen respectively. Migration of these respondents brought change as 52% got in services in host country whereas 48% holds business, retired, farming and others with 28%, 4%, 6% and 10% respectively.

INCOME OF RESPONDENTS

Table 8: Statistics of respondents financial Status

Sr. No.	ATTRIBUTE	FREQUENCY	PERCENTAGE	FREQUENCY	PERCENTAGE
		Income at the time of Migration	Income at the time of Migration	Present Income	Present Income
1	Rs. 8001-13000	12	8	0	0
2	Rs. 13001-18000	18	12	0	0
3	Rs. 18001-23000	48	32	0	0
4	Rs. 23001-28000	21	14	6	4
5	Rs. 28001-33000	24	16	12	8
6	Rs.33001-38000	9	6	27	18
7	Rs. 38001-43000	3	2	30	20
8	Above Rs. 43000	15	10	75	50
	Total	150	100	150	100

Based upon the data available in the Table 8, graph no.8 have been constructed which helps in clearly understanding and analyzing the changing trends of income with time of the NRGs who have migrated to England, America and Canada.

Graph No.8: Distribution of respondents by income

	When Migrated	Present
■ Rs. 8001-13000	8%	0%
■ Rs. 13001 - 18000	12%	0%
■ Rs. 18001-23000	32%	0%
■ Rs. 23001-28000	14%	4%
■ Rs. 28001-33000	16%	8%
■ Rs.33001-38000	6%	18%
■ Rs. 38001-43000	2%	20%
■ Above Rs. 43000	10%	50%
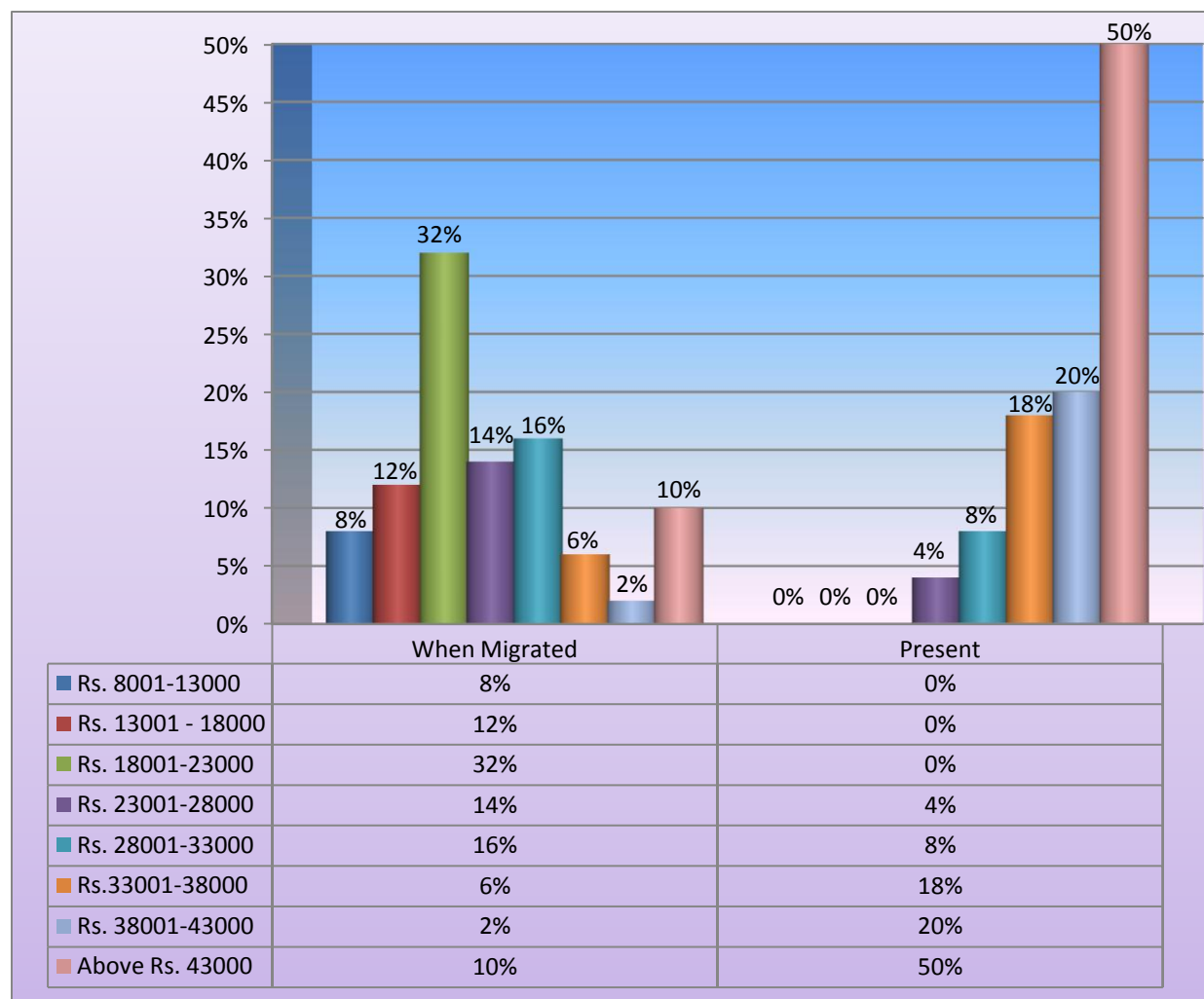
The above Graph No.8 shows that the income of the NRG respondents has increased with time as compared to their income when they migrated to foreign lands. At the time of migration, the income of the respondents was widely distributed as against present incomes where 50% of the NRGs have income above Rs. 43000/month.

From Table 7 and 8, we infer that the NRGs who have migrated to England, America and Canada have progressed in terms of Occupation and Income after their migration. This indicates that in the foreign lands NRGs are benefited in terms of earning.

CHAPTER 5
DATA ANALYSIS

INTRODUCTION

The Indian Diaspora as an important phenomenon has become focus area of social scientists in recent time. Gujarati non-resident Indians are numerically and functionally important Indian Diasporic communities, in England, America and Canada, which have drawn attention of many researchers. This community has been studied by many foreign and Indian scholars for their role in bilateral relations and cultural exchange between India and host countries, as well as development of the same.

Gujarati Diaspora becomes most important and representative case of Indian Diaspora in terms of their large numbers as well as their contribution to regional development of their homeland. Being exposed to double situations of modern living in western countries on the one hand and having continuous contact with and roots in traditional, rural and regional community of India, these Gujarati immigrants are involved in dialectic process of change and continuity. With this theoretical perspective in mind, a study based on sample of 150 respondents (50 each from England, America and Canada) visiting India was carried out during Oct- Jan 2010-11 and 2011-12. The primary data was collected through "interview schedule" coupled with observation technique with migrants visiting their home region. The summary and major findings of the study are reported in present research.

Changes in the Socio-cultural aspects: In host countries

The analysis of primary data on immigration and settlement of respondents under present study indicates that most of them had immigrated due to lack of good employment opportunities and economic inconvenience of their home region on the one hand and possibly for higher earning and better living conditions in host countries. The process of immigration of these respondents was relatively smooth in majority cases, as most of them immigrated on family and kinship relations as well as got full support from their relatives' caste fellows, already living in host country in terms of sponsorship and making necessary advance arrangement for their initial stay and employment. There is complete change in educational and occupational spheres of their life as all of them have taken up modern education and occupation. Again most of them have adapted themselves to the Western mode of living which implies change in their work habits as well as life- style. More over large majority of them have adapted Western ideologies of materialism, utilitarianism, consumerism, secularism as well as modern values of individual freedom, equality and economic rationality. However so far as their attitudes and practices regarding major social institutional spheres like marriage, family, kinship, caste and religion are concerned, continuity (tradition) is observed in case of most of these respondents.

Table 9: The type of family respondents live in

Sr. No.	Family Types	FREQUENCY	PERCENTAGE
1	Joint Family	8	5.33%
2	Nuclear Family	104	69.34%
3	Others	38	25.33%
	Total	150	100

Graph No.9: Description of the type of family respondents live in
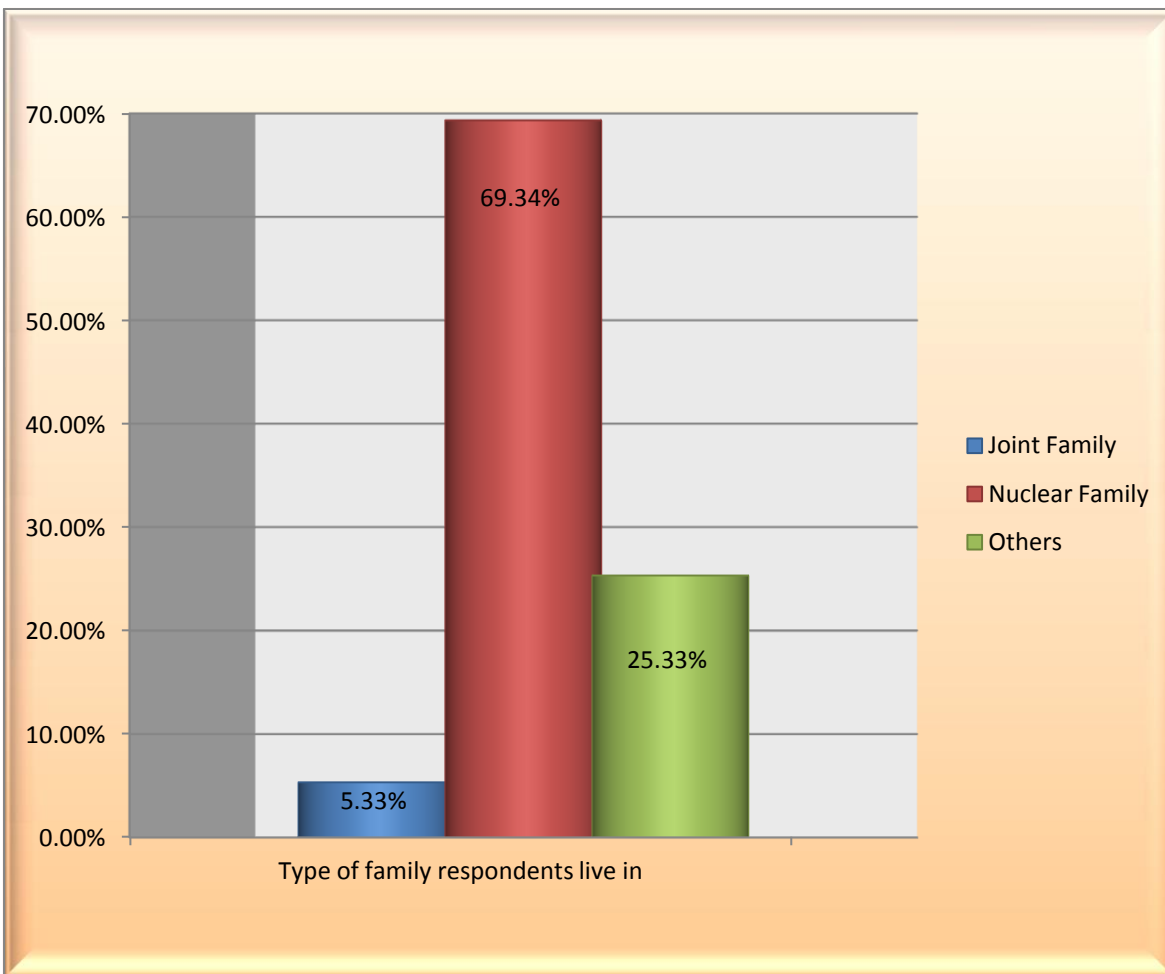
Table No.9 and Graph No.9 shows that majority of the NRG respondents (69.34%) stay in Nuclear families whereas 25.33% stay in Joint families and 5.33 % of them are single residents like bachelors or divorcees. This clearly shows that in spite of the NRGs being deeply rooted to their culture and religion, they are adapting to the changing times. They are staying in nuclear families as against the old culture of joint families. The reason for this shift in the style of living is due to the fact that nowadays cost of living has gone up and it is becoming more difficult to support joint families. Also, it is a tedious task to obtain legal documents for shifting the entire family to a foreign land.

Table 10: Category under which migration took place

Sr. No.	ATTRIBUTE	FREQUENCY	PERCENTAGE
1	Professional	33	22
2	Skilled Labor	69	46
3	Entrepreneur	27	18
4	Others	21	14
	Total	150	100

Graph No.10: Description of category under which migration took place
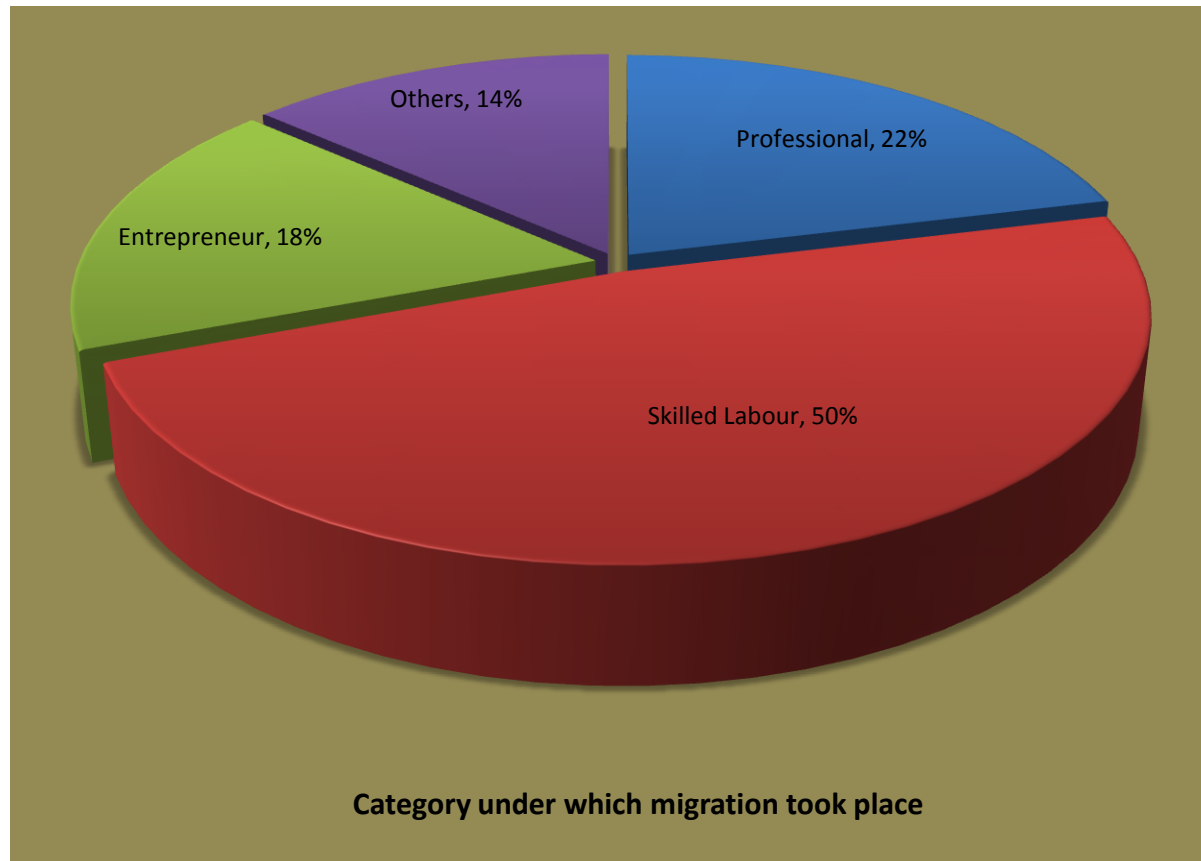
Table No. 10 and Graph No.10 depicts that majority (50%) of the Guajarati migrated to foreign lands under Skilled Labour category. 22% migrated under Professional category and only 18% migrated as Entrepreneur and 14% as others which includes student's or visitor's visa to England, America and Canada. The 50% of respondents from skilled labour category clearly presents that there is more job opportunity in England, America and Canada than in home country and they are well paid.

Table 11: Means adopted for migration

Sr. No.	ATTRIBUTE	FREQUENCY	PERCENTAGE
1	Any private organization	3	2
2	Employment Agency	9	6
3	As a Student	24	16
4	Sponsored by a relative	69	46
5	Own efforts to migrate	45	30
	Total	150	100

Graph No.11: Description of means adopted for migration

Means adopted for Migration	
Private Organization	2%
Employement Agency	6%
As Student	16%
Sponsored by Relative	46%
Own Efforts	30%
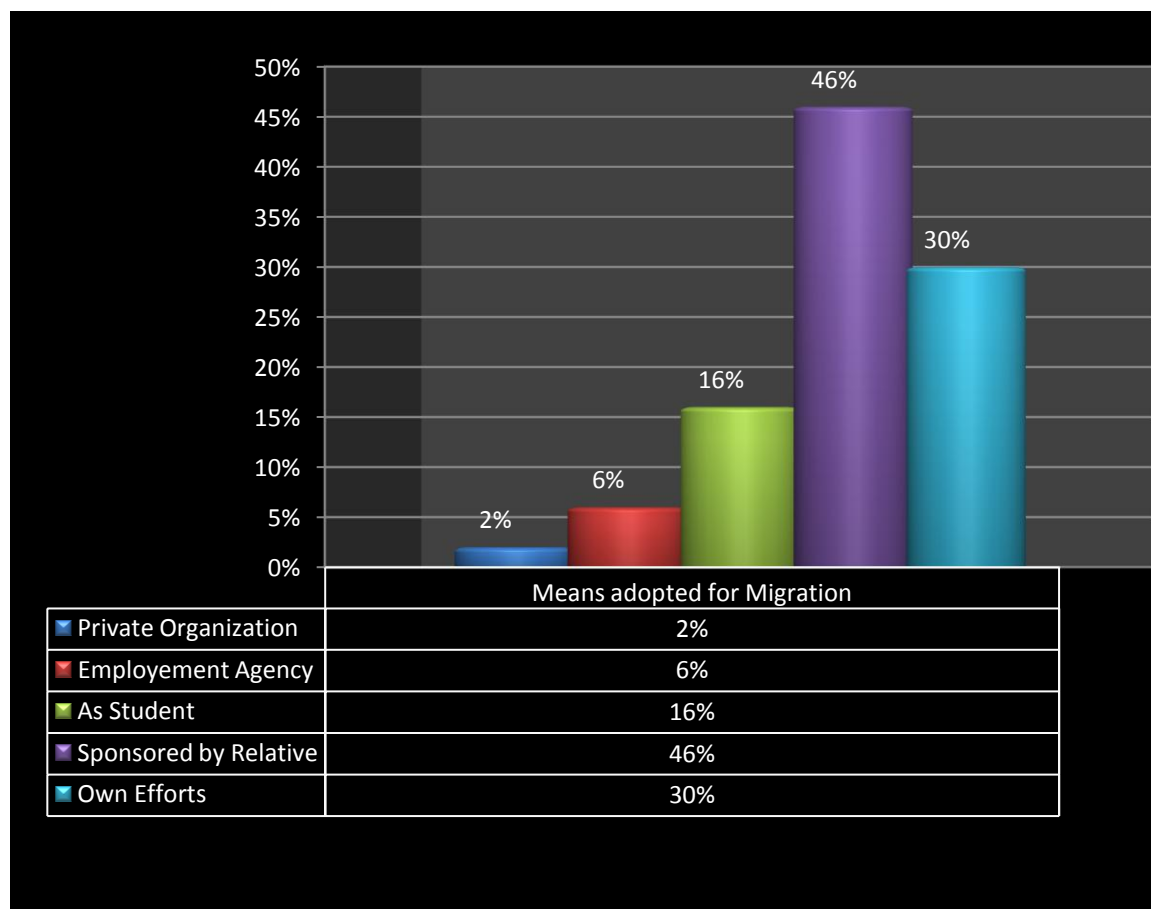
The above Graph No.11 and Table No.11 shows that majority (46%) of the NRGs were sponsored by relatives who were already residing in host countries whereas 30% made own efforts for migrating to England, America and Canada. 16% of migrated as student, 6% took support of employment agency and 2% used private organization as a mean for migration.

Table 12: Purpose of migration

Sr. No.	ATTRIBUTE	FREQUENCY	PERCENTAGE
1	To study	24	16
2	To work	93	62
3	For marriage	33	22
	Total	150	100

Graph No.12: Description for purpose of migration
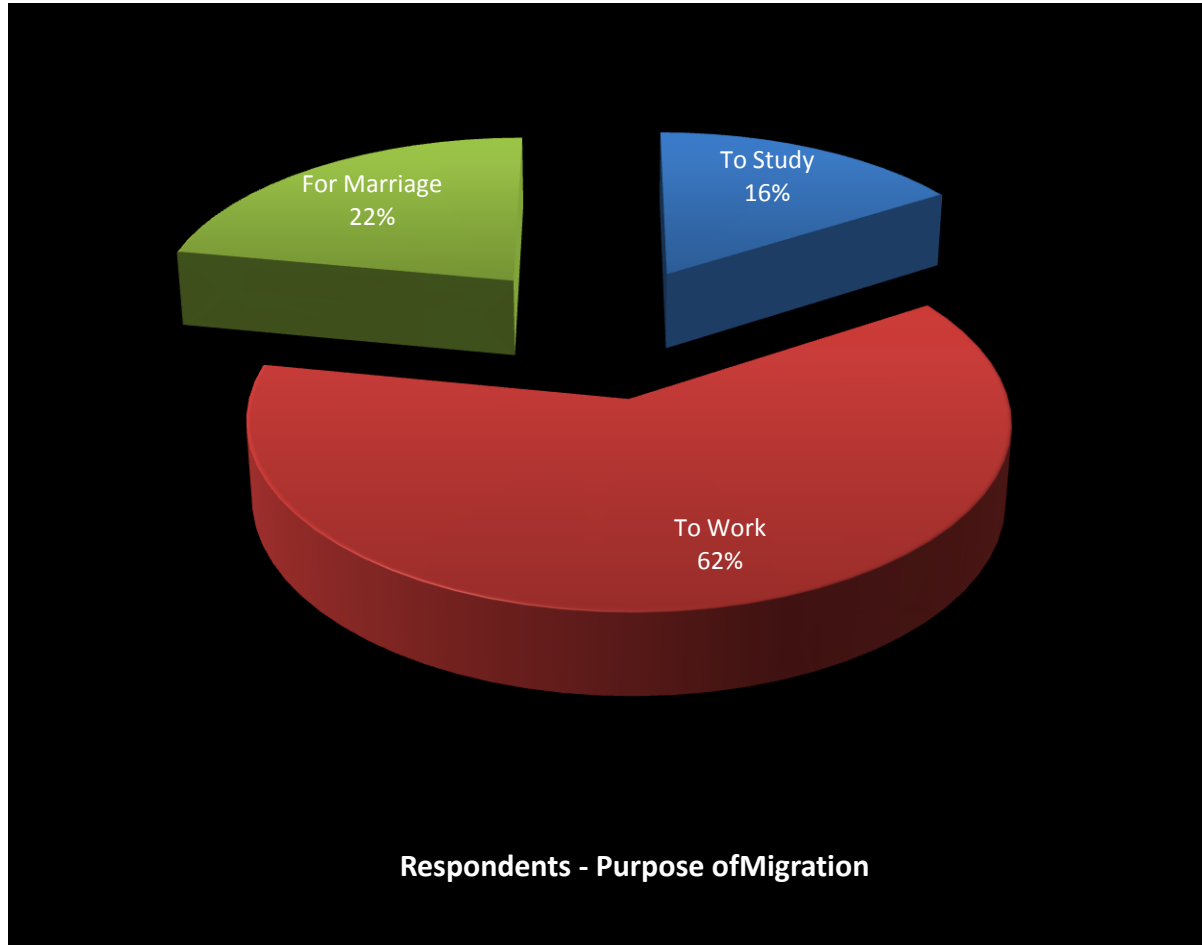
The above Graph No.12 shows that majority of NRGs (62%) migrated to foreign lands for work, 22% for marriage and least (16%) migrated because of studies. This shows that the major purpose behind migration is that the Gujarati community wishes to have a good source of livelihood in order to have a comfortable standard of living.

Table 13: Reason for selecting England/America/Canada for migration

Sr. No.	ATTRIBUTE	FREQUENCY	PERCENTAGE
1	Due to marriage	33	22
2	Other siblings were living	6	4
3	Close relative was living	9	6
4	For better educational opportunity	12	8
5	Due to lower fee	0	0
6	For improving financial status	78	52
7	No job in India or less prospects	12	8
8	Easy immigration policy	0	0
	Total	150	100

Table No.12 and 13, indicates that majority of migration was in skilled labour category with the purpose of working there and improving financial condition and majority of migrants were sponsored by relatives who are already there in host country.

Graph No.13: Description of reason for selecting host country for migration
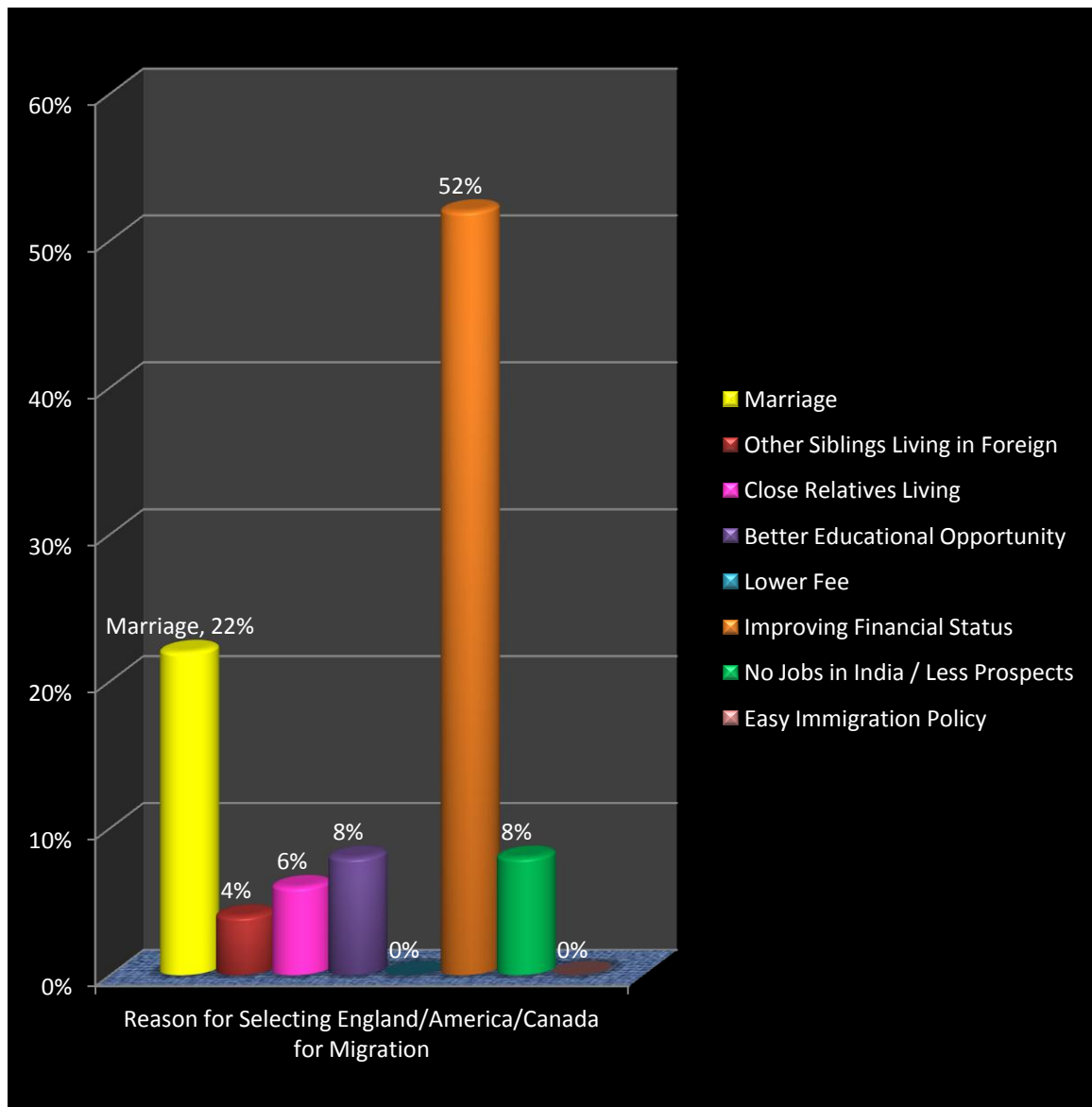
The above Graph No.13 clearly shows that the major reason for migrating to England / America or Canada was that the NRGs wanted to improve their financial status. This is implied by the fact that maximum percentage of the respondents (52%) chose this option as the reason for their migration. This shows that the Gujarati community is of the mindset that they can have a better source of earning in these foreign lands as compared to other countries.

Table No.14: Respondents experience of migration

Sr. No.	ATTRIBUTE	RESPONSE	FREQUENCY	PERCENTAGE
	Are you happy in migrated country			
1		Yes	144	96
2		No	6	4
		Total	150	100

Graph No.14: Description of experience of migration
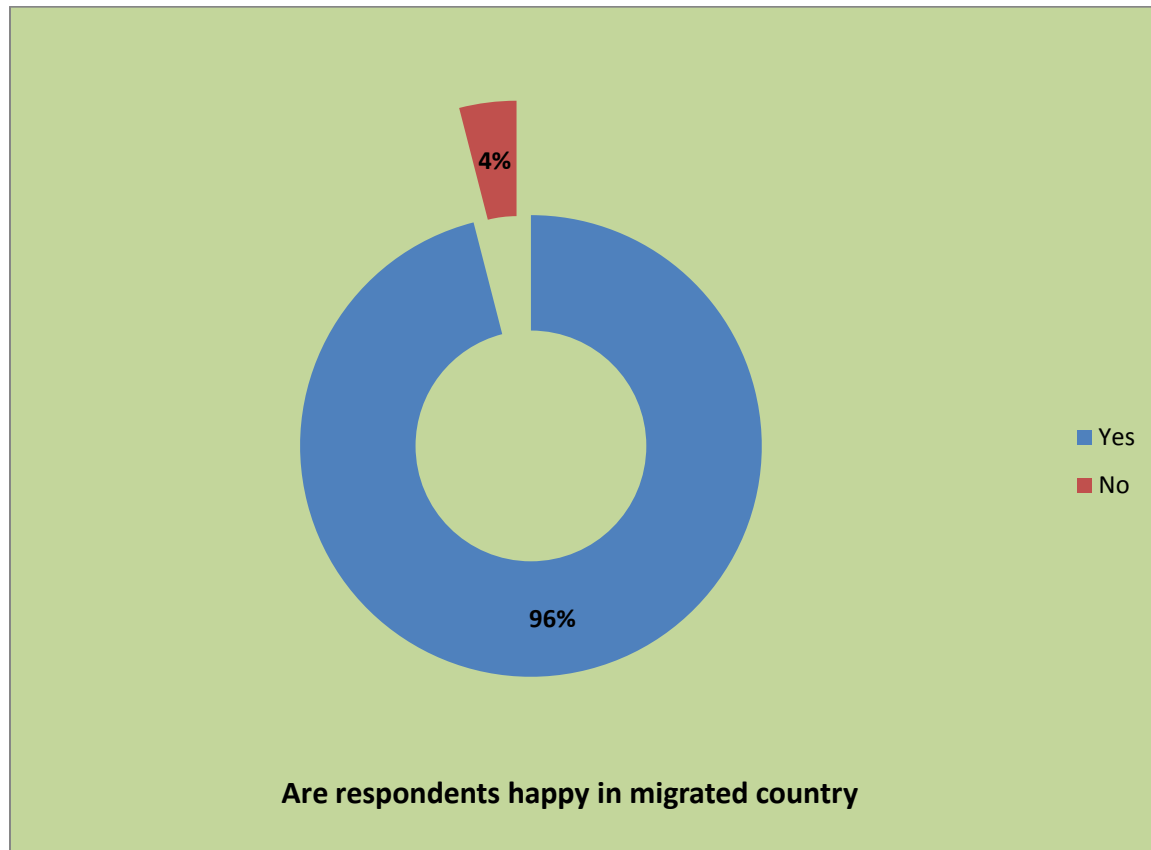
As per Table No. 14 and Graph No. 14, majority (96%) respondents feel that there decision to migrate to respective country was right and are happy in those host countries. 4% of respondents showed their unhappiness towards migrated country. It is observed that this response of respondents to be happy in migrated country is majorly due good earnings and better job opportunities available in migrated countries.

Table No.15: Reason for being happy in migrated country- adequate earning

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Strongly Agree	120	80
2	Agree	21	14
3	Not Sure	9	6
4	Disagree	0	0
5	Strongly Disagree	0	0
	Total	150	100

Graph No.15: Description of reason for being happy in migrated country – Adequate Earning
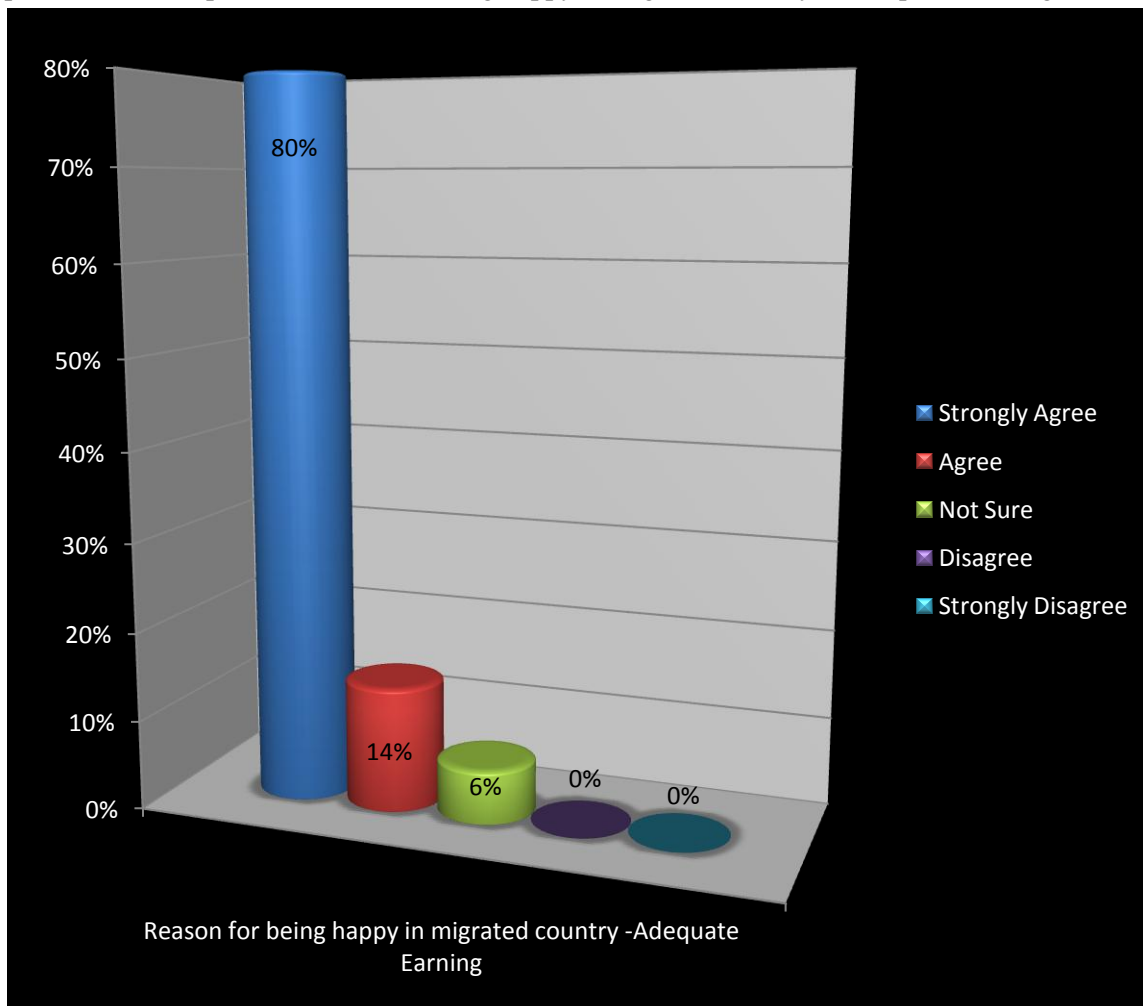
The above Graph No.15 and Table No.15 depicts that majority of the NRGs (80%) strongly agree that they are happy with their earnings in the migrated country, 14% agree and only 6% re not sure whether they earn adequately or not in the migrated country. This clearly shows that the NRGs are happy with their earnings in foreign land.

Table No.16: Reason for being happy in migrated country- satisfied with job

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Strongly Agree	90	60
2	Agree	45	30
3	Not Sure	9	6
4	Disagree	6	4
5	Strongly Disagree	0	0
	Total	150	100

Graph No.16: Description of reason for being happy in migrated country – Satisfied with Job
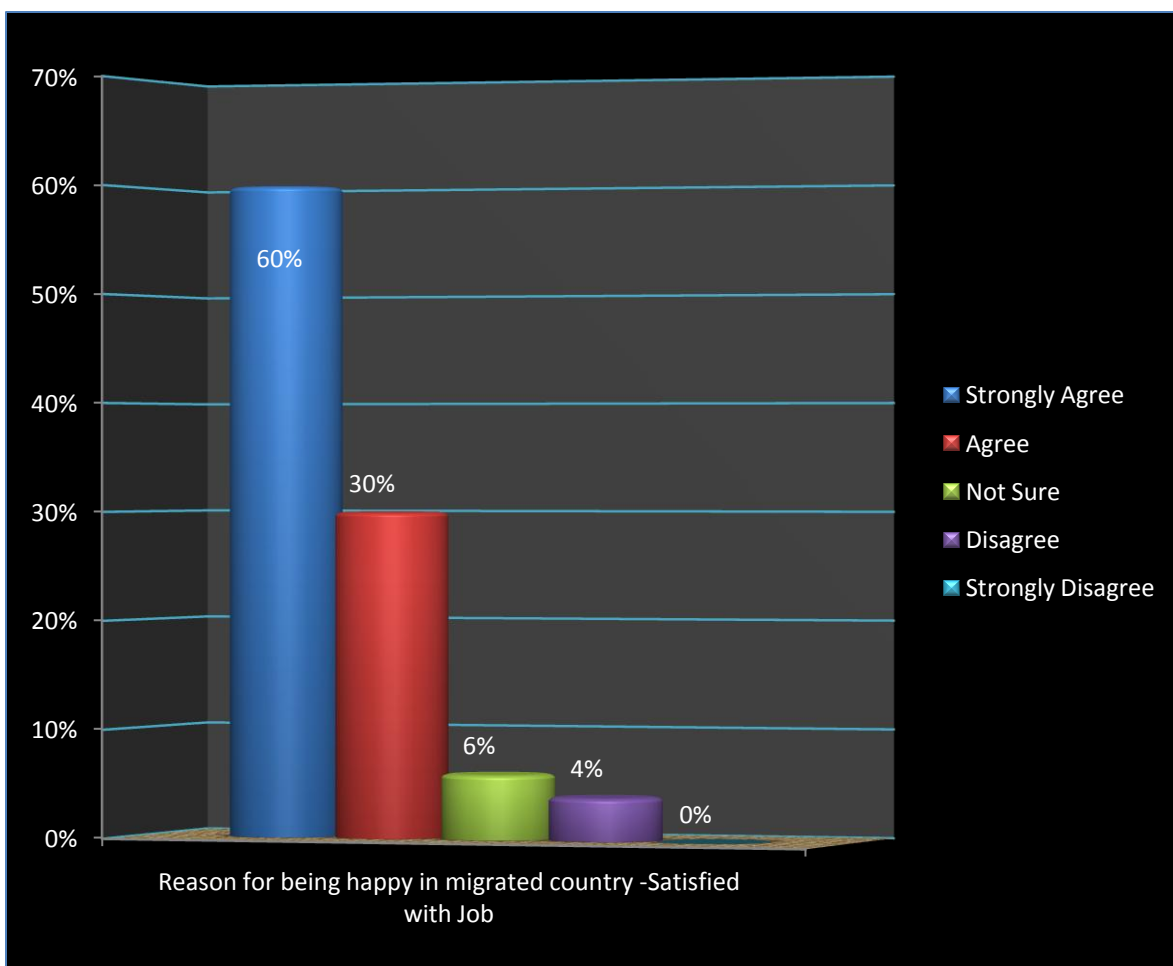
Table No.16 and Graph No.16 shows that majority of the NRGs (60%) strongly agree that they are satisfied with their job in the foreign land, 30% agree, whereas only 65 are not sure and 4% disagree to this fact. Overall, we can see that most NRGs are happy and satisfied with their career in the foreign country.

Table No.17: Reason for being happy in migrated country- better living conditions

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Strongly Agree	114	76
2	Agree	21	14
3	Not Sure	12	8
4	Disagree	3	2
5	Strongly Disagree	0	0
	Total	150	100

Graph No.17: Description of reason for being happy in migrated country – Better living condition
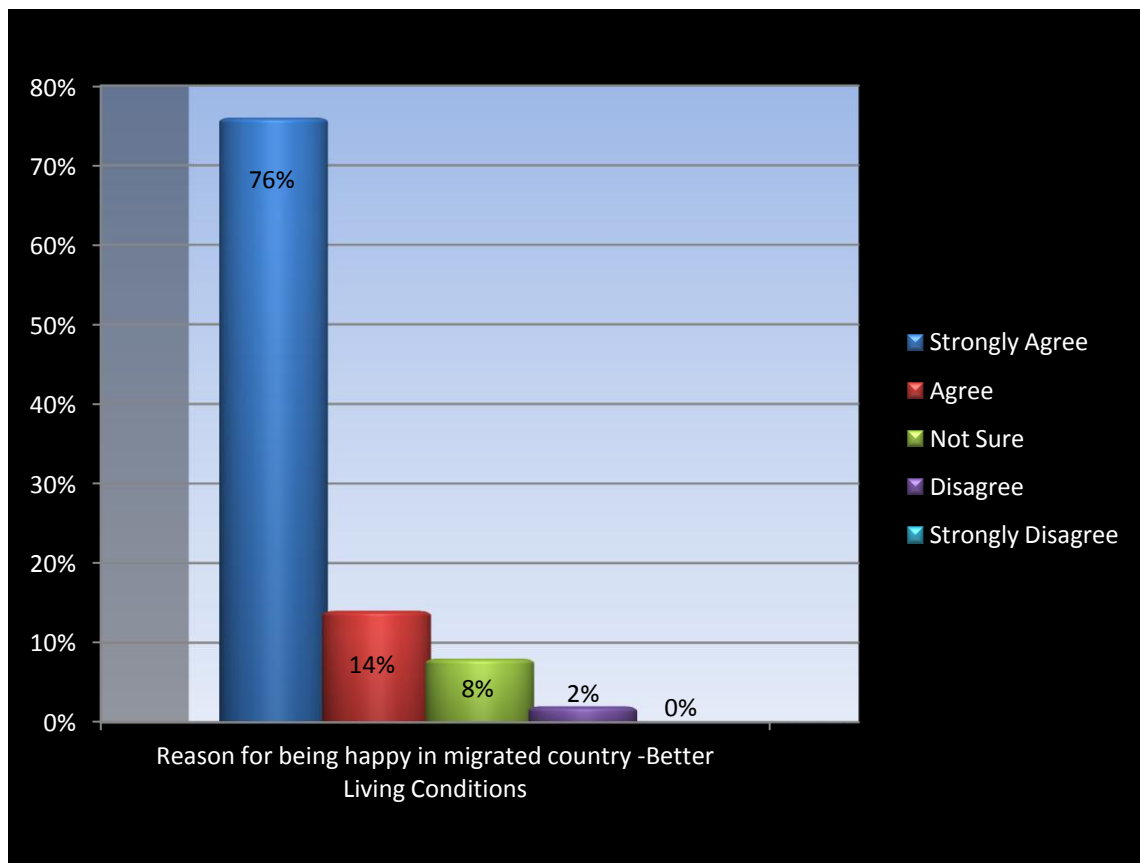
Table No.17 and Graph No.17 shows that 76% of the NRG respondents strongly agree and 14% agree that their living conditions are better in the migrated country as compared to their home land. This indicates that the standard of living and quality of food, housing, etc. is better in the foreign countries. The reason for this could be due to the NRG's better earning capacity and also better technologies available in these lands.

Table No.18: Reason for being happy in migrated country – Better educational avenues for children

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Strongly Agree	90	60
2	Agree	45	30
3	Not Sure	6	4
4	Disagree	9	6
5	Strongly Disagree	0	0
	Total	150	100

Graph No.18: Description of reason for being happy in migrated country – Better educational avenues for children
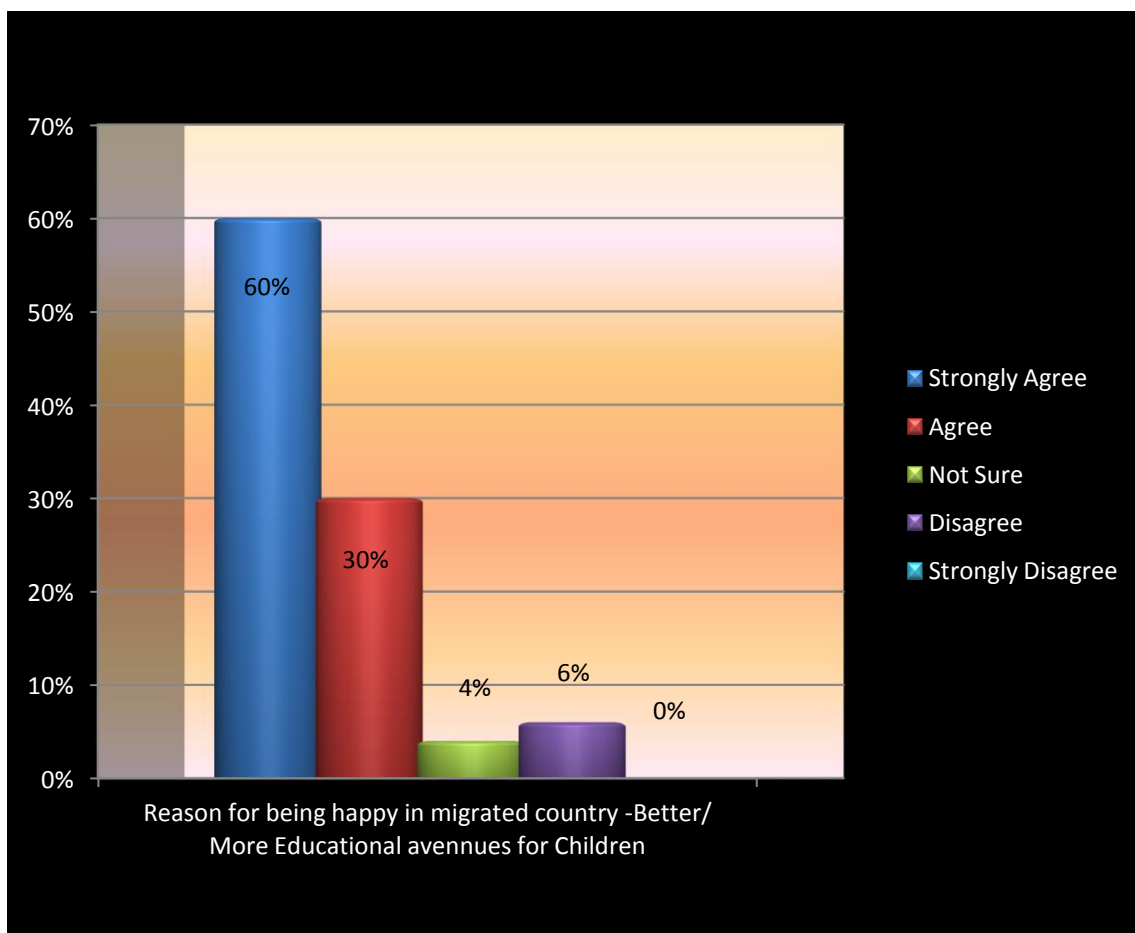
The above Graph No.18 and Table No.18 depicts that from a sample size of 150 NRGs, 60% strongly agree and 30% agree that better and more educational avenues are available for their children in the foreign counties as compared to their home land.

Table No.19: Reason for being happy in migrated country – Less of social pressure

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Strongly Agree	60	40
2	Agree	45	30
3	Not Sure	21	14
4	Disagree	15	10
5	Strongly Disagree	6	6
	Total	150	100

Graph No.19: Description of reason for being happy in migrated country – Less of Social Pressure
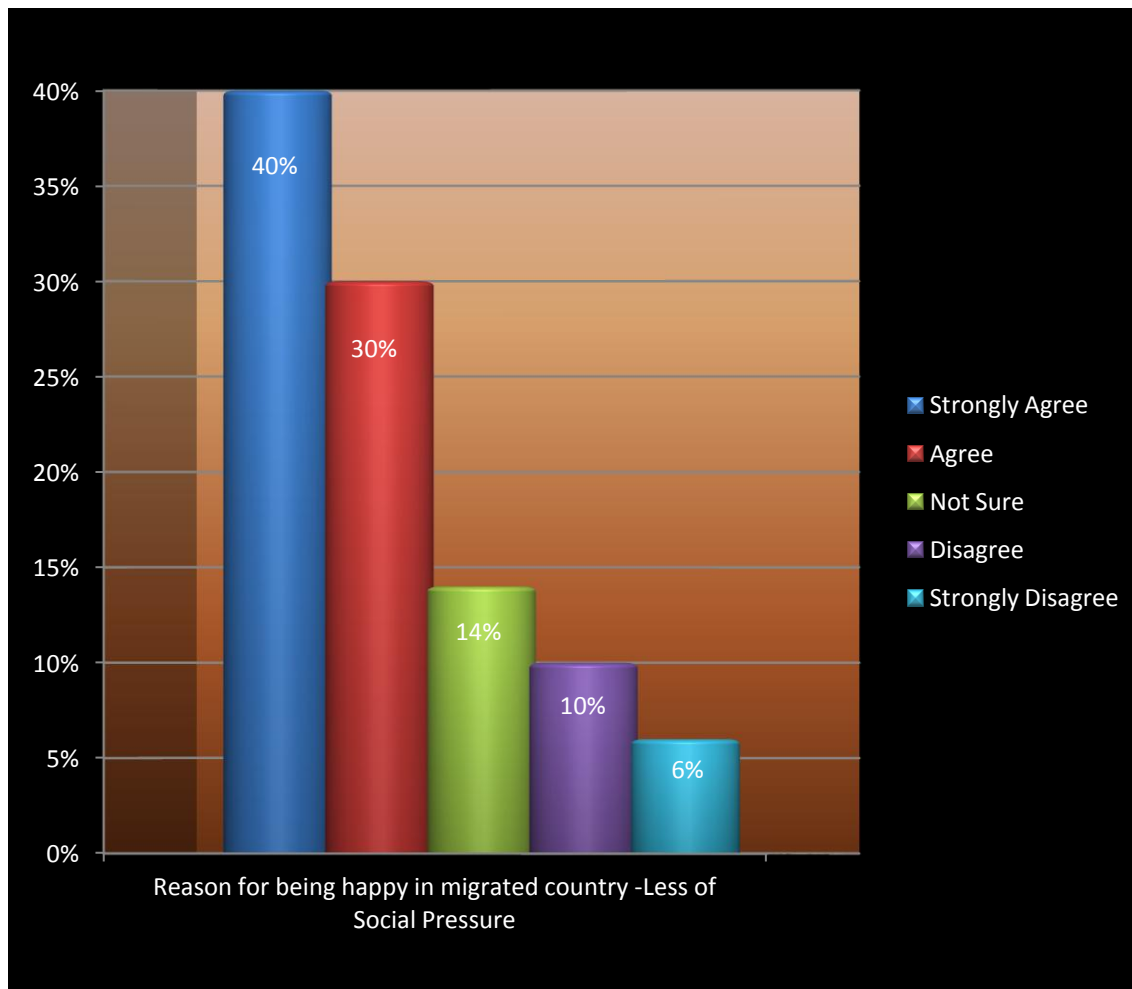
We observe from the above Table No.19 Graph No.19 that 40% of the NRGs residing in England, America and Canada strongly agree, 30% agree that less social pressure is there in these foreign countries as against their own home land. Only 10% disagree, 6% strongly disagree and 14% are not too sure about it.

Table No.20: Reason for being happy in migrated country – better public services

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Strongly Agree	45	30
2	Agree	57	38
3	Not Sure	18	12
4	Disagree	21	14
5	Strongly Disagree	9	6
	Total	150	100

Graph No.20: Description of reason for being happy in migrated country – Better public services
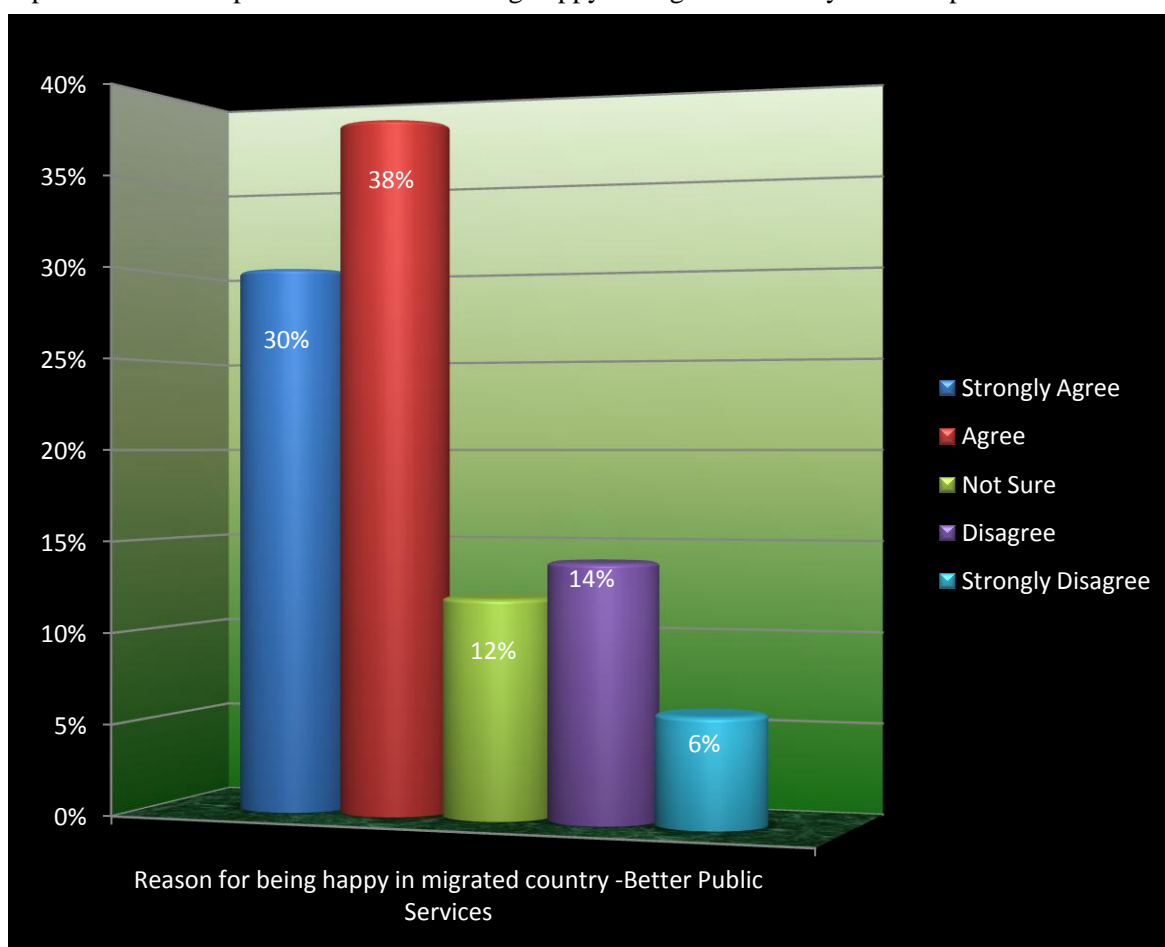
The above Graph No.20 and Table No.20 shows that 30% NRGs strongly agree and 38% agree that better public services are available in countries like England, America and Canada. 12% of the respondents are not sure, 14% disagree and 6% strongly disagree that better public services are available in the foreign countries.

Table No.21: Reason for being happy in migrated country – Community centres

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Strongly Agree	105	70
2	Agree	30	20
3	Not Sure	15	10
4	Disagree	0	0
5	Strongly Disagree	0	0
	Total	150	100

Graph No.21: Description of reason for being happy in migrated country – Community centres
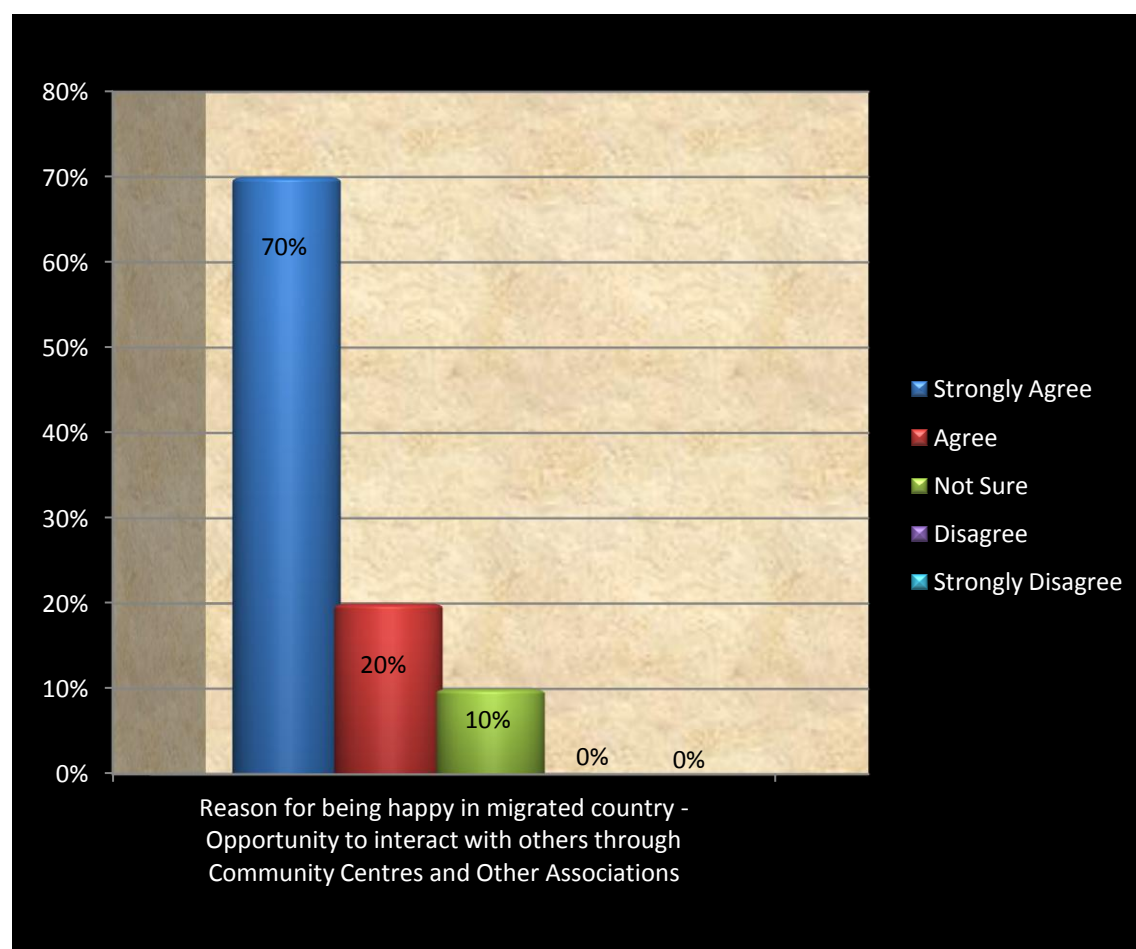
The above Graph No.21 shows that the majority (70%) of the NRGs strongly agree, 20% agree that the opportunity to interact with others through community centers and other associations in England, America and Canada is better as compared to their home and other countries.

Table No.22: Reason for being happy in migrated country – can monetarily help family in India

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Strongly Agree	48	32
2	Agree	84	56
3	Not Sure	9	6
4	Disagree	4	4
5	Strongly Disagree	3	2
	Total	150	100

Graph No.22: Description of reason for being happy in migrated country – Can monetarily help family in India
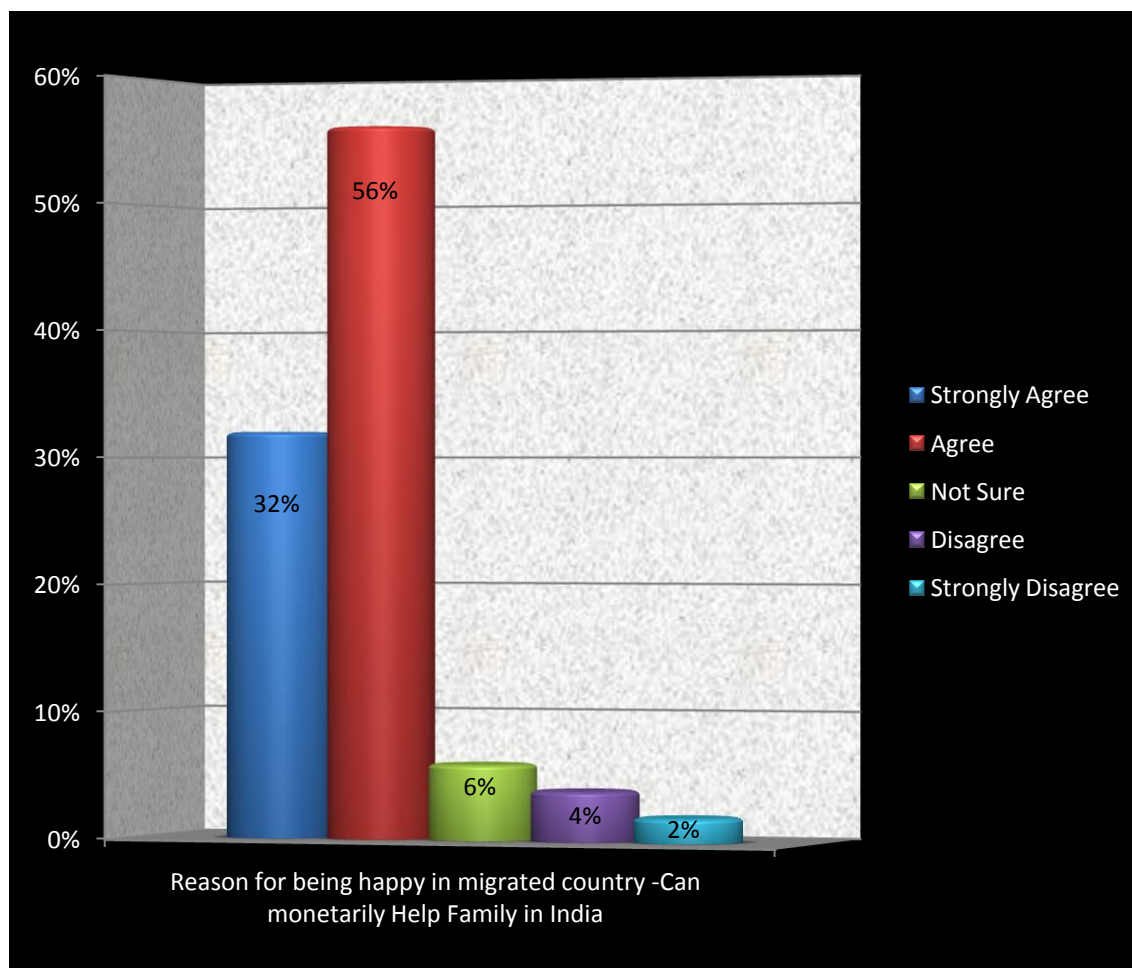
The above Graph No.22 shows that out of the total respondent sample size, 32% strongly agree, 56% agree that they are able to monetarily help their families staying in India which indicates that staying in the foreign countries the NRGs are having a good source of earnings.

Table No.23: Reason for being happy in migrated country – No problem of racism/ ethnic discrimination

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Strongly Agree	30	20
2	Agree	42	28
3	Not Sure	63	42
4	Disagree	12	8
5	Strongly Disagree	3	2
	Total	150	100

Graph No.23: Description of reason for being happy in migrated country – No problem of Racism/ Ethnic Discrimination
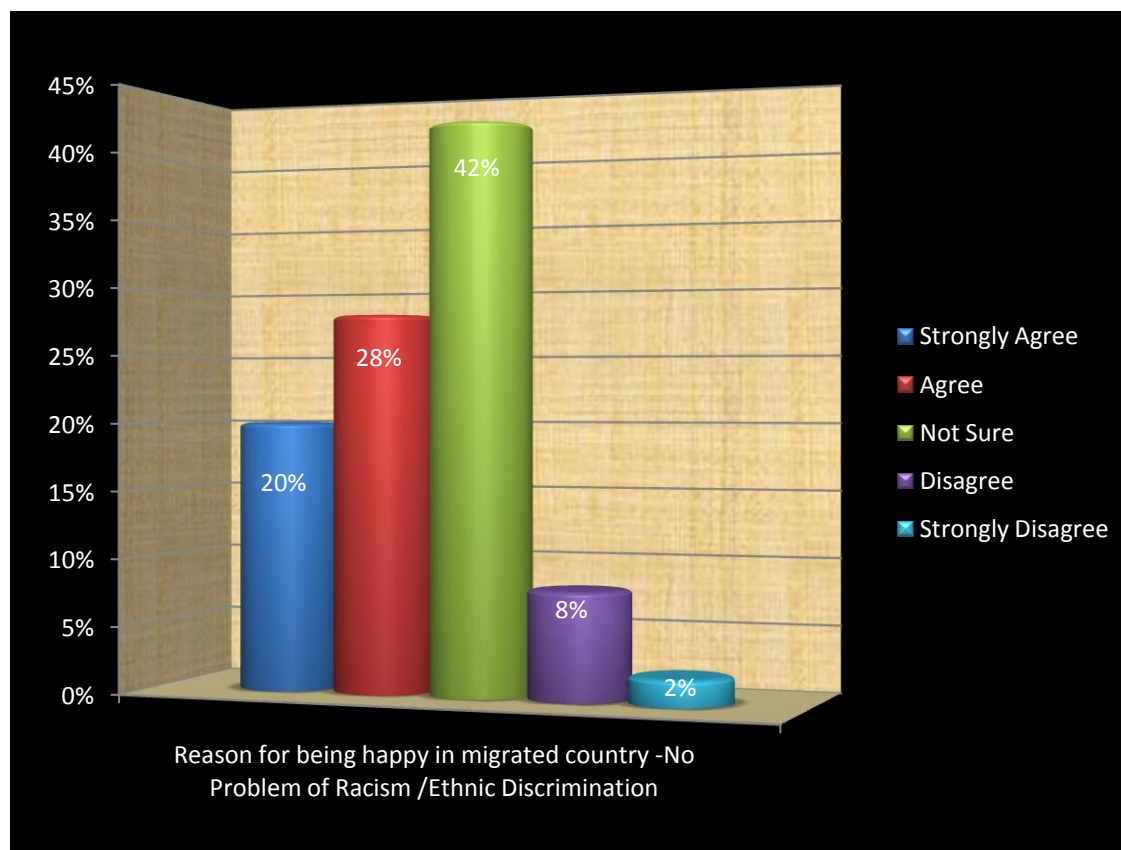

As per above Graph No.23 & Table No.23, 20% strongly agree and 28% of the respondents agree that there is no problem of racism or ethnic discrimination in England, America and Canada. 42% are not sure, 8% disagree and 2% strongly disagree to this fact. The above statistics gives an indication that even though NRGs stay in more advanced and liberal countries they do face certain degree of ethnic discrimination from the residents of these foreign countries.

Table 24: Respondents marital status

Sr. No.	ATTRIBUTE	FREQUENCY	PERCENTAGE
1	Married	121	80.7
2	Unmarried	29	19.3
	Total	150	100

Table 25: Respondents having children

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Yes	97	66.7
2	No	53	35.3
	Total	150	100

Graph No.24: Description of Marital and family Status
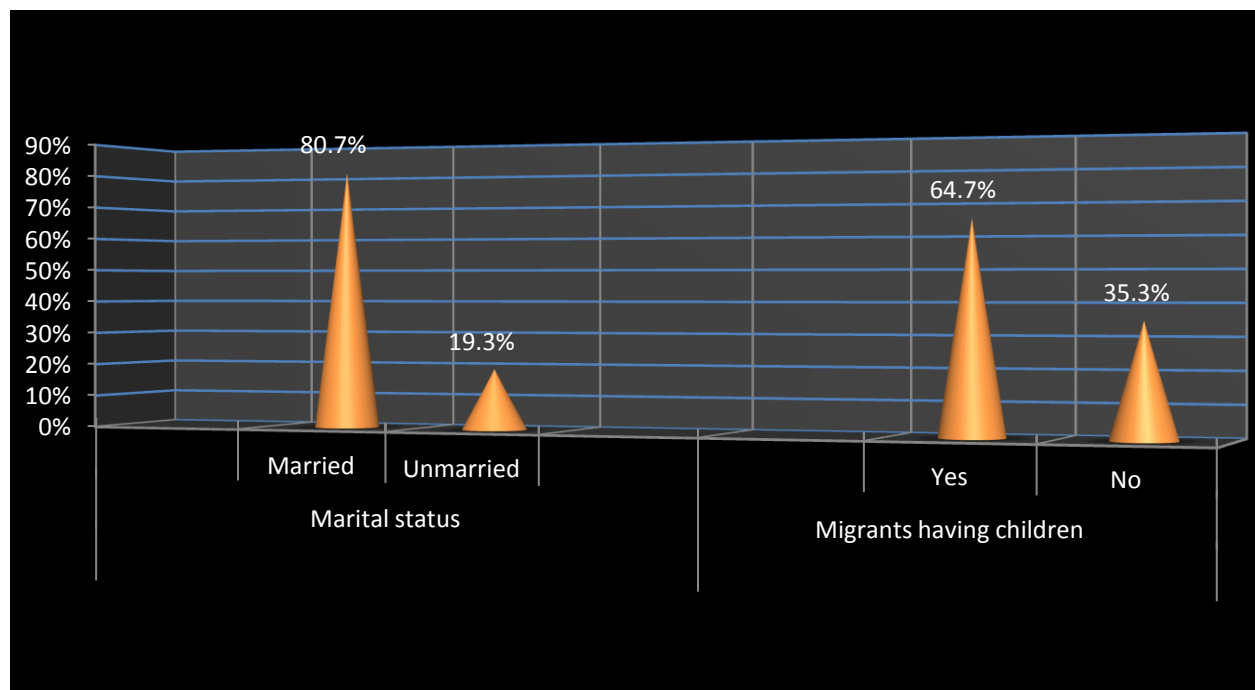
As shown in Table No. 24, 25 and Graph No.24, among the 150 respondents 80.7% are married and 64.7% having children. It is observed that these NRGs want to get permanently settle in host countries.

Table 26: Response on decision made by respondents to migrate – was that a right decision

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Yes	144	96
2	No	6	4
	Total	150	100

Table 27: Response on respondents citizenship of migrated country

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Yes	109	72.7
2	No	41	27.3
	Total	150	100

Table 28: Respondents intended to become citizen and permanently settle in migrated country

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Yes	138	92
2	No	12	8
	Total	150	100

Graph No.25: Description of Citizenship of host country
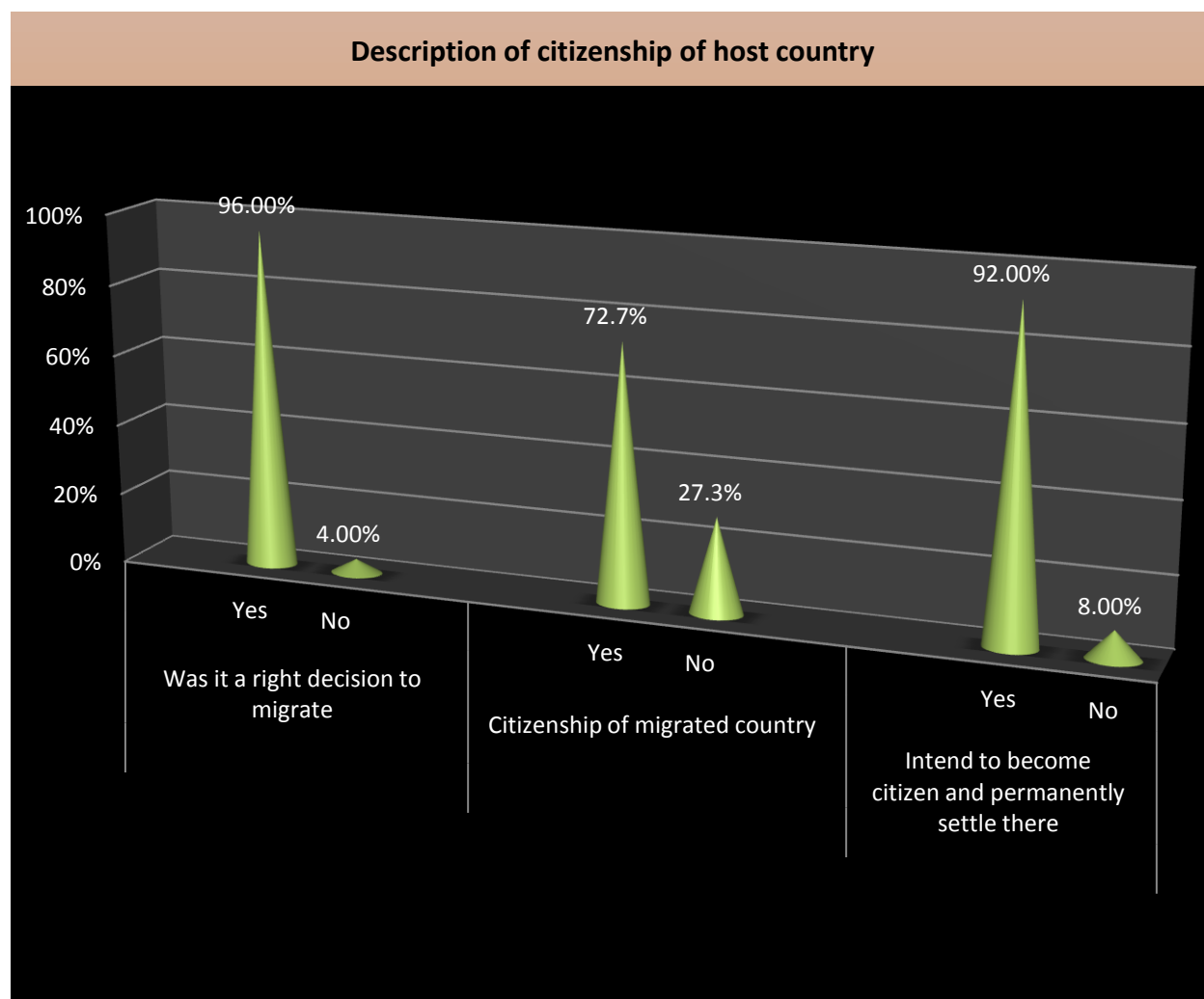
From the above Table No.26, 27, 28 & Graph No.25, we infer that most (72.7%) NRGs respondents staying in England, America and Canada have the citizenship of the migrated country and about 92% of respondents out of 150 agreed that they intend to become citizen of the migrated country and permanently settle there. Most of the NRGs (96%) feel that their decision to migrate to the foreign land was right. Thus we can say that overall most of the NRGs are happy to migrate to England, America and Canada and they wish to settle there permanently.

Table 29: Respondents social position in host country

Sr. No.	ATTRIBUTE	FREQUENCY	PERCENTAGE
1	Receivers'	98	65.3
2	Contributors'	52	34.7
	Total	150	100

Graph No.26: Description of s1ocial position of respondent in host country
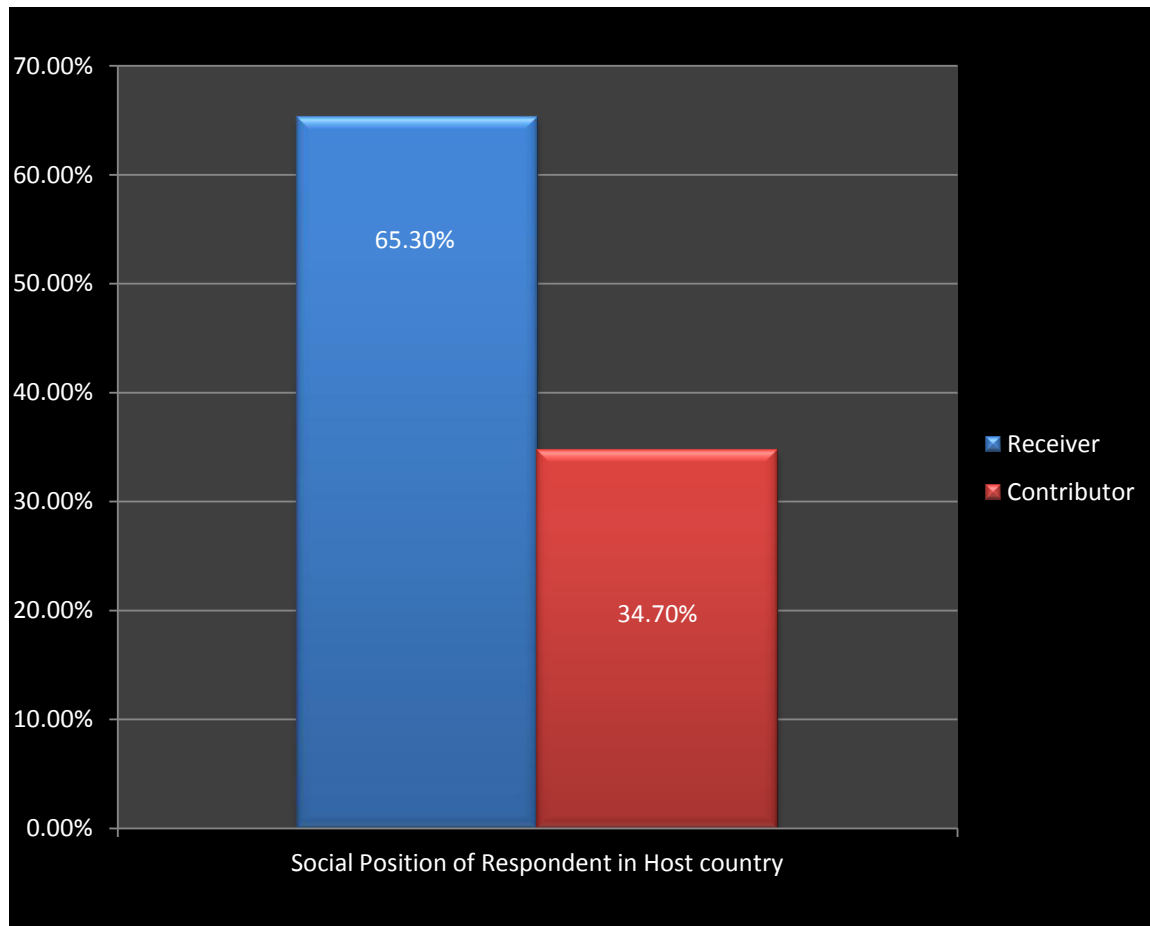
The above Graph No.26 & Table No. 29 shows that majority (65.30%) respondents believe that they hold the social position of Receiver in their host country whereas other 34.7% respondents feel they are contributor.

Table No.30: Respondents attending religious & community meetings in host country

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Yes	122	81.3
2	No	28	18.7
	Total	150	100

Graph No.27: Description of respondent attending religious & community meetings in host country

Respondents Attending Religious & Community Meetings in Host Country
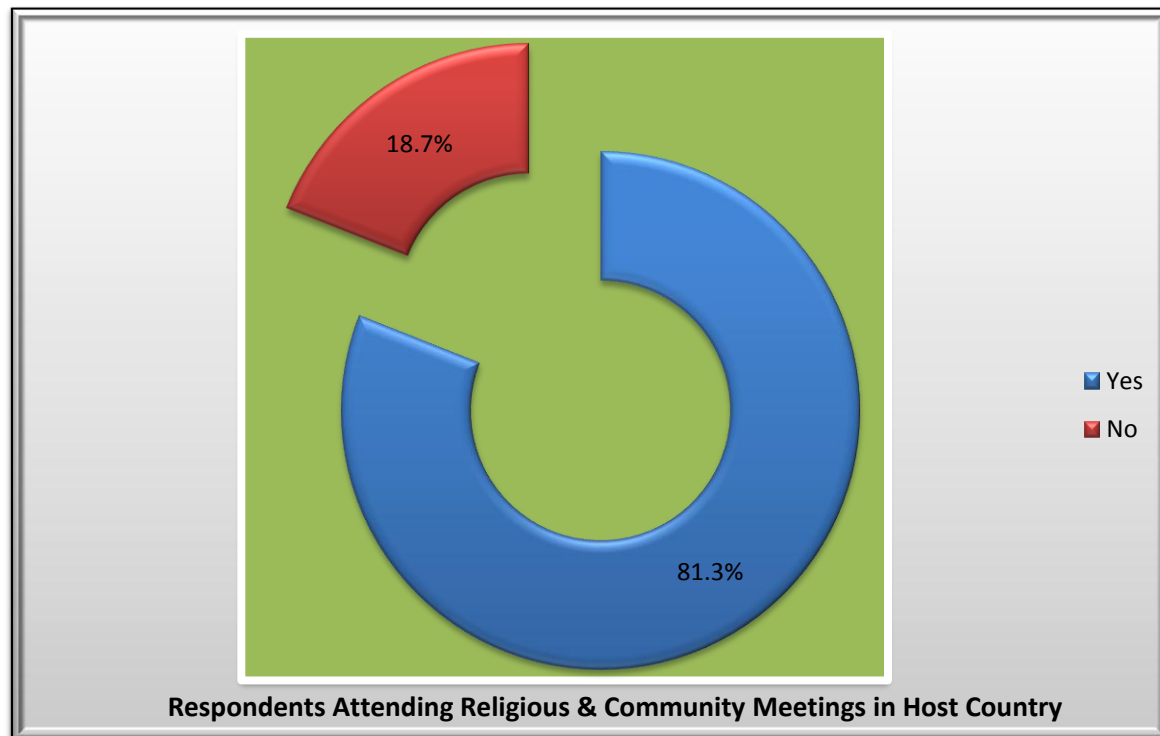
The Graph No.27 and Table No. 30 shows that majority of the respondents (81.3%) visit their host country to meet their relatives, caste fellows, community people and attend religious meetings. This indicates that Gujarati NRIs are extremely tied to their values and tradition and thus, even though they are residing in a foreign land for making their livelihood, they never forget their roots. They still maintain a good connection with their family members at home and respect their traditions and values.

Table No.31: Frequency of attending religious & community meetings in host country by respondents

Sr. No.	ATTRIBUTE	FREQUENCY	PERCENTAGE
1	Every week	27	18
2	Every fortnight	42	28
3	Every month	51	34
4	Do not attend	30	20
	Total	150	100

Graph No.28: Description of frequency of visit in religious & community meetings in host country
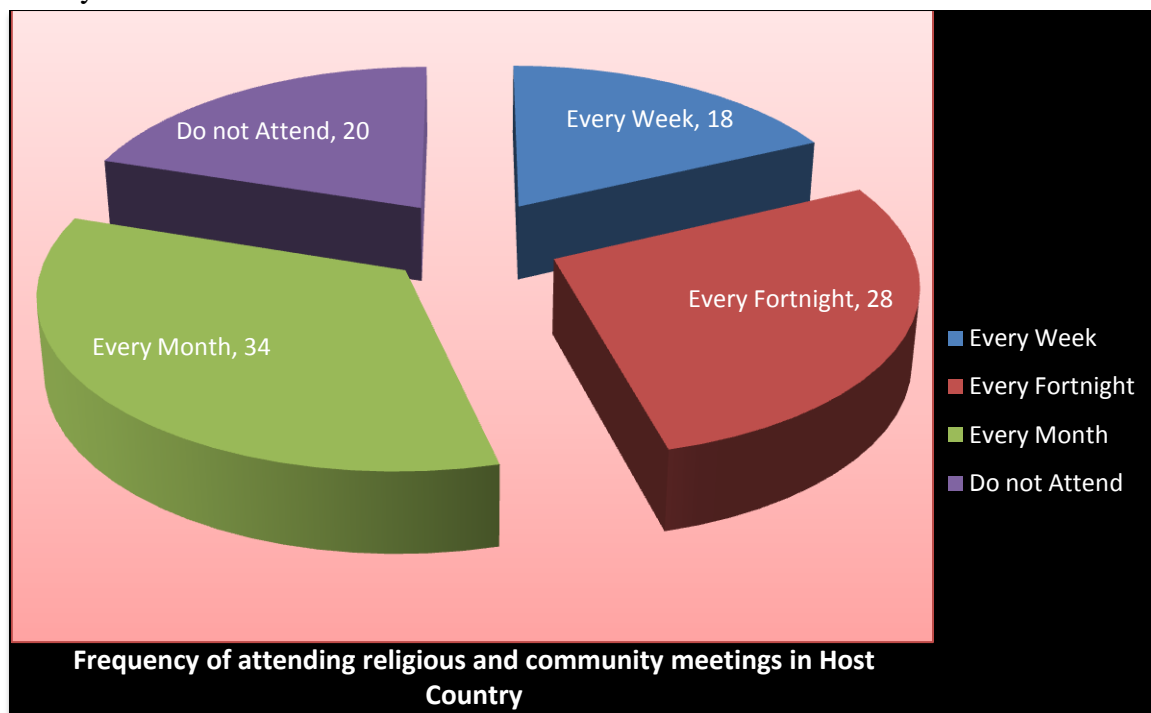
The above Graph No.28 and Table No.31 imply that most respondents frequently attend religious and community meetings. 19% of the respondents attend these meetings every week, 27% attend every fortnight and 35% attend every month whereas only 19% do not attend. This implies that the Gujarati people have a sense of belongingness and attachment to their fellow men, irrespective of where they are living.

Table No.32: Respondents socio-cultural life confined to the narrow circles of relatives, regional and religious groups of Indian origin in host country

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Strongly Agree	85	56.7
2	Agree	45	30
3	Not sure	0	0
4	Disagree	15	10
5	Strongly Disagree	5	3.3
	Total	150	100

Graph No.29: Description of socio-cultural life confined to relatives, religious and regional group of Indian origin
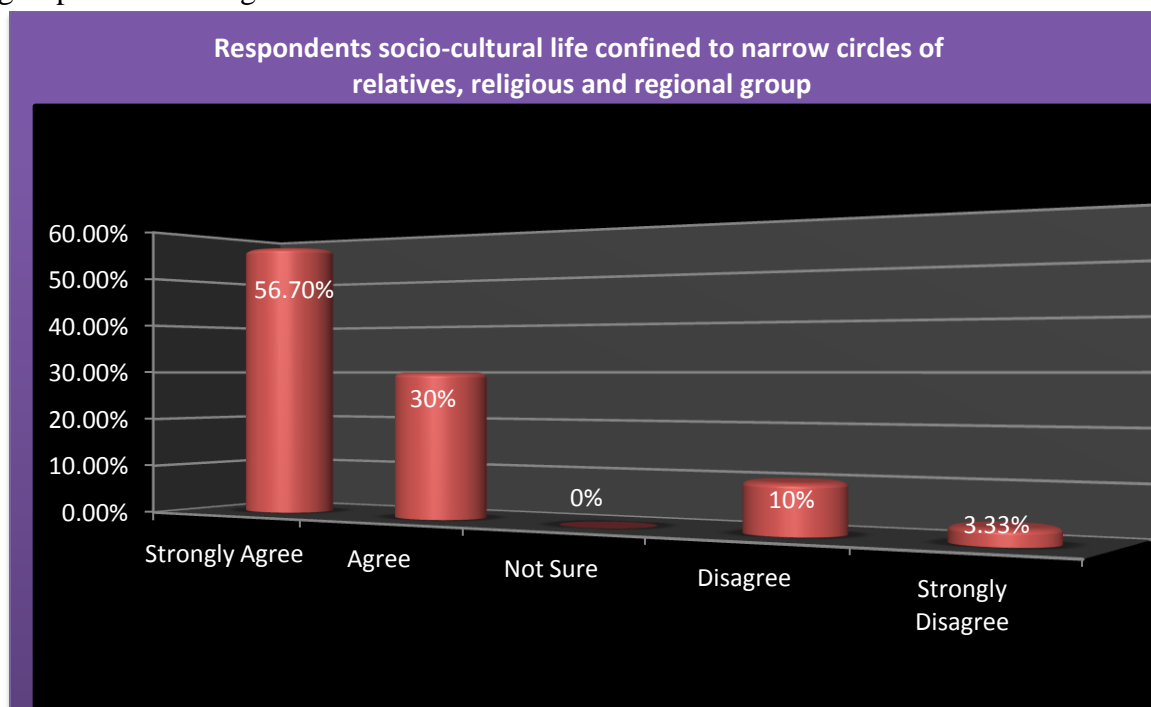
As shown in above Graph No.29 and Table No.32, 87% people have responded that their socio-cultural life is confined to the narrow circles of relatives, regional and religious groups of Indian Origin as against 13% people. This clearly shows that majority Gujarati residing in America, England and Canada have a strong association with their traditional culture and values. And the feeling of oneness still exists. Being confined to narrow circles represents that socially NRGs are not accepted by people of host country or the NRGs feel more comfortable living around with people from country of origin.

Table No.33: Respondents following religious rites and rituals during marriage

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Yes	96	64
2	No	54	46
	Total	150	100

Graph No.30: Distribution of respondents following religious rituals during marriage
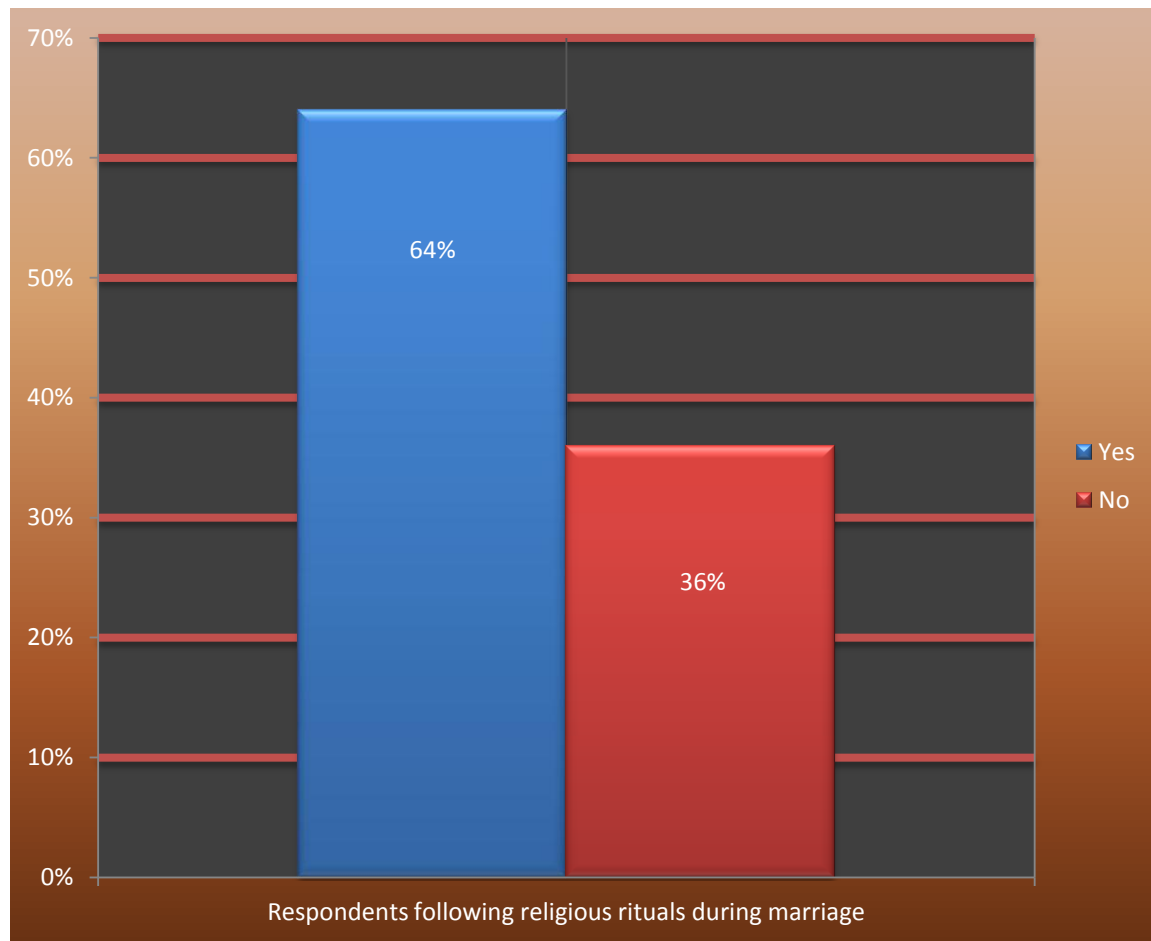
The above Graph No.30 and Table No.33 show that majority (64%) of the respondent's follows religious rites and rituals during marriage whereas only 36% of the sample size does not follow. This clearly implies that no matter where the Gujarati NRIs reside, they do not believe in the westernization of their beliefs and values and have respect for their own culture and traditions.

Table No.34: Respondents believing in cultural tradition like"Kanyadan" in the form of Dowry during marriage

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Strongly Agree	63	42
2	Agree	21	14
3	Not sure	0	0
4	Disagree	42	28
5	Strongly Disagree	24	16
	Total	150	100

Graph No.31: Description of believing in cultural tradition like"Kanyadan"in the form of Dowry during marriage
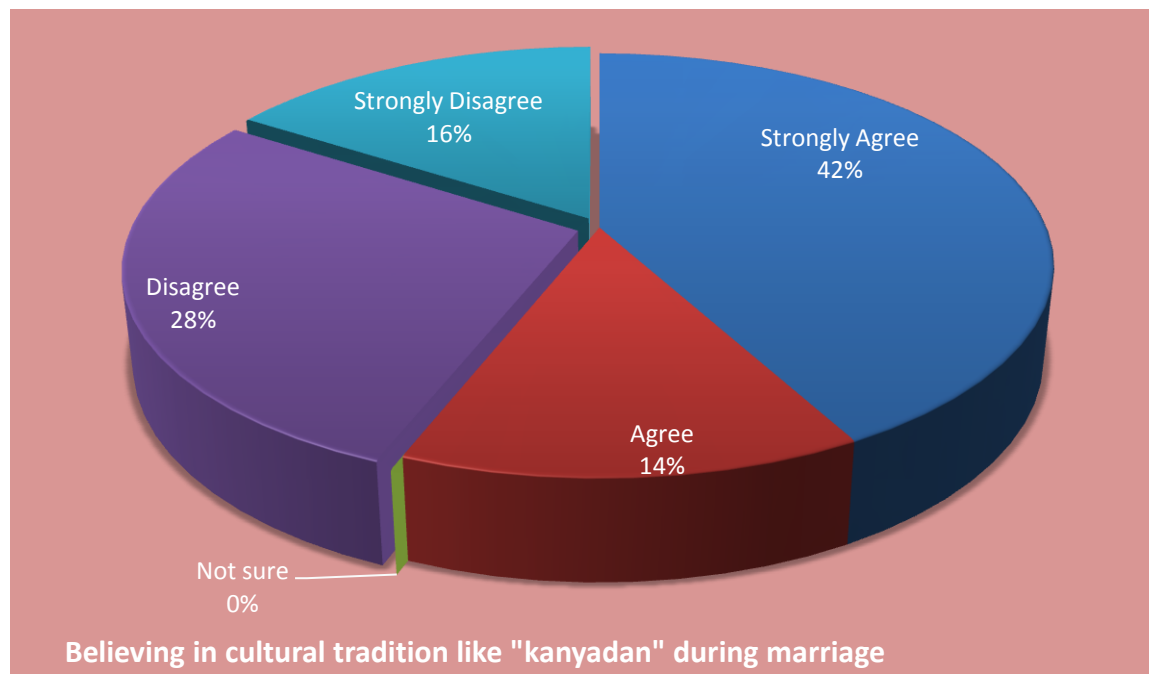
Table No.34 & Graph No.31 shows that most Gujarati NRIs (56% i.e. 42% strongly agree and 14% agree) residing in England, America and Canada believe in traditions like Kanyadan in the form of Dowry during marriage. This is a clear indication that the Gujarati NRIs do follow their tradition and values. However, they do not pay much heed to the social evils of the society in spite of being so educated and advanced. They still possess a narrow-minded thinking in terms of such social evils of the society. It is also notable that there is not a huge gap between people who do not believe in such social evils, which implies that gradually the mindset of the people is changing with changing times and people are ready to adapt new things based upon logic and reasoning instead of just following customs in the name of religion.

Table No.35: Respondents believing in caste belongingness

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Strongly Agree	47	31.3
2	Agree	39	26
3	Not sure	21	14
4	Disagree	19	12.7
5	Strongly Disagree	24	16
	Total	150	100

Graph No.32: Description of respondents following caste belongingness

Respondents following Caste Belongingness
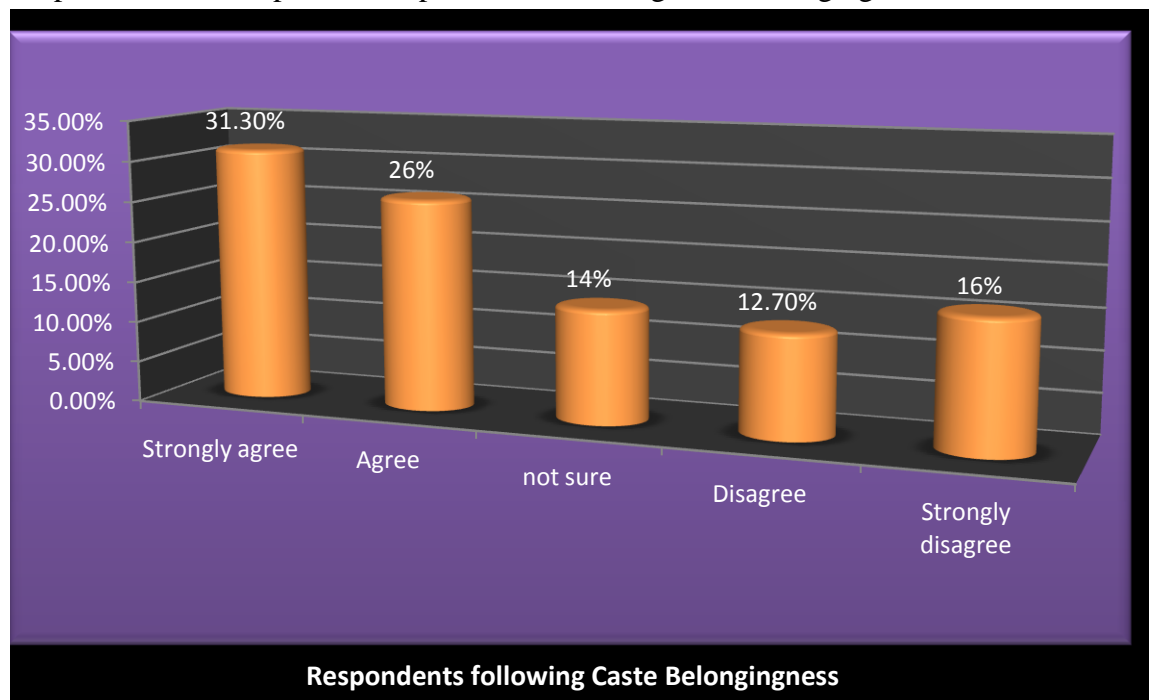
Table No.35 & Graph No.32 shows that most (57.3%) Gujarati NRIs residing in England, America and Canada are proud of believing in caste belongingness as against 28.7% of people who do not believe in caste belongingness, whereas other 14% are not sure about it.

30% of respondents strongly agree, followed by 26% who do agree on feeling of proud about their caste and belonging to it. Reason for this remains in fact that their caste association, relatives, community member from same caste either somewhere helped them at the time of migration, settling in host country or provides a feeling of oneness in host country, which gives them assured thought of security.

Table No.36: Respondents actively participating in caste association

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Strongly Agree	61	40.7
2	Agree	31	20.6
3	Not sure	0	0
4	Disagree	28	18.7
5	Strongly Disagree	30	20
	Total	150	100

Graph No.33: Description of respondents participating in caste association
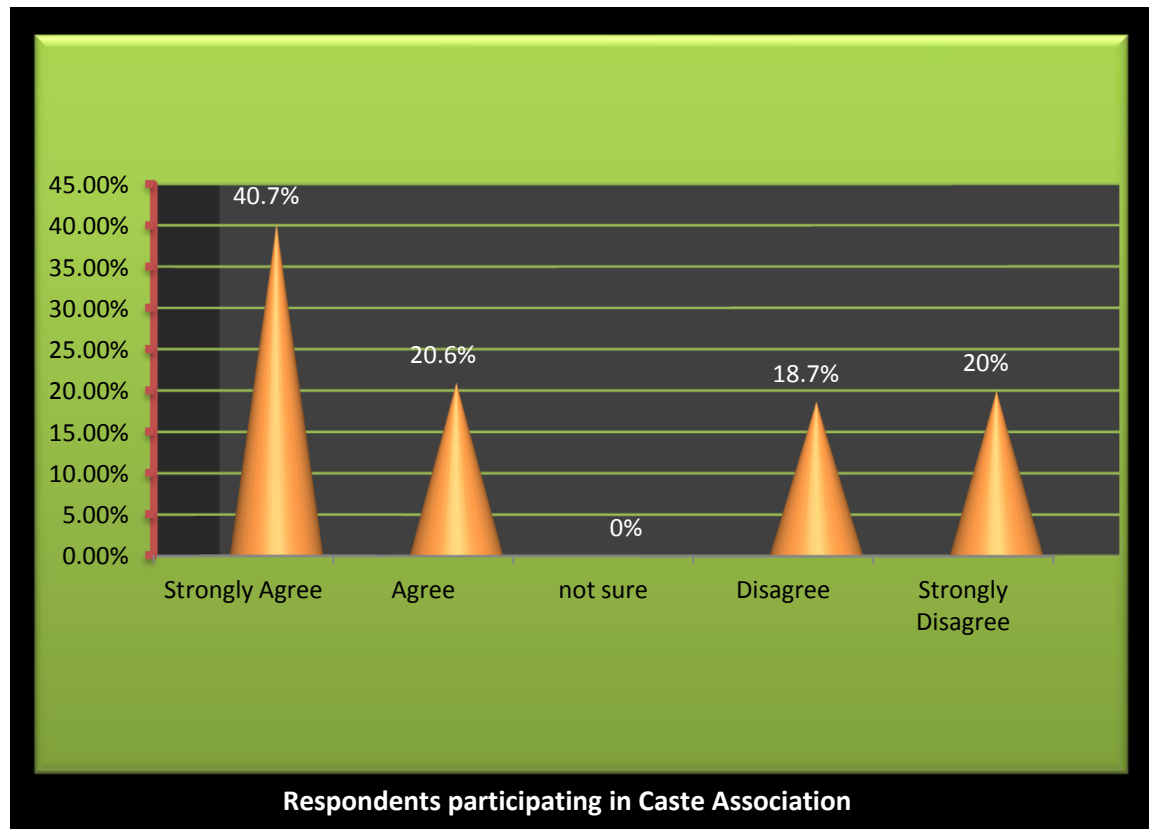
Table No.36 & Graph No.33 shows that majority (61%) of the respondents actively participate in caste association as against 38.7% people who do not. As seen in graph, 40.7% strongly agree, followed by 20.6% agreed on participating in caste associations implicate the importance of having caste associations. In host country, these associations provide lot of support at time of need. Secondly, by participating NRGs are able to keep in touch with population of their native country. These do help in their business as well as bring new friends in group.

Table No.37: Respondents' view on ideal type of family

Sr. No.	ATTRIBUTE	FREQUENCY	PERCENTAGE
1	Joint family	78	52
2	Nuclear family	72	48
	Total	150	100

Graph No.34: Description of response for Ideal family type

Response for Ideal Family Type
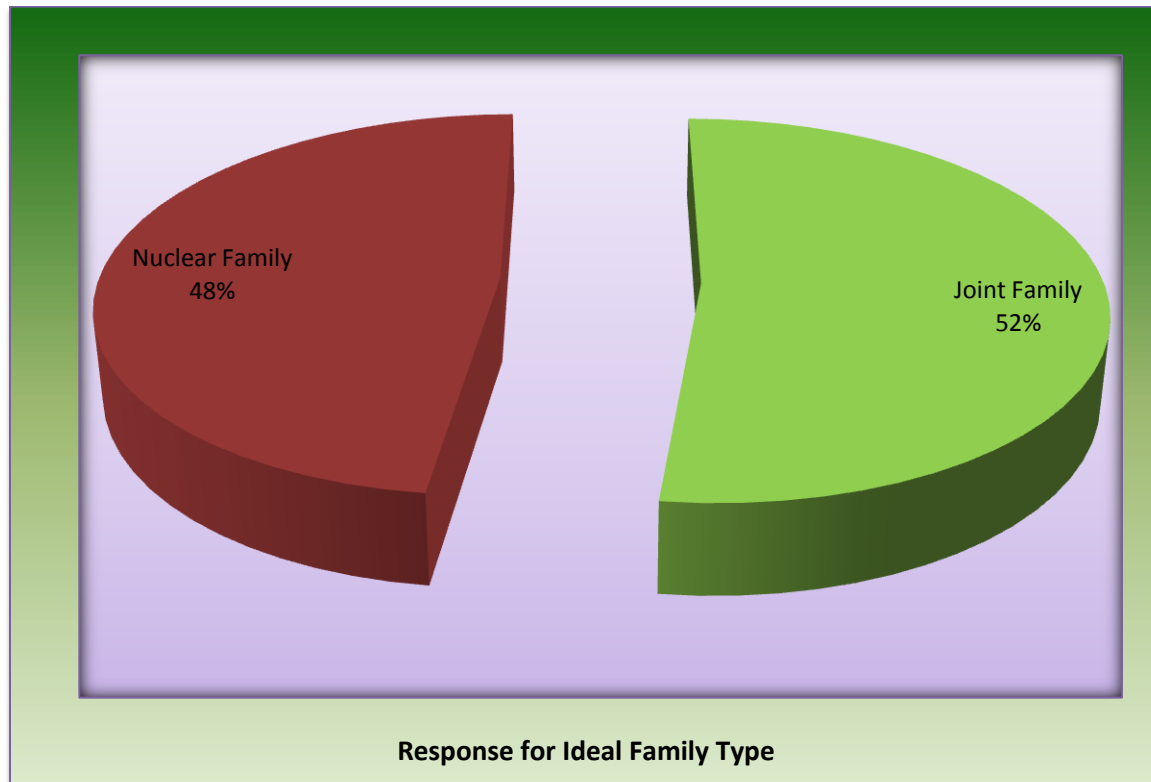
The above Table No.37 and Graph No.34 depicts that majority of the respondents (52%) believe that Joint family is ideal. Living in host country somewhere brings the feeling of loneliness and also creates thought that it would be better to have joint family, which could help them in reducing their multi- roles or role-conflicts. But at other (48%) believe in nuclear family as ideal one this shows that with the changing times, people are differing in their thoughts upon family ties and relationships. This is evident from the fact that in olden times people were mostly in favour of Joint families. However, this thought is changing with time.

Table No.38: Respondents believing in ideals and values of Hindu religion

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Strongly Agree	102	68
2	Agree	42	28
3	Not sure	0	0
4	Disagree	0	0
5	Strongly Disagree	6	4
	Total	150	100

Graph No.35: Description of respondents believing in Ideal and value of Hindu religion
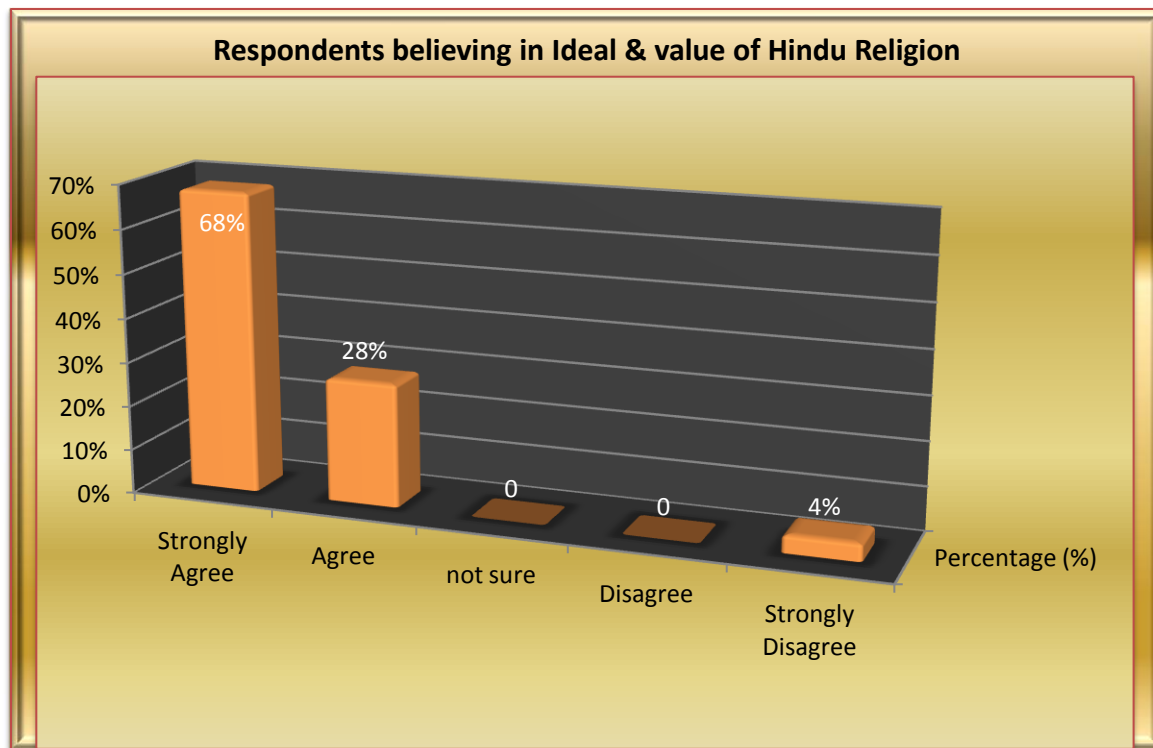
The above Table No.38 and Graph No.35 show that almost all Gujarati NRIs (96%) residing in England, America and Canada believe in ideals and values of Hindu religion. Here, 68% of respondents show their strong agreement and at same time 28% agreed on believing and following the ideals and values of Hindu religion. This clearly shows that even after going far from the country of origin, far from caste fellows and community still the religious association stay alive. Somewhere the caste association and community groups in host country play a vital role in it.

Table No.39: Respondents believing in caste endogamy

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Strongly Agree	99	66
2	Agree	25	16.7
3	Not sure	5	3.3
4	Disagree	8	5.3
5	Strongly Disagree	13	8.7
	Total	150	100

Graph No.36: Description of respondents believing in Caste Endogamy
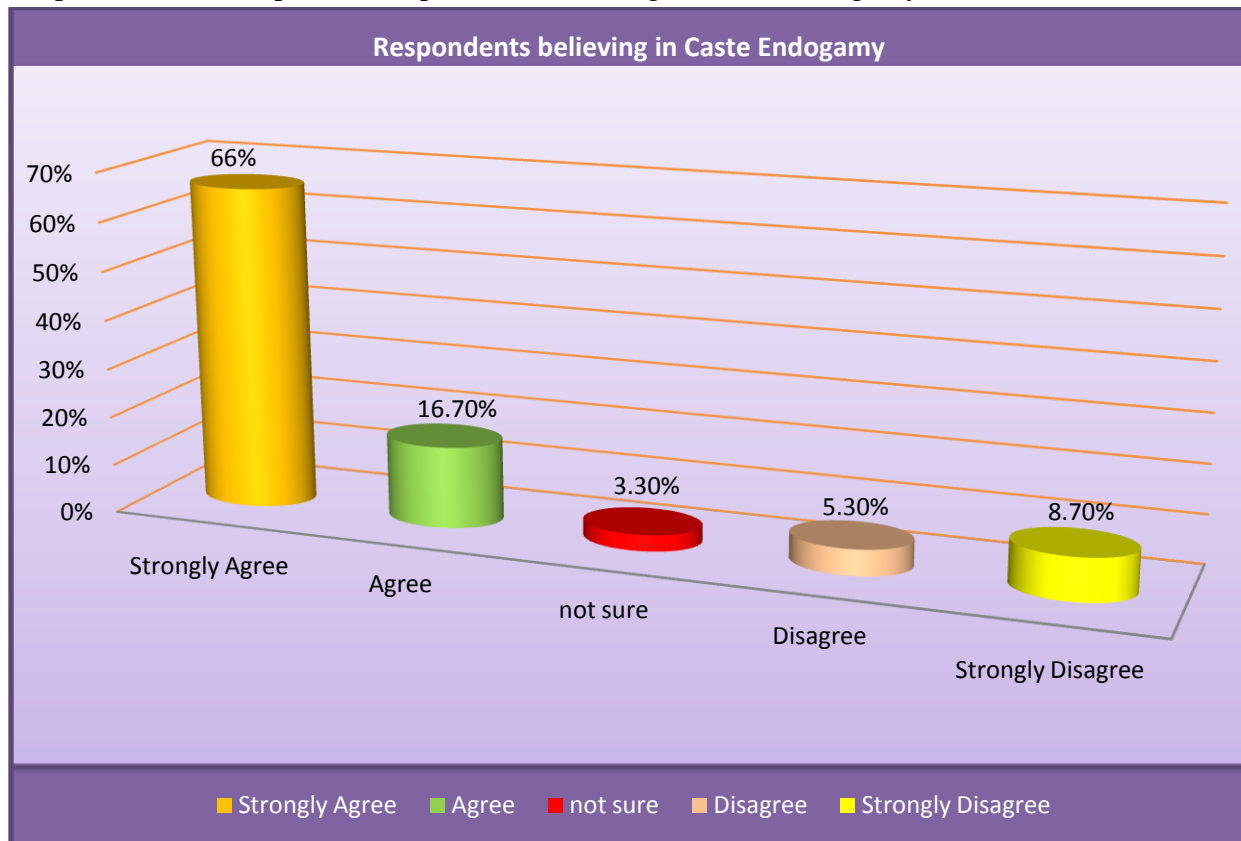
Table No.39 and Graph No.36 shows that 83% of the sample size believes in caste endogamy as against 17% who do not. Among the respondents, 66% strongly agree and 16.7% agree in believing caste endogamy. Most of the NRGs are still in very live touch with the country and region of origin. They prefer to have marriage relations in their own caste.

Table No.40: Respondents holding ancestral property in native country

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Agree	72	48
2	Disagree	66	44
3	Not Sure	12	8
	Total	150	100

Graph No.37: Description of respondents holding ancestral property in Native country
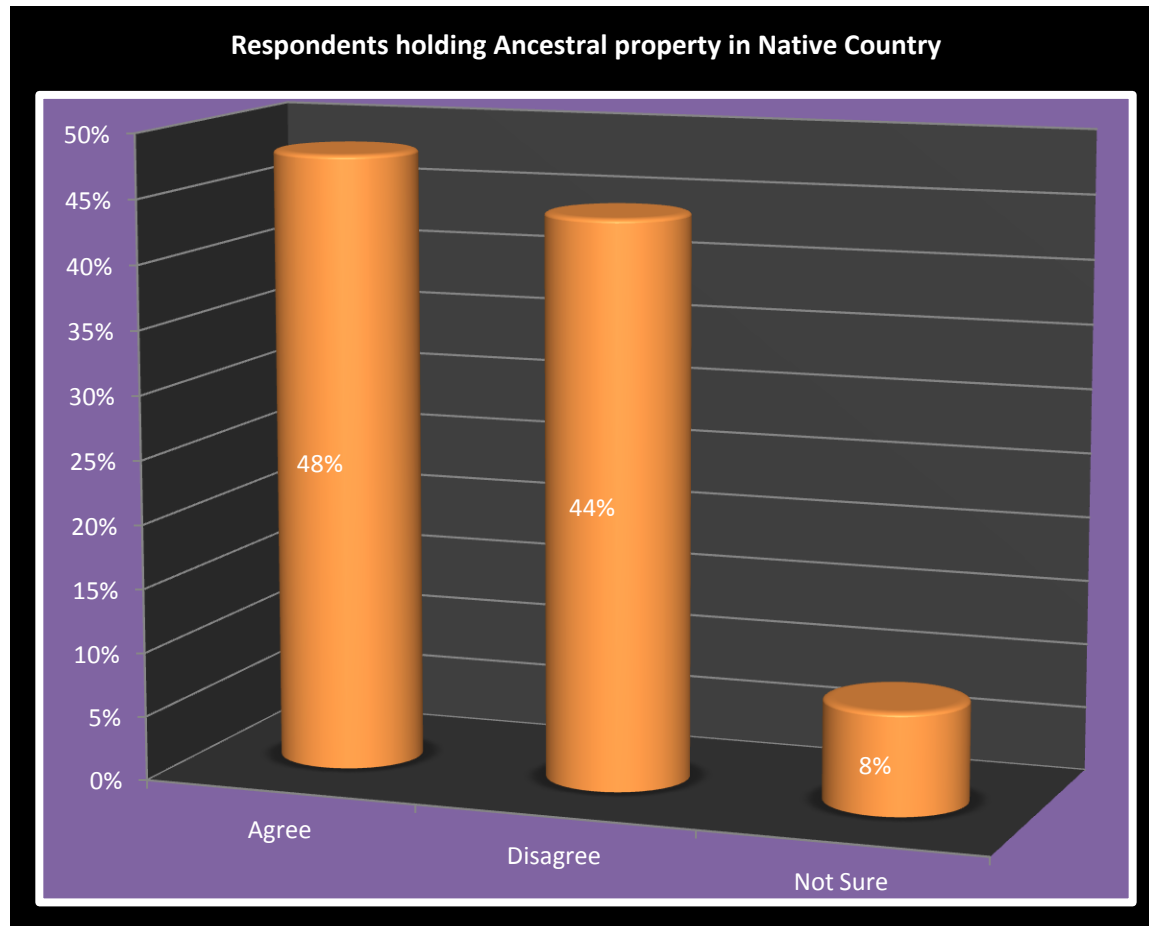
The above Table 40 and Graph No.37 show that 48% of the Gujarati NRIs hold ancestral property in their native country. However, the gap between the people holding the ancestral property as against not holding (44%) is not wide. 8% of respondents are not sure about their ancestral property.

Table No.41: Respondents purchased residential property in home country

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Yes	86	57.3
2	No	64	42.7
	Total	150	100

Graph No.38: Description of property purchased by respondents in Home country

Property purchase by respondents in home country
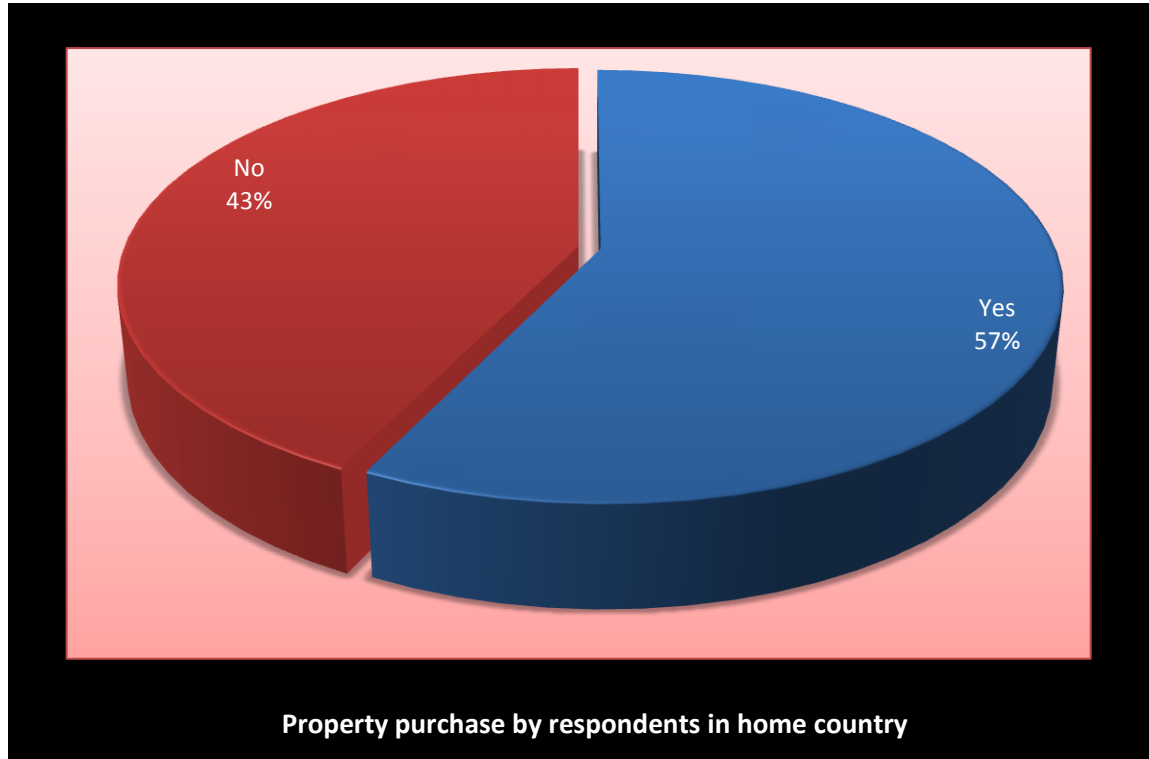
From Table No.41 and Graph No. 38, we can infer that majority (57%) of the respondents have purchased residential property in their home country. This is in accordance with the fact that majority of the people do not hold ancestral property any more. Thus, this is a clear implication that with changing times; Gujarati NRIs are catching up with time and think of investing their money in maintaining a modern and advances lifestyle. And also want to keep their touch with country and region of origin.

Table No.42: Respondents visiting home country to meet family, relatives and for attending social occasions

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Yes	66	44
2	No	84	56
	Total	150	100

Graph No.39: Description of respondents visiting home country on occasions
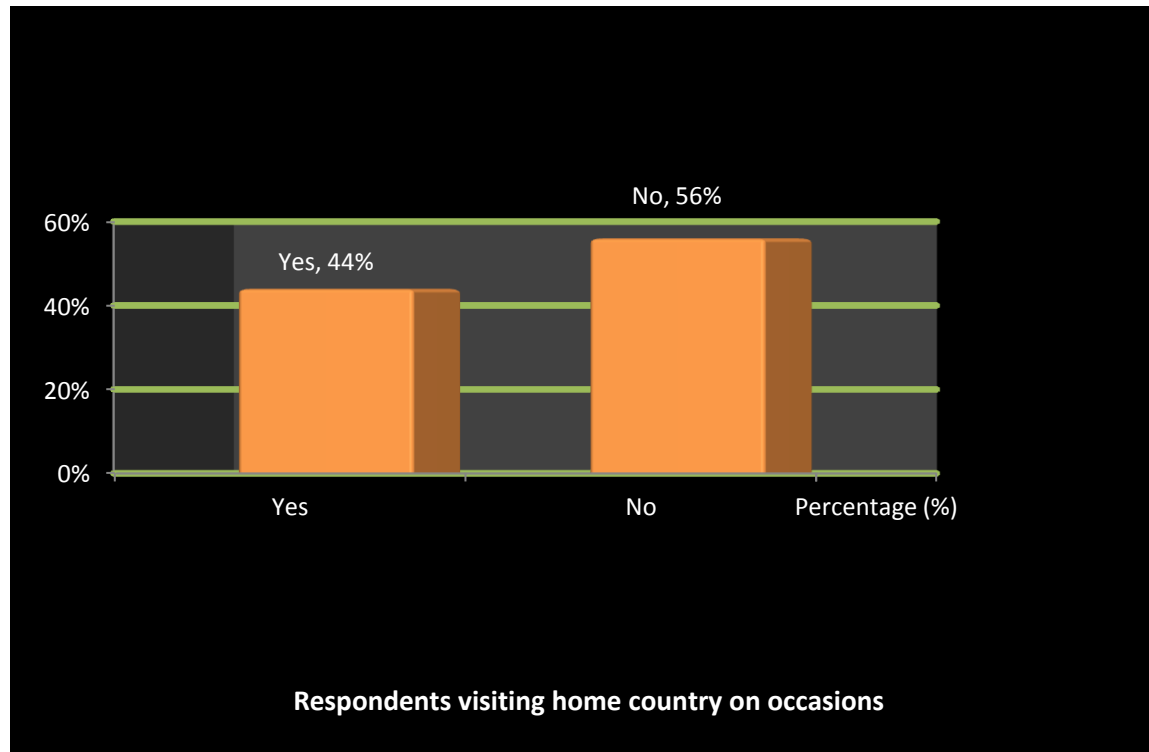
Table No.42 and graph 39, shows that (44%) of the sample size does visit their home country to meet family, relatives and for attending social occasions as against majority 56% who do not visit. Visit of 44% of NRGs implicate that level of intimacy and brotherhood has not gone down and this in turn attracts the NRGs to visit their home country and region. But later 56% NRGs who do not visit is a clear implication that in spite of having the intimacy, religious values, rites and beliefs in place, the busy and fast schedule of the present times does not allow the Gujarati NRIs to often visit their home country to meet their family people and spend quality time with them.

Table No.43: Respondents frequency of visiting home country

Sr. No.	ATTRIBUTE	FREQUENCY	PERCENTAGE
1	Once in six months	21	14
2	Once in a year	66	44
3	Once in two year	63	42
	Total	150	100

Graph No.40: Description of frequency of visiting home country by respondent

Frequency of visiting home country by respondent
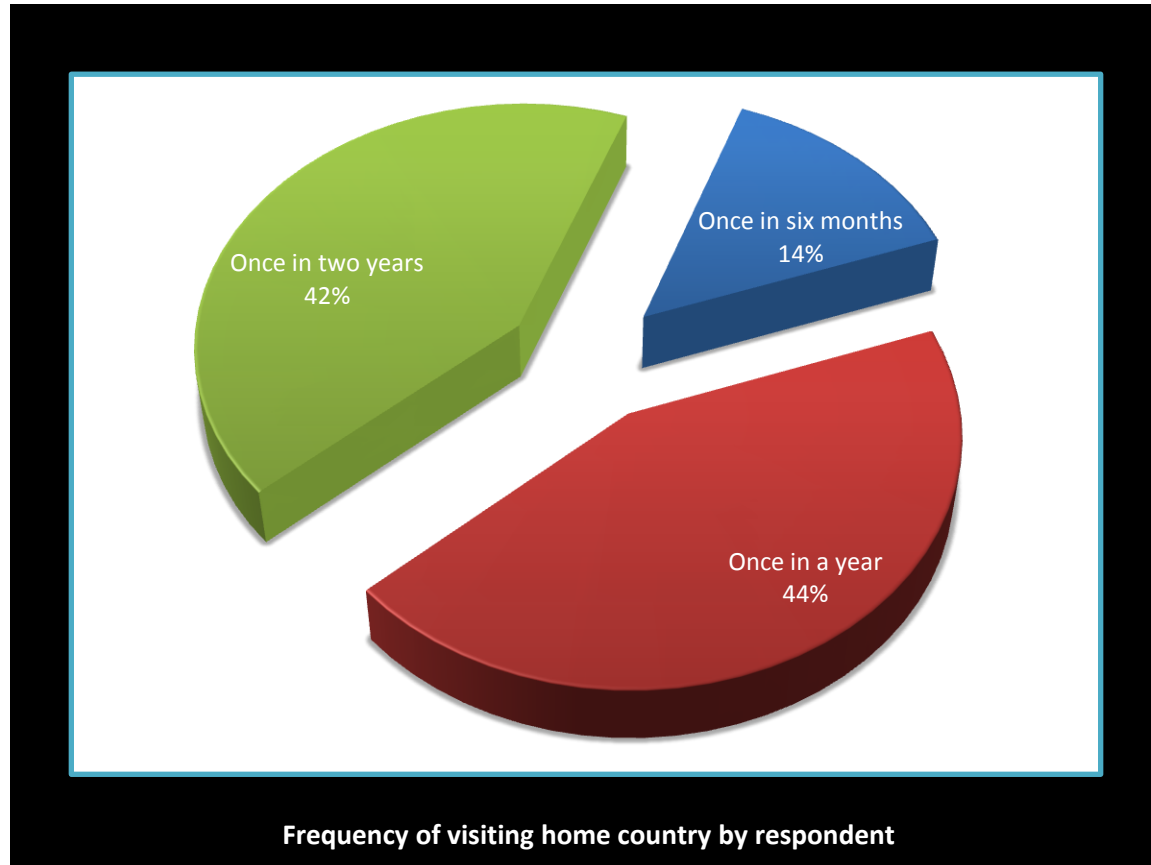
From Table No.43 and above Graph No.40 we can infer that even though the percentage of Gujarati NRIs residing in England, America and Canada who visit their home country is less, the people who do visit home country every year holds 44% and those who make frequent visits that is half- yearly is 14%. Other 42% either visit in more than a year time or more. This shows that in spite of the busy schedule the Gujarati NRIs try to stay connected to their home country and maintain a balance between their personal and busy professional lives.

Table No.44: Respondents regularly sending remittance to family in home country

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Yes	88	58.7
2	No	62	41.3
	Total	150	100

Graph No.41: Description of respondents sending remittance to family in home country

Respondents sending remittance to family in home country

No, 41.30%

Yes, 58.70%
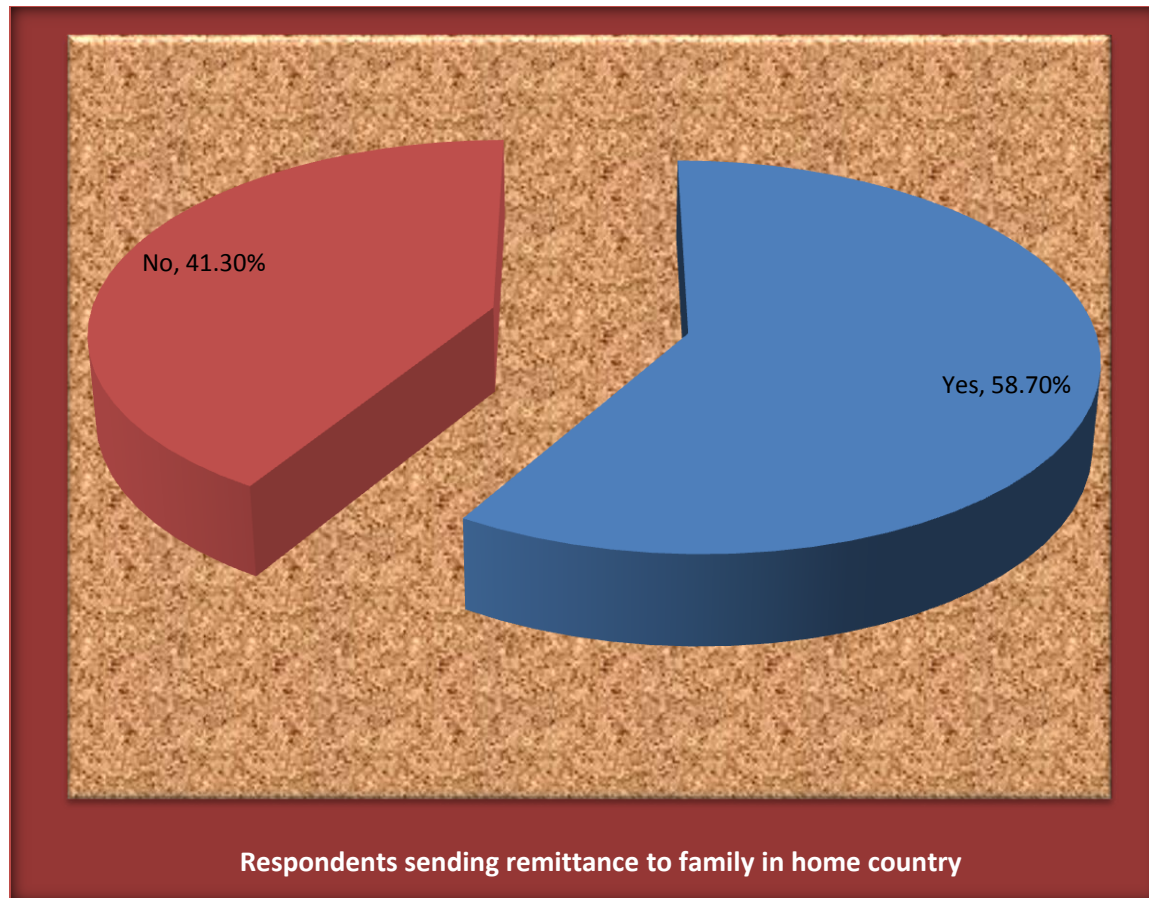
Table No.44 & Graph No 41, majority (60%) of respondents send remittance to family in home country. This shows that respondents are well connected to their roots and are helping the family members by providing financial support. Even after busy and expensive life in host country, respondents save money for their loved ones' and keep the touch with them. This implicit, that in host country respondents are earning better than what they had in home country.

Table No.45: Respondents sending financial support to relatives and caste fellow in home country at the time of their need

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Yes	82	54.7
2	No	68	45.3
	Total	150	100

Graph No.42: Description of respondents sending financial support to relatives in home country

Financial support to relatives in home country

No 45%

Yes 55%
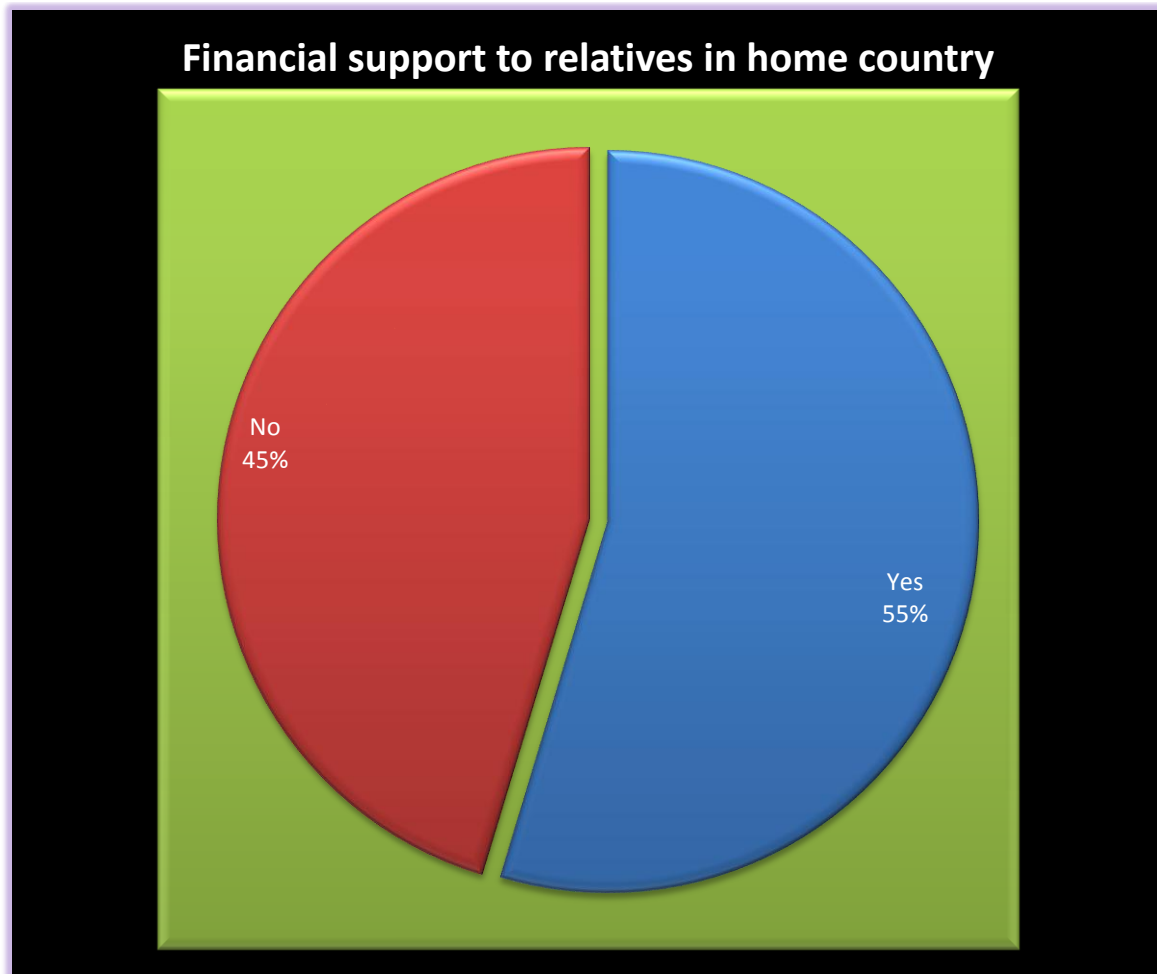
From the above Graph No. 42 we see that majority of respondents (55%) send financial support to their relatives and caste fellow in home country at the time of need. This clearly implies that the Gujarati NRIs are not scared to face their commitments and have a strong ties and relationships with their fellow men.

Table No.46: Respondents financial support for social purpose or for village development in home region

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Yes	102	68
2	No	48	32
	Total	150	100

Graph No.43: Description of respondents sending financial support for social purpose in home country
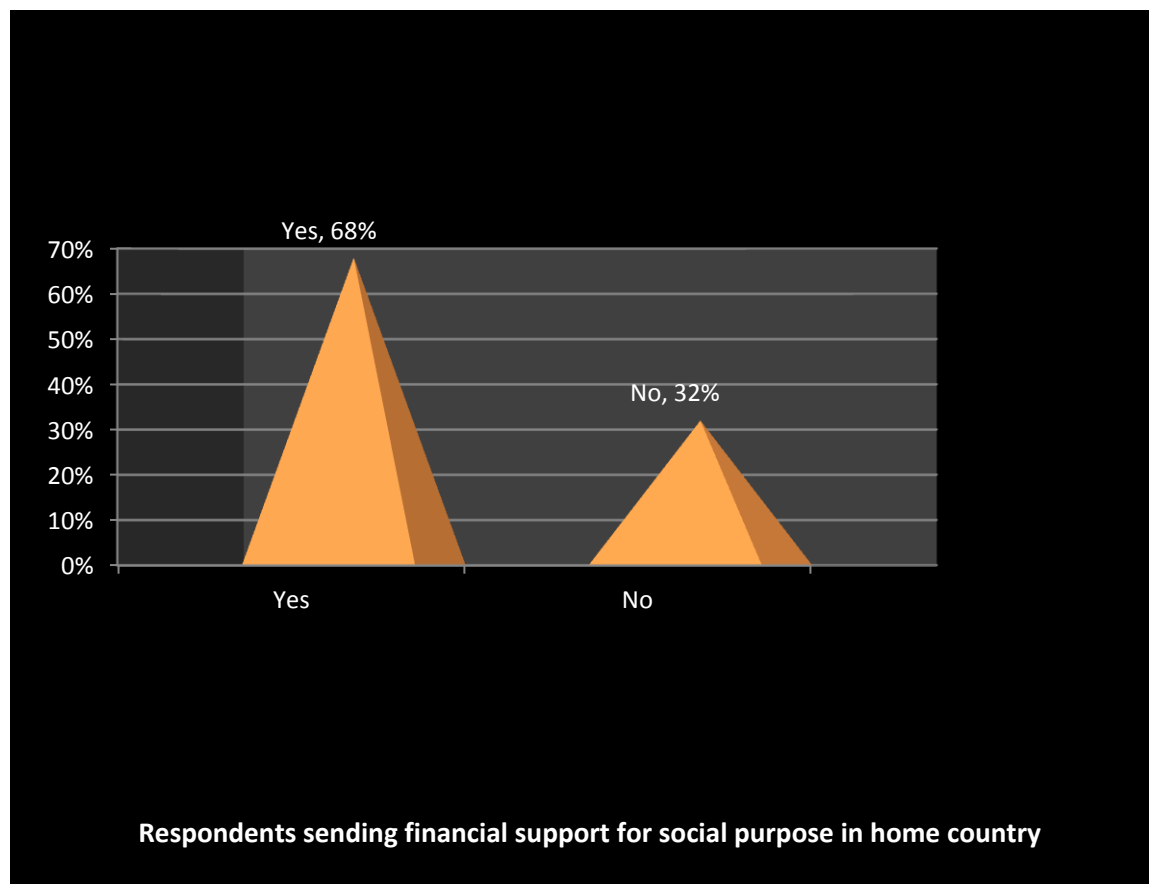
Table No.46 & Graph No.43 we see that majority respondents (68%) send financial support for social purpose or for village development in home region as against 32% who do not send. This shows that the Gujarati NRIs wish to develop their own countries and lead their home country towards progress and prosperity.

Table No.47: Respondents migration affecting the social and cultural aspect of your family in host country

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Strongly Agree	69	46
2	Agree	27	18
3	Not sure	9	6
4	Disagree	30	20
5	Strongly Disagree	15	10
	Total	150	100

Graph No.44: Description of migration affecting socio-cultural aspects in host country

Migration affecting socio-cultural aspects in host country
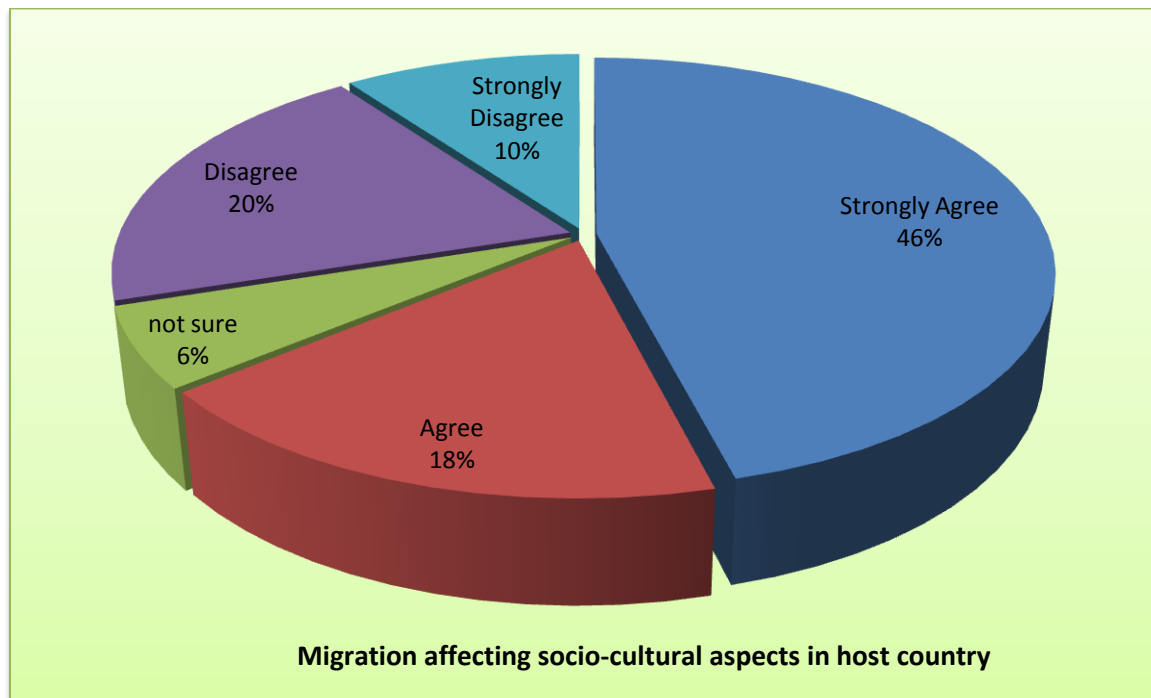
Table No.47 & Graph No.44 shows that 64% of the sample size thinks that their migration affects the social and cultural aspect of their family in host country.

Among positive respondents, 46% strongly agree and 18% agree that their migration has affected socio- cultural aspects of their family. With better earning, now their children study in good schools and their financial status also improved. There is change in food habits and clothing patterns in accordance to host country culture. They consider it to be a positive change and qualitative improvement in their life style.

Table No.48: Migration influencing socio- cultural aspects of marriage with respect to traditional dimensions

Sr. No.	ATTRIBUTE	FREQUENCY	PERCENTAGE
1	Inter- caste	93	62
2	Arranged	57	38
	Total	150	100

Graph No.45: Description of migration influencing socio-cultural aspect of Marriage
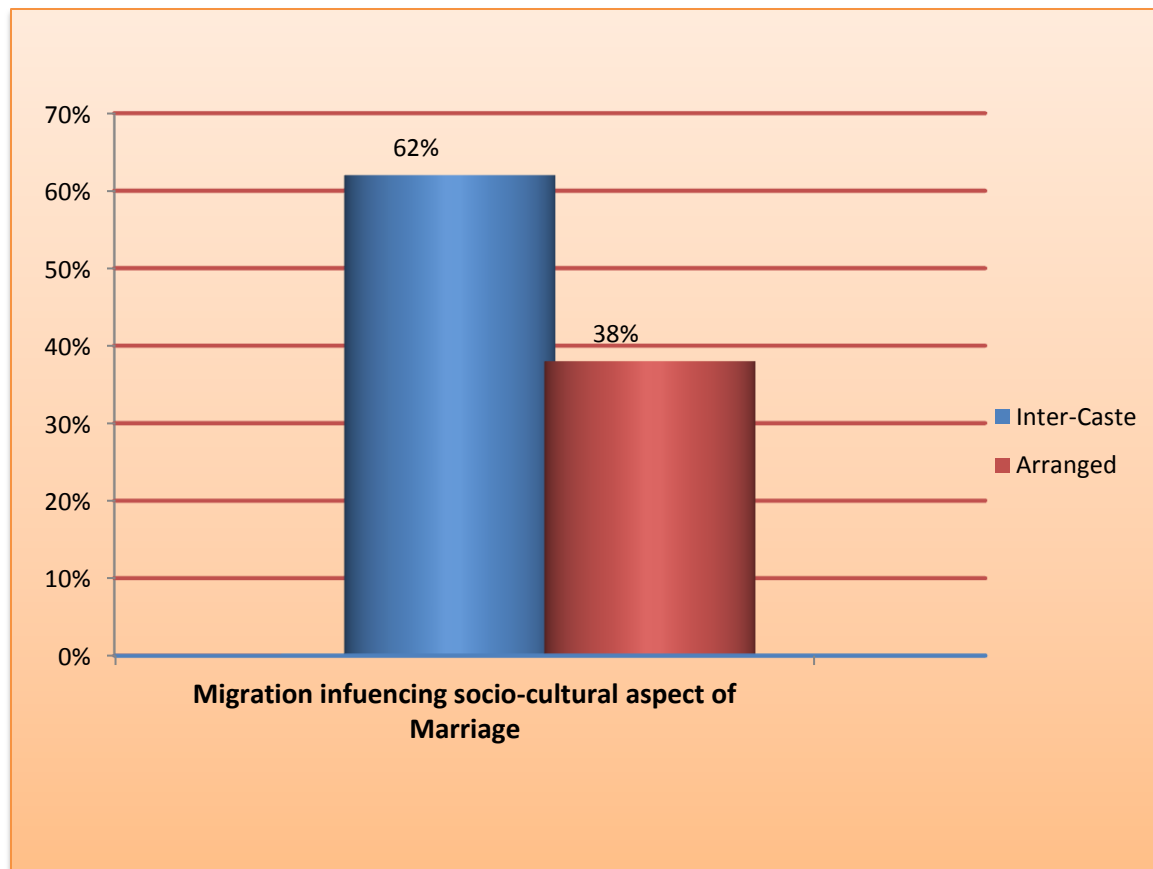
The above Graph No.45 and Table No.48 shows that after migrating the foreign countries, 62% of the respondent now believe in Inter-Caste marriages as against 38% who still believe in Arranged marriages. This shows that after migration the NRGs have adapted to the foreign culture and adopting to new marriage beliefs.

Table No.49: Migration influencing socio- cultural aspects of family with respect to traditional dimensions

Sr. No.	ATTRIBUTE	FREQUENCY	PERCENTAGE
1	Joint Family	27	18
2	Nuclear Family	123	82
	Total	150	100

Graph No.46: Description of migration influencing socio-cultural aspect of family

Migration influencing socio-cultural aspect of Family
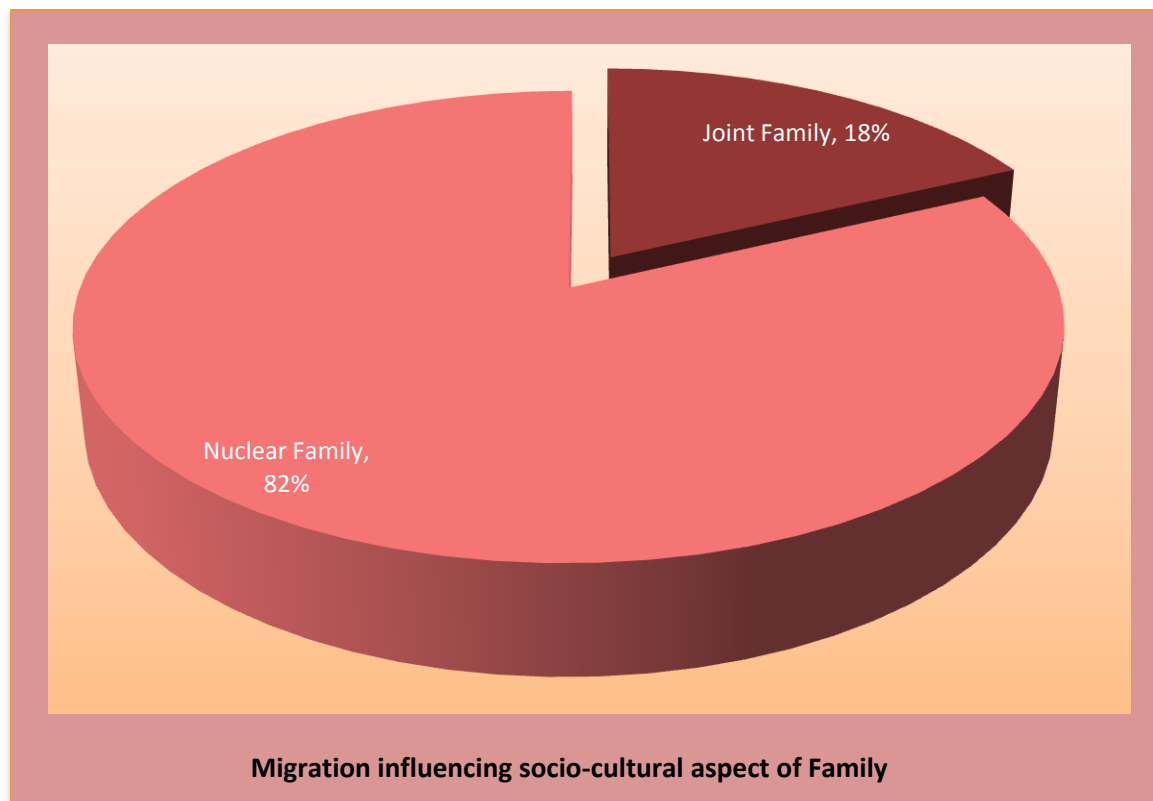
The above Graph No.46 and Table 49 depicts that post migration to the foreign countries; the NRG's family pattern has shifted from joint families to nuclear families. 82% respondents agreed that due to migration family pattern is changed. The reason behind this shift is that due to increase in cost of living, people feel more comfortable in staying in nuclear families in order to maintain their standard of living. They agree on joint family as ideal form of family but migration has affected the family pattern and structure.

Table No.50: Migration influencing intimacy between husband- wife with respect to traditional interpersonal relations

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Increase	42	28
2	Decrease	72	48
3	No change	36	24
	Total	150	100

Graph No.47: Description of migration influencing interpersonal relationship or intimacy between husband- wife relations
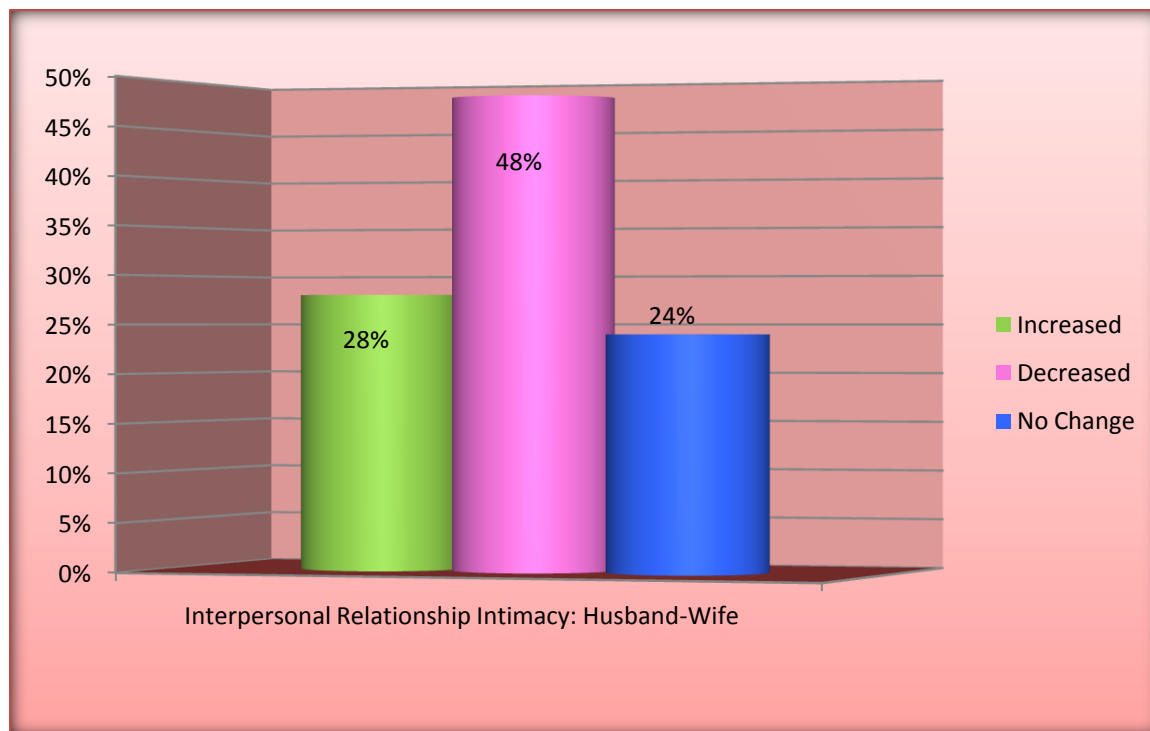
The above Graph No.47 shows that after migration to the foreign countries the intimacy between husband and wife has decreased. This is evident from the fact that 48% respondents believe the intimacy has decreased, 28% believe that intimacy has increased and 24% believe there is no change in the interpersonal relationship between husband and wife relations. The reason behind this decreasing intimacy could be that since both spouses are working in order to support their family in the expensive foreign lands, the closeness and intimacy is decreased as both are not able to give time to each other at the same time.

Table No.51: Migration influencing intimacy between parents- children with respect to traditional interpersonal relations

Sr. No.	REPONSE	FREQUENCY	PERCENTAGE
1	Increase	27	18
2	Decrease	90	60
3	No change	33	22
	Total	150	100

Graph No.48: Description of migration influencing interpersonal relationship or intimacy between Parents - children relations
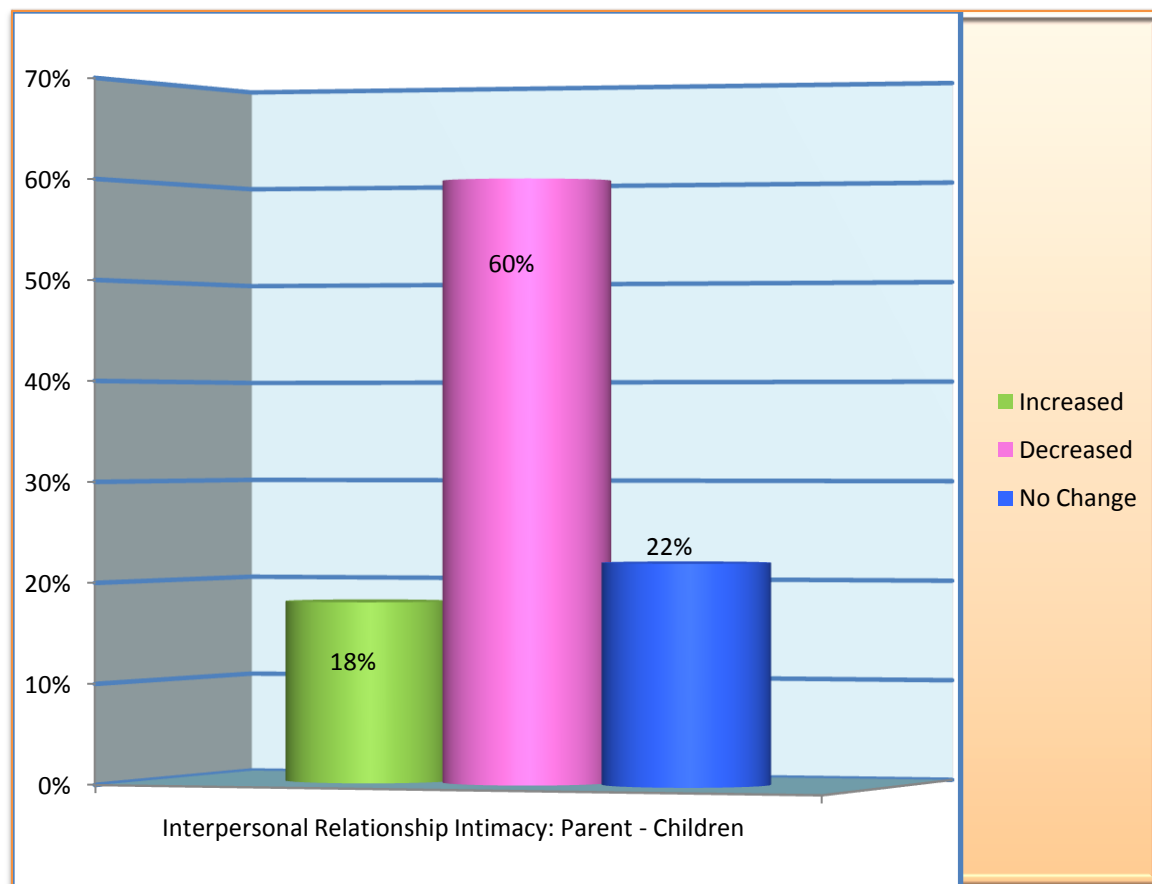
The above Graph No.48 shows that 60% of the respondents believe that the intimacy between parent and children has decreased after migration to the foreign country, 18% believe that the intimacy has increased and 22% believe that there is no change in the interpersonal relationship between parents and children.

Table No.52: Migration influencing intimacy between brother- sister with respect to traditional interpersonal relations

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Increase	30	20
2	Decrease	78	52
3	No change	42	28
	Total	150	100

Graph No.49: Description of migration influencing interpersonal relationship or intimacy between Brothers - Sister Relation
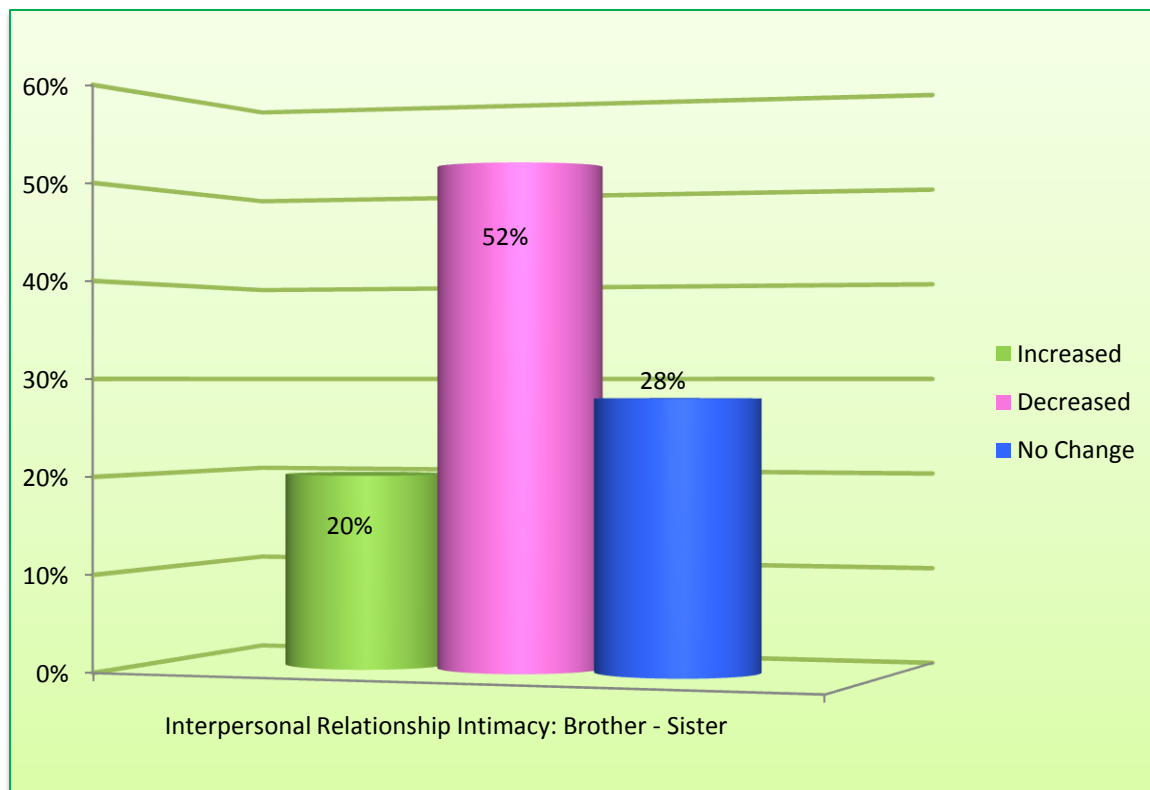
The above Graph No.49 & Table No.52 shows that 52% of the respondents believe that the intimacy between brother and sister has decreased after migration to the foreign country culture, 20% believe that the intimacy has increased and 28% believe that there is no change in the interpersonal relationship between parents and children.

Table No.53: Migration influencing intimacy between brother- sister with respect to traditional interpersonal relations

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Increase	36	24
2	Decrease	75	50
3	No change	39	26
	Total	150	100

Graph No.50: Description of migration influencing interpersonal relationship or intimacy between Self- Friend/Kin relation
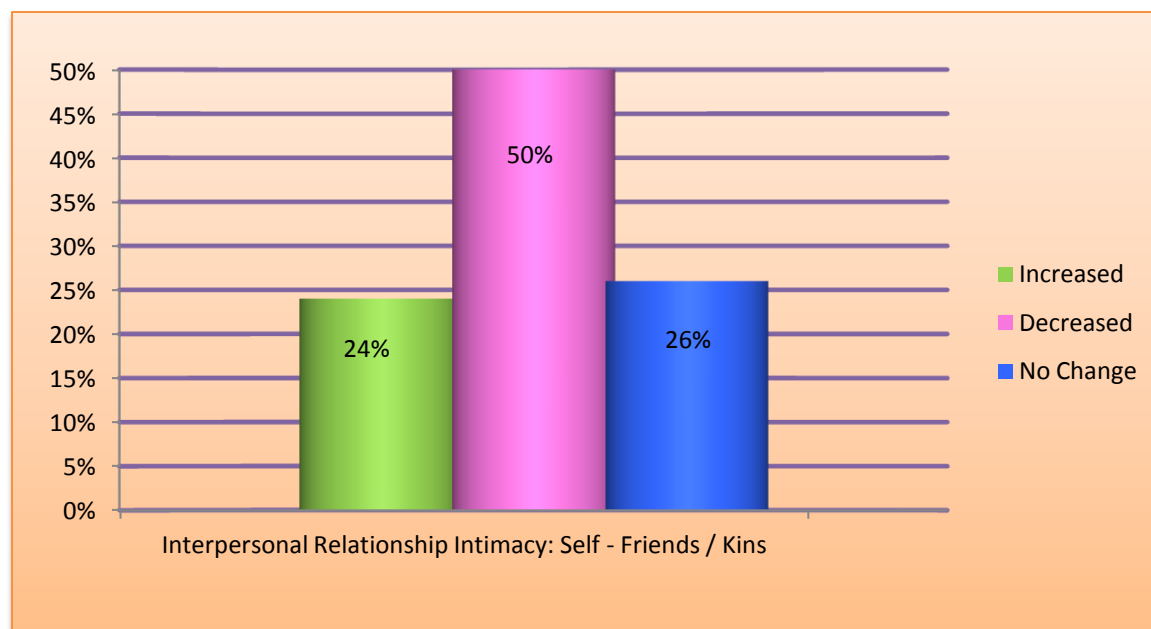
The above Graph No.50 shows that 50% of the respondents believe that the intimacy between self and friends has decreased after migration to the foreign country, 24% believe that the intimacy has increased and 26% believe that there is not change in the interpersonal relationship between parents and children. This clearly indicates that due to migration to foreign lands, the NRGs have become busy in their lives and this has affected the interpersonal relationship between them and their friends in a negative manner.

Table No.50, 51, 52 and 53 shows that the interpersonal relationship between everyone has decreased after migrating to the foreign country. This is a clear indication towards the fact that the after the migration the respondents have become so busy with their work that they have lesser time to spend with their loved ones which is resulting in the decrease in the level of intimacy between them.

Table No.54: Migration influencing socio- cultural aspect of dressing pattern with respect to traditional dimension

Sr. No.	REPONSE	FREQUENCY	PERCENTAGE
1	Traditional		8
2	Semi-Traditional		68
3	Western		24
	Total	150	100

Graph No.51: Description of migration influencing socio- cultural aspect of dressing pattern
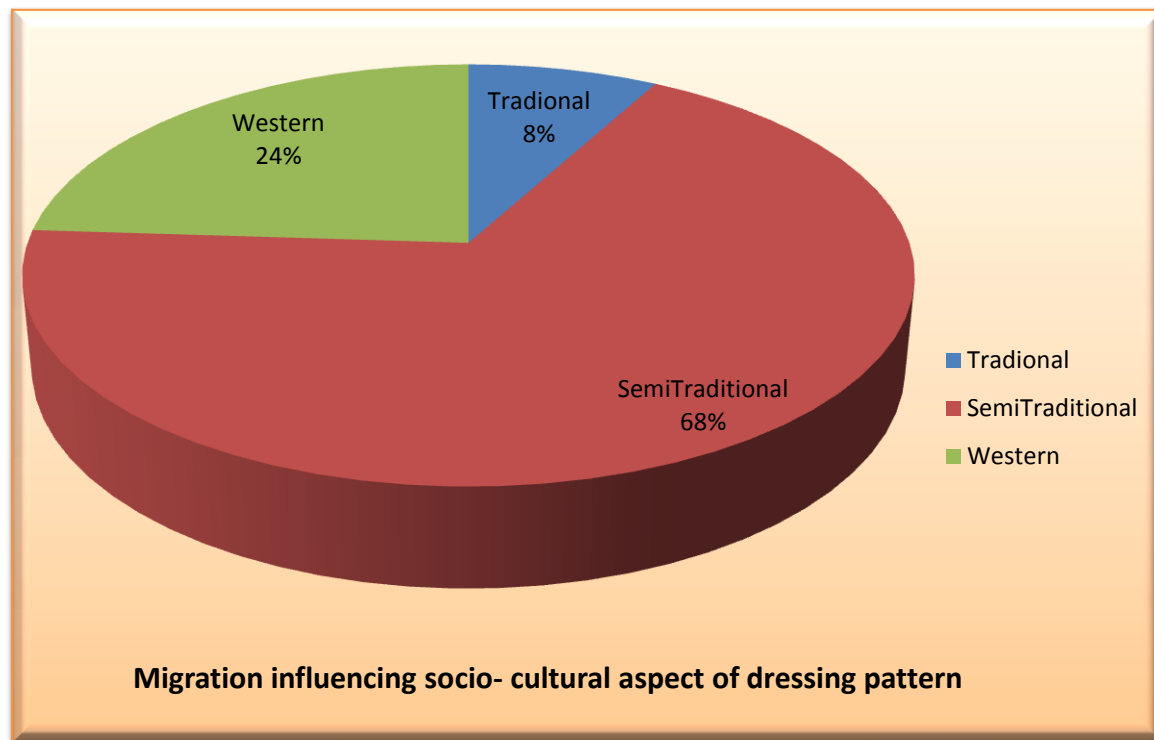
Above Graph No.51, shows that majority of respondents agreed on changes in traditional dressing pattern. About 68% respondents accepted that their migration has affected their dressing pattern and now they follow Semi-traditional dressing pattern. 24% respondents has completely accepted the western dressing whereas 8% believe that there is no change in dressing pattern due to migration and people still follow traditional dressing pattern.

This trend clearly indicates that even after living in foreign land majority of people are somewhere able to preserve their traditions by following semi-traditional dressing pattern. And they have affection for their traditions.

Table No.55: Migration influencing socio- cultural aspect of language with respect to traditional dimension

Sr. No.	REPONSE	FREQUENCY	PERCENTAGE
1	Regional language	13	8.7
2	Hindi language	5	3.3
3	Host country language or English	48	32
4	Both (regional and host country language)	84	56
	Total	150	100

Graph No.52: Description of migration influencing socio- cultural aspect of language
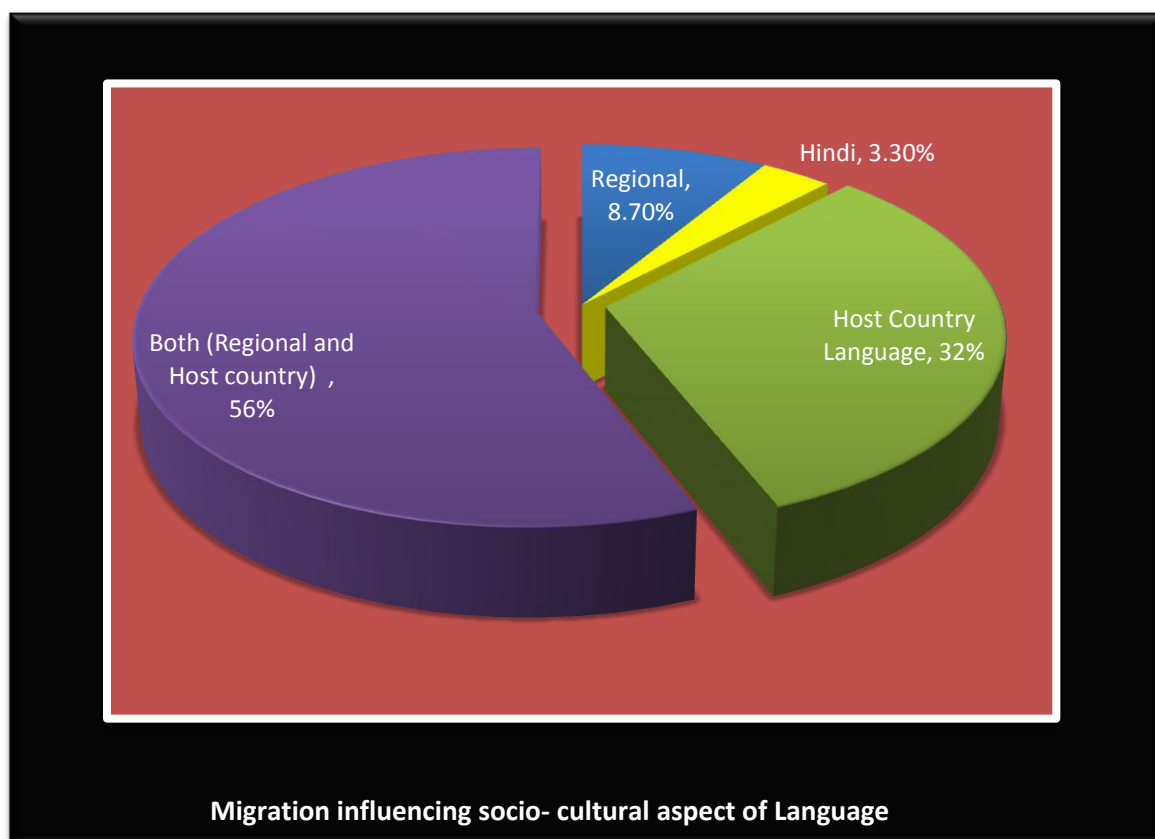
Graph No.52 and Table No.55, show that 56% respondents follow both, host country language or English and regional language of home country. Followed by them 32% of respondents completely accepted the host country language or English. Whereas 8.7% follow their regional language and other 3.3% speaks Hindi language.

Table No.56: Migration influencing socio- cultural aspect of health patterns with respect to traditional dimension

Sr. No.	REPONSE	FREQUENCY	PERCENTAGE
1	Traditional	30	20
2	Semi- traditional	90	60
3	Western	30	20
	Total	150	100

Graph No.53: Description of migration influencing socio- cultural aspect of health pattern

Migration influencing socio- cultural aspect of Health Pattern
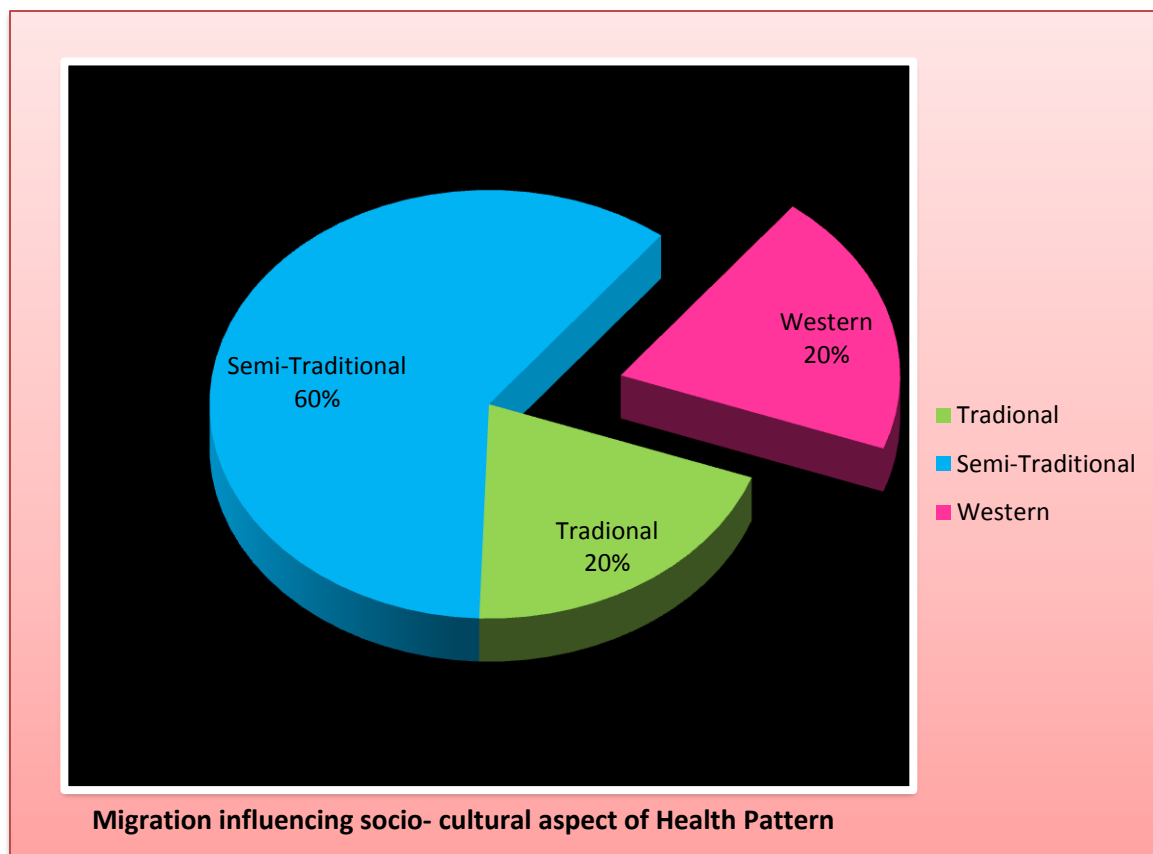
As per the above Graph No.53 and Table No.56, 60% of respondents follow semi-traditional health pattern. 20% of respondents follow western and 20% of respondents follow their traditional health patterns.

Table No.57: Migration influencing socio- cultural aspect of occupation with respect to traditional dimension

Sr. No.	REPONSE	FREQUENCY	PERCENTAGE
1	Continuing traditional	30	20
2	Not continuing	120	80
	Total	150	100

Graph No.54: Description of migration influencing socio- cultural aspect of occupation
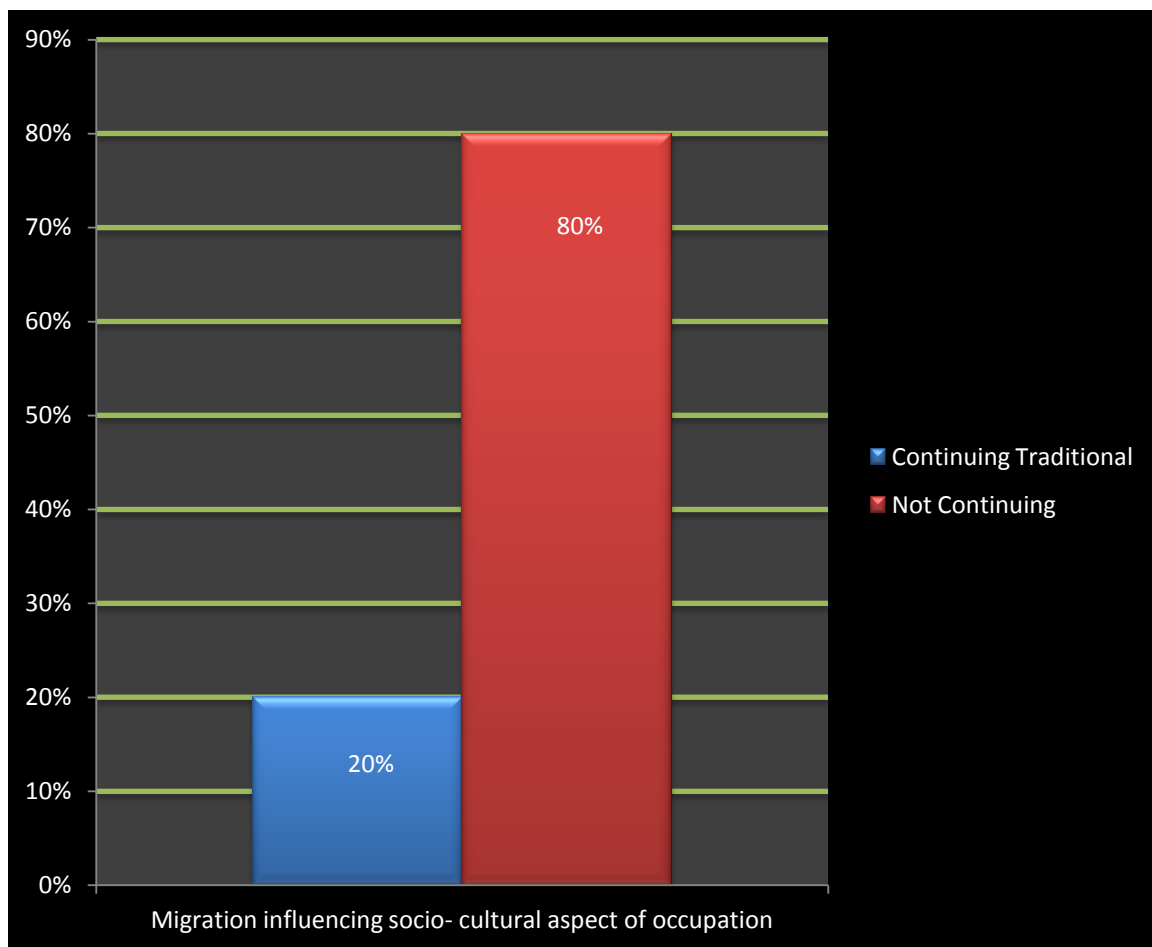
Graph No.54 & Table No.57, shows that a huge change came in occupations of respondents. 80% of respondents feel that their migration has changed the occupation pattern and now they do not continue the traditional occupation. Other 20% still follow their traditional occupation. This shows that there is ample job opportunities available in foreign lands and this encourage the NRGs for migration and also provide the feeling of job and financial security.

Table No.58: Migration influencing socio- cultural aspect of status with respect to traditional dimension

Sr. No.	REPONSE	FREQUENCY	PERCENTAGE
1	Ascribed	30	20
2	Achieved	120	80
	Total	150	100

Graph No.55: Description of migration influencing socio- cultural aspect of Status
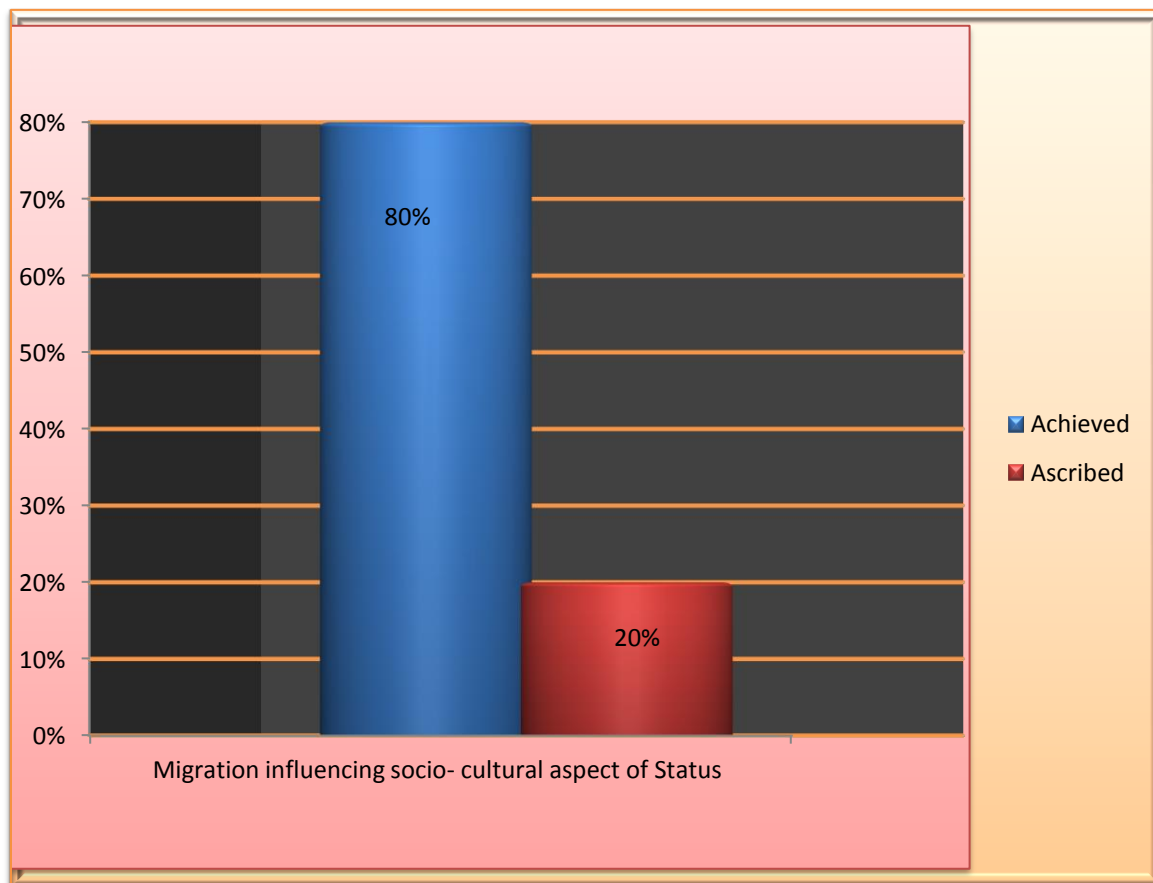
Table No.58 & Graph No.55, indicates that 80% of respondents agree on changes in their status. Their migration gave them independence and opportunity to explore new avenues and because of that today they are able to succeed in having achieved status. Other 20% have ascribed status.

Table No.59: Migration influencing socio- cultural aspect of celebration pattern of festivals with respect to traditional institutions

Sr. No.	REPONSE	FREQUENCY	PERCENTAGE
1	Traditional	42	28
2	Western Mix	87	58
3	Western	21	14
	Total	150	100

Graph No.56: Description of migration influencing socio- cultural aspect of celebration pattern

Migration influencing socio-cultural aspect of celebration pattern
■ Traditional   ■ Western Mix   ■ Western

Western 14%

Traditional 28%
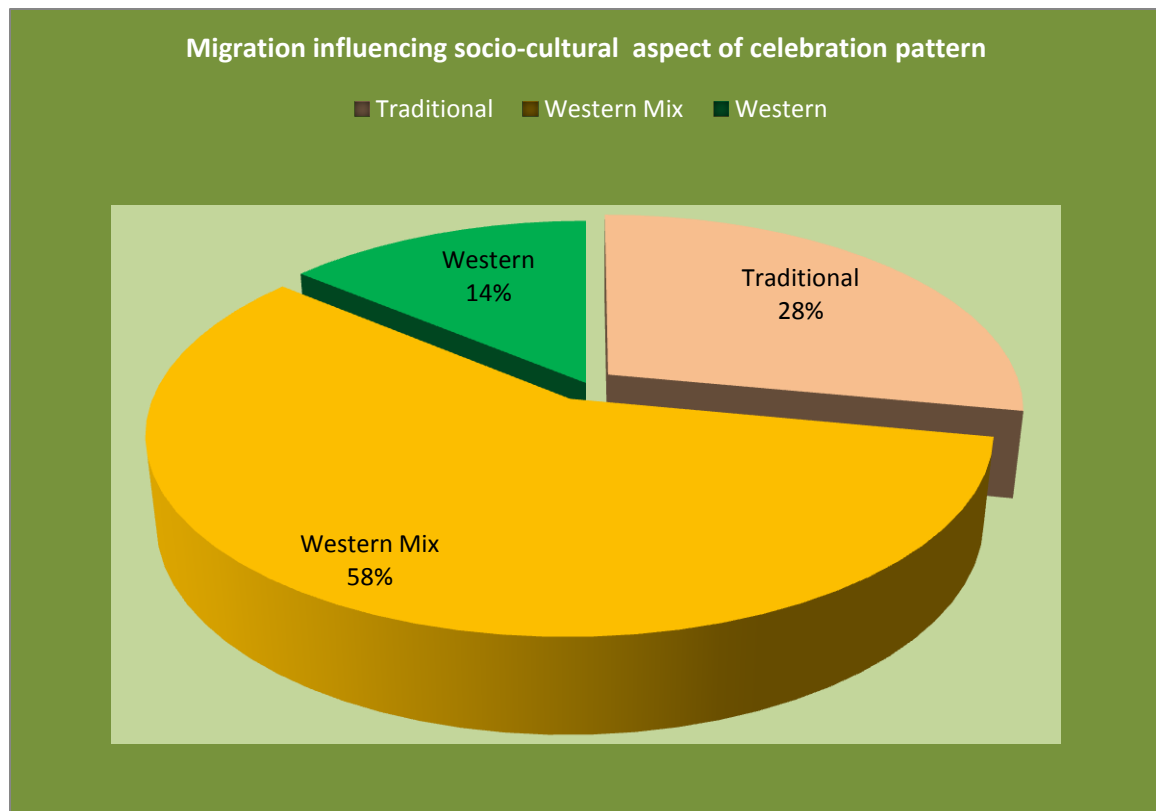
Western Mix 58%

Table No.59 & Graph No.56, indicates that majority of respondents believe that migration has affected their celebration pattern. 58% of respondents follow Western mix celebration pattern and 14% follow completely Western celebration pattern. Whereas 28% of respondents have managed to keep their traditional celebration pattern alive.

Table No.60: Migration influencing socio- cultural aspect of celebration of various festivals with respect to traditional institutions

Sr. No.	REPONSE	FREQUENCY	PERCENTAGE
1	Traditional festivals	42	28
2	Host festivals	27	18
3	Both	81	54
	Total	150	100

Graph No.57: Description of migration influencing socio- cultural aspect of celebration of various festivals
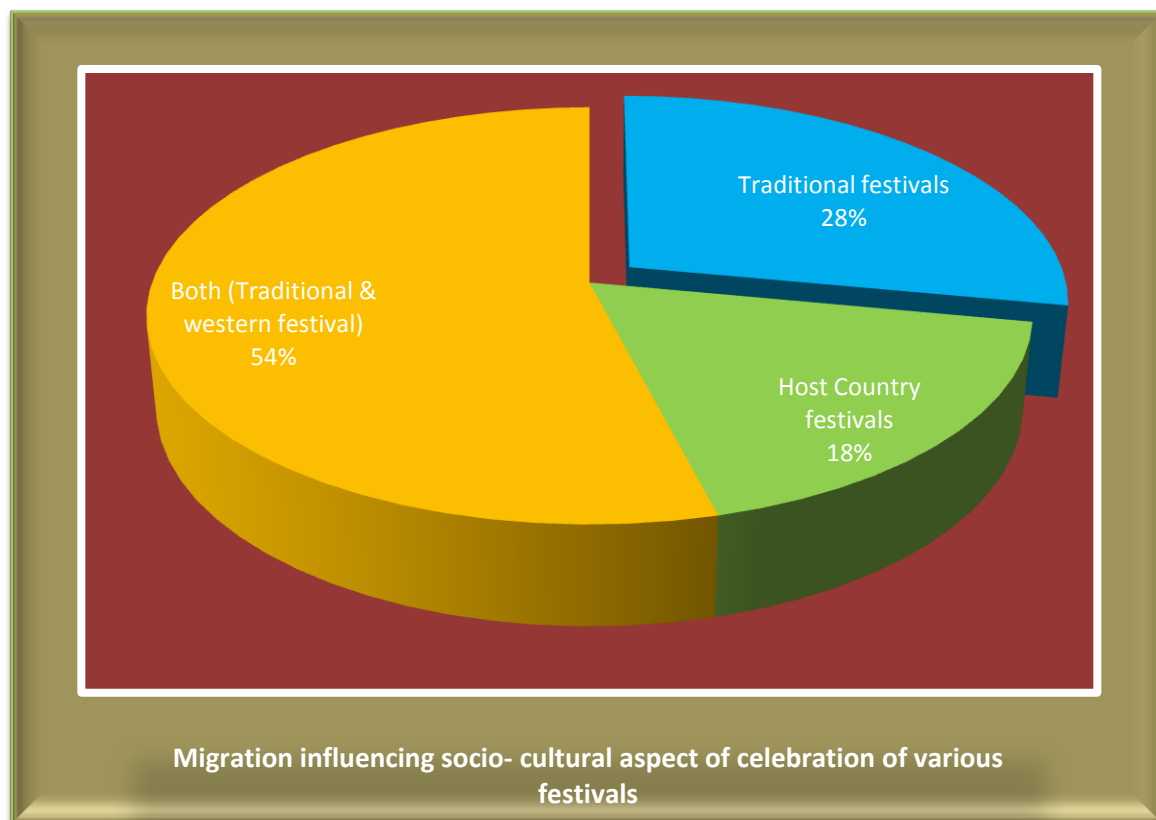
Table No.60 & Graph No.57, highlights the acceptance of western festival celebration by respondents. Majority (54%) of respondents celebrates both tradition and western festivals. This shows the lively nature of NRGs. 28% of respondents celebrates only traditional festivals and other 18% has completely accepted the western festivals and they don't celebrate the traditional festivals. This is somewhere due to the social group they belong to.

Table No.61: Migration influencing socio- cultural aspect of food habits (patterns) with respect to traditional institutions

Sr. No.	REPONSE	FREQUENCY	PERCENTAGE
1	Traditional	30	20
2	Semi- traditional	87	58
3	Western	33	22
	Total	150	100

Graph No.58: Description of migration influencing socio- cultural aspect of food habits
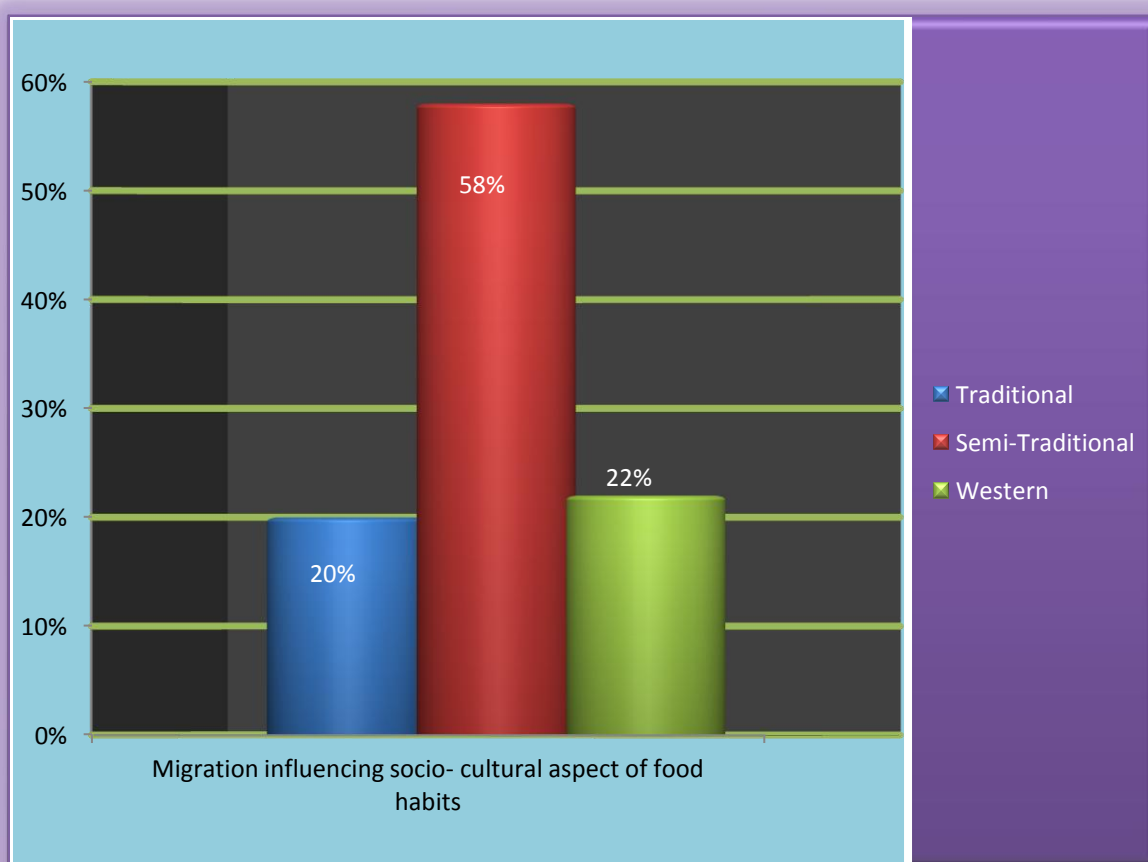
Table No.61 & Graph No.58, shows that 58% of NRGs respondents believe that migration has affected the food habits and because of that they follow semi- traditional food habits, followed by 22% of respondents who have completely accepted the Western food habits. Other 20% of respondents still continue and managed to have their traditional pattern of food habit.

Table No.62: Migration influencing socio- cultural aspect of religion with respect to traditional institutions

Sr. No.	REPONSE	FREQUENCY	PERCENTAGE
1	Own	136	90.7
2	Religion of host country	0	0
3	Both	14	9.3
	Total	150	100

Graph No.59: Description of migration influencing socio- cultural aspect of religion
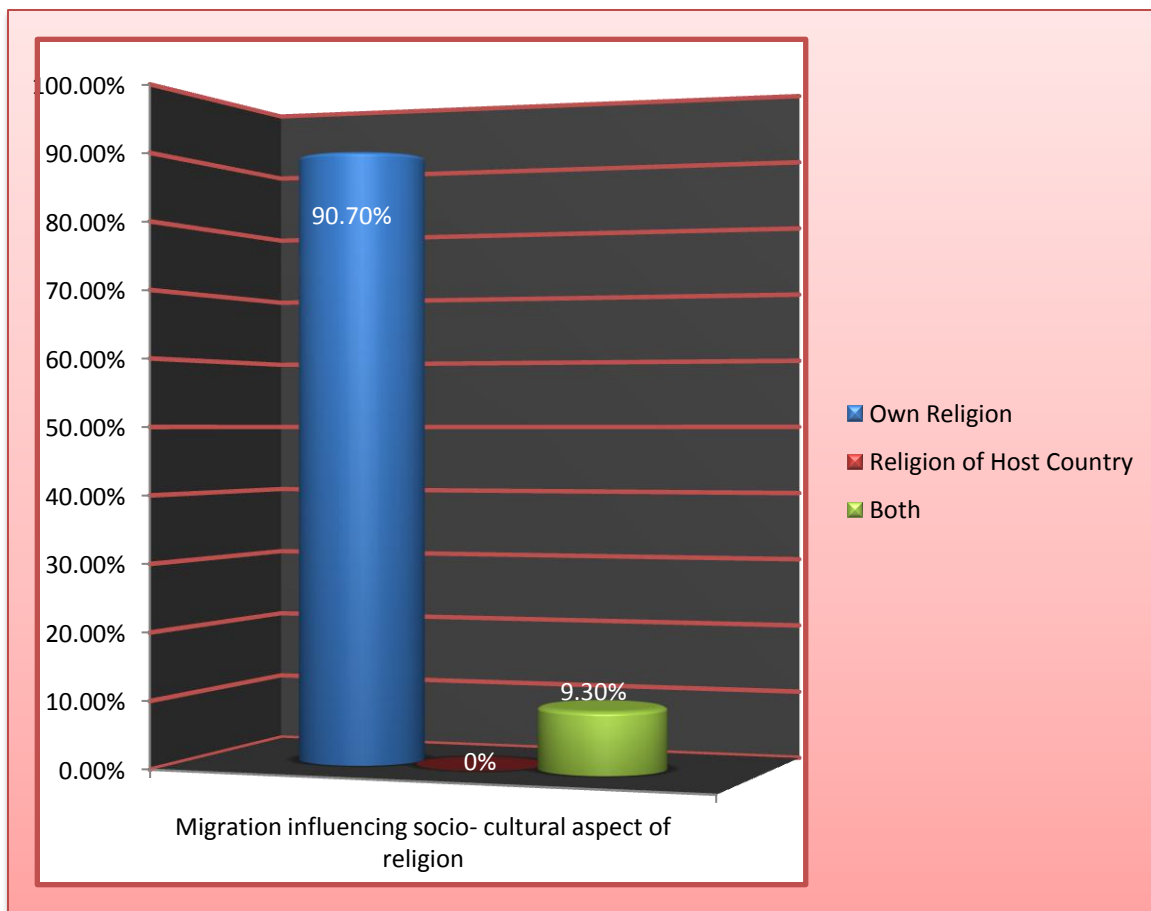
Graph No.59 and Table No.62, indicates that 90.7% of respondents feel that there is no impact of migration on their religious beliefs and they follow their own religion. 9% of respondents follow both the religions that are of host country as well as their own. There is not a single respondent found who changed his religious beliefs or changed his religion.

IMPACT OF MIGRATED PERSON ON RELATIVES AND KIN IN COUNTRY OF ORIGIN:

The process of migration is a global phenomenon that has intense effects on the lives of migrants' family members remaining at home. Members of transnational families remain linked to one another and experience the process of migration on both sides of the border. International migration has the potential to extend families across vast geographic spaces. Despite these distances, communication technology helps families remain associated as social units within a transnational space. Familial links sustained across borders, however, do not provide equal substitutions for the physical presence of the family members within households. Familial separation may intensely influence the role, support arrangement, and tasks of transnational family members resulting in change in psychological and emotional anxiety levels for all family members.

Immigrants' remittances are of significant importance in the sense that they provide additional capital and are a source of foreign exchange earnings. Considered as a development originator (even as an important tool in poverty reduction), remittances sent by NRGs contributes to long-term socio-economic development, thus by strengthening the capacity of the households exaggerated to make investments in education, entrepreneurship and health.

When coming back to importance of returning for families in country of origin it is most of the time increase in social status, feeling of financial security, increase in purchase habit and efforts of supporting family members to migrate. Immigration does have impact on mode of communication with relation in India. It is also important to note the impacts on social interaction, conflict in role among family members, relations with relatives and neighborhood, consumption of luxurious items, missing the migrant on important occasion and many more. Migration brings changes and influences the education of children living in India and at the same time it does set adjustments in household work.

Table No.63: Monetary usefulness of migrant to the family in India

Sr. No.	ATTRIBUTE	FREQUENCY	PERCENTAGE
1	Non-Monetary	12	8
2	Monetary	111	74
3	Both	27	18
	Total	150	100

Graph No.60: Description of how migration is useful to relations in India
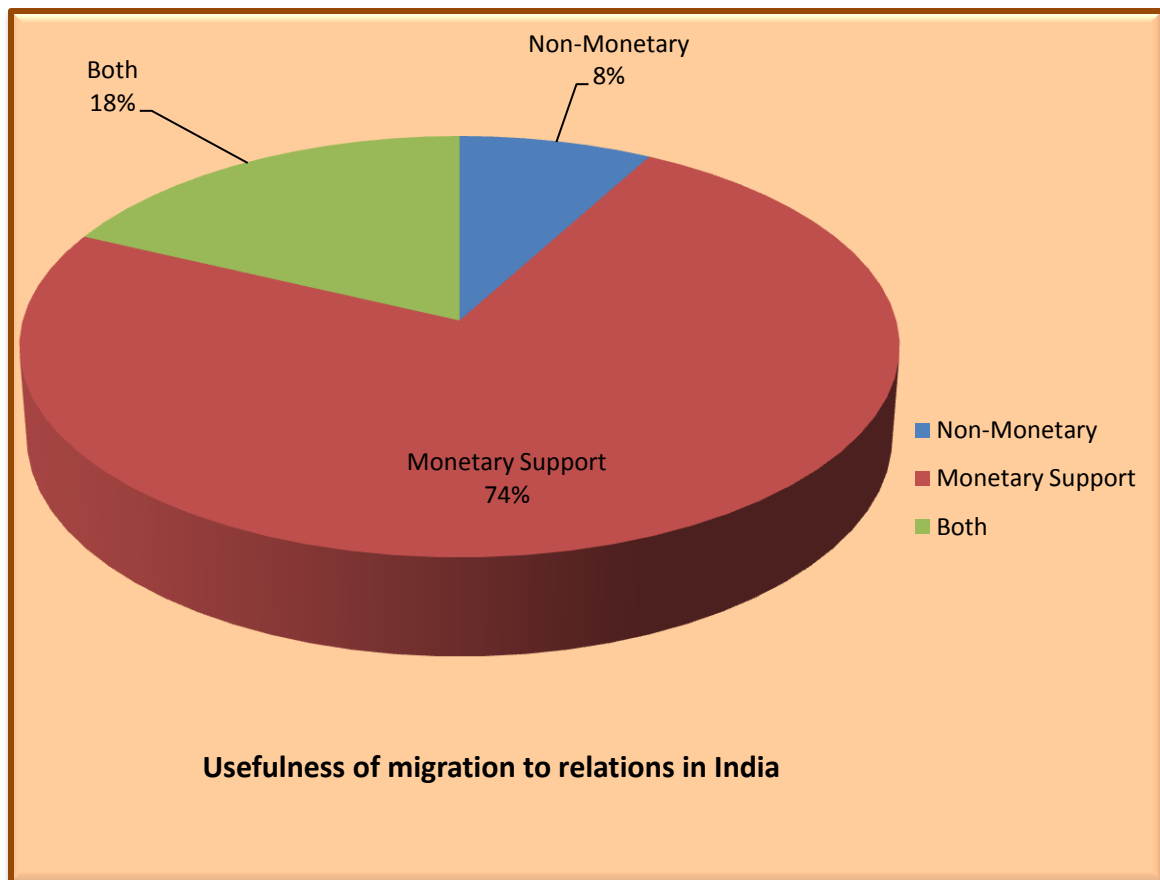
The above Table No. 63 and Graph No.60, shows that the majority (74%) of the NRGs believe that their migration has been useful to their relations in India in monetary term, followed by 18% of respondents who feel their migration is useful in both ways (monetary & non-monetary support). Whereas 8% says that their migration is non-monetary supporting their families in India.

Table No.64: Financial support sent by migrant affecting the purchasing habits of relatives in India

Sr. No.	ATTRIBUTE	RESPONSE	FREQUENCY	PERCENTAGE
	Food			
1		Increase	45	30
2		Decrease	15	10
3		No change	90	60
		Total	**150**	**100**
	Clothing			
1		Increase	117	78
2		Decrease	0	0
3		No change	33	22
		Total	**150**	**100**
	Education			
1		Increase	87	58
2		Decrease	0	0
3		No change	63	42
		Total	**150**	**100**
	Health			
1		Increase	93	62
2		Decrease	0	0
3		No change	57	38
		Total	**150**	**100**
	House			
1		Increase	102	68
2		Decrease	18	12
3		No change	30	20
		Total	**150**	**100**
	Entertainment			
1		Increase	93	62
2		Decrease	0	0
3		No change	57	38
		Total	**150**	**100**
	Purchasing modern gadgets			
1		Increase	102	68
2		Decrease	30	20
3		No change	18	12
		Total	**150**	**100**

Graph No.61: Description of financial support affecting purchase habits in India
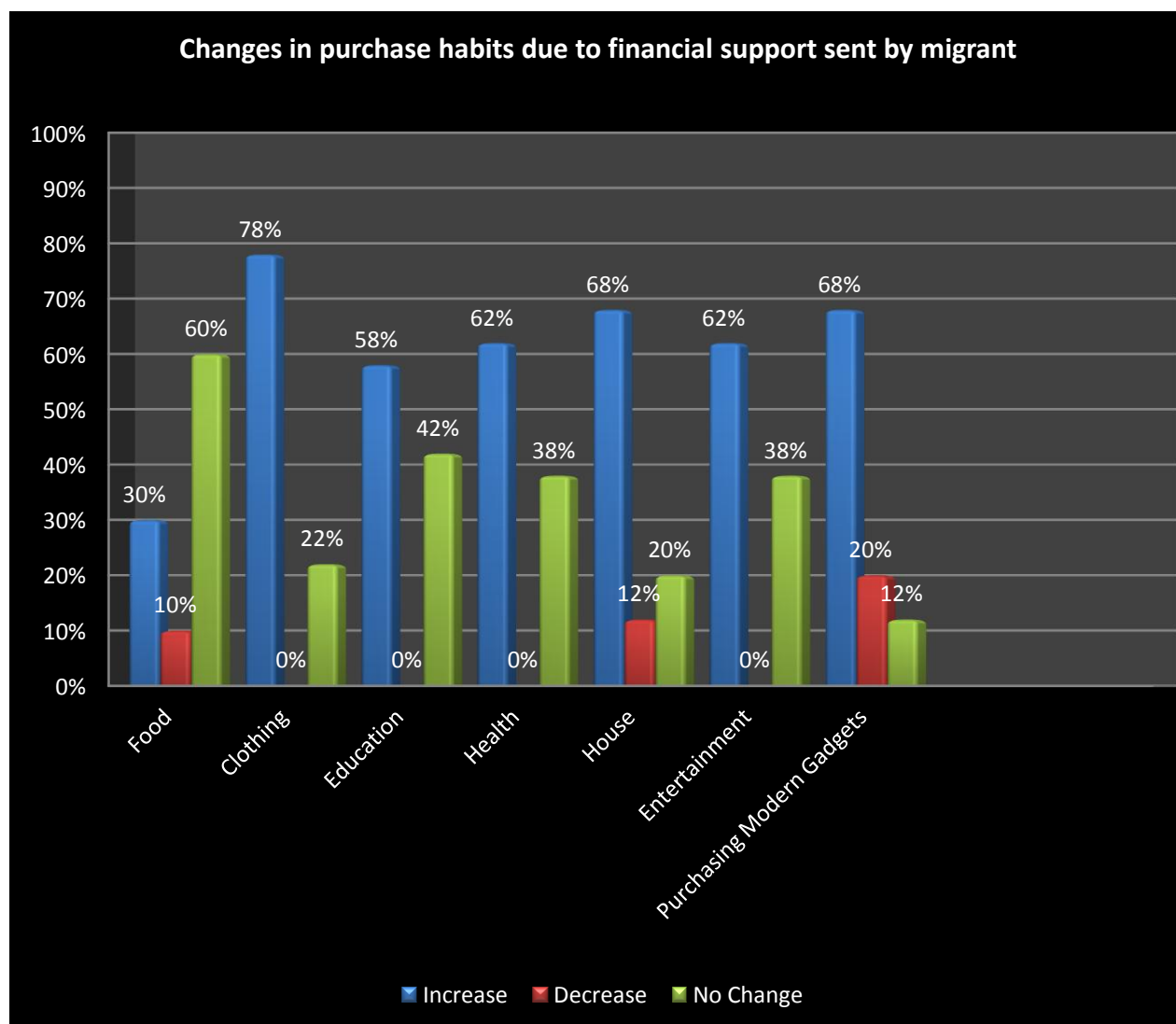
Table No.64 and Graph No.61, shows that how the financial support sent by migrant has affected the purchase habit of relatives in India. Increase in purchase could be seen in food (30%), clothing (78%), education (58%), health (62%), house (68%), entertainment (62%) and modern gadgets (68%). Decrease in purchase of food (10%) and house (12%) is because after there migration less number of family members are in India, about modern gadgets (20%) usually NRGs send require gadgets from foreign lands which reduces these purchase. Whereas some respondents felt there is no change in purchase of food (60%), clothing (22%), education (42%), health (38%), house (20%), entertainment (38%) and modern gadgets (12%).

Table No.65: Frequency of communication of Diaspora with relatives and friends in India

Sr. No.	ATTRIBUTE	FREQUENCY	PERCENTAGE
1	Everyday	30	20
2	Once a week	90	60
3	Once a month	20	13.3
4	Once in Six month	0	0
5	No fixed time	10	6.7
	Total	150	100

Graph No.62: Description of frequency of communication
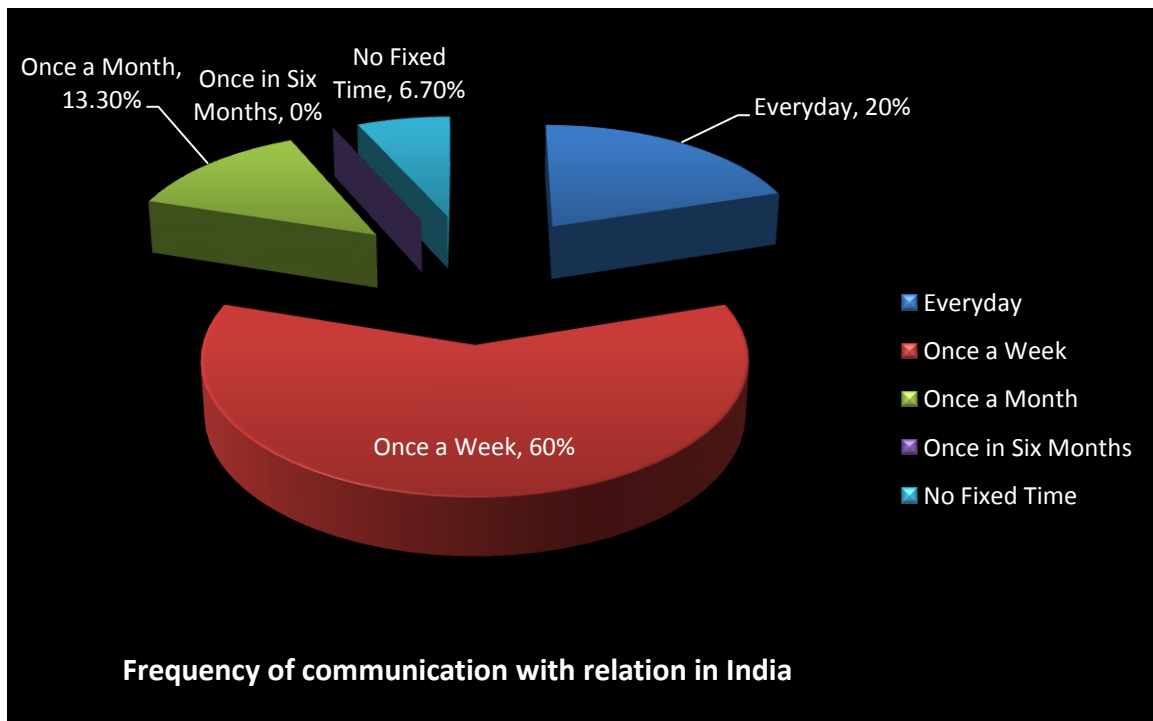
Table No.65 and Graph No.62, shows that majority (60%) of respondents communicate once a week to their relatives in India. 20% of sample NRGs communicate everyday, 13.3% communicate once a month whereas 6.7% of respondents said that there is no fixed time of communication and they do it as per there expediency.

This indicates that even after living in foreign lands respondents are in well touch with relatives in India and they keep the frequent communication links with them at home lands.

Table No.66: Mode of communication of Diaspora with relatives and friends in India

Sr. No.	ATTRIBUTE	FREQUENCY	PERCENTAGE
1	Through Mobile	24	16
2	Through telegram/post	3	2
3	Through web communication	111	74
4	Any other	12	8
	Total	150	100

Graph No.63: Description of mode of communication with relations in India
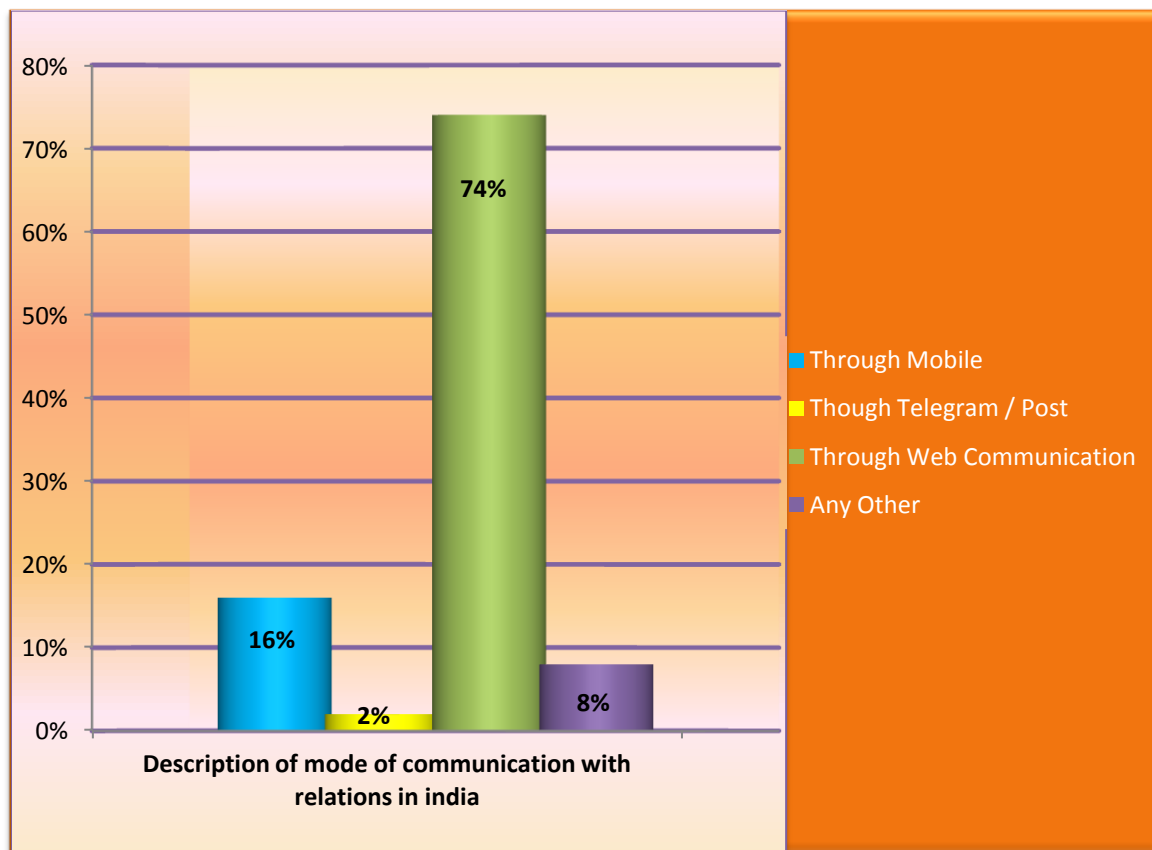
Above Table No.66 & Graph No.63, shows that most (74%) of the respondents and their families in India prefer using web communication. 16% of respondents use mobile, 2% of respondents feel comfortable sending telegram or post whereas 8% said they use public telephone booth, do not communicate or any other source of communication. Web communication as a source of communication indicates the level or reach of computer and computer literacy. This is clear that migration has encouraged the modern communication technology and is well accepted by relatives in India.

Table No.67: Description of Impact of migration on family in India

Sr. No.	ATTRIBUTE	RESPONSE	FREQUENCY	PERCENTAGE
	Social interaction			
1		Increase	102	68
2		Decrease	33	22
3		No Change	15	10
		Total	150	100
	Conflict in role among family members			
1		Increase	87	58
2		Decrease	18	12
3		No Change	45	30
		Total	150	100
	Relations with relatives and neighborhood			
1		Increase	117	78
2		Decrease	15	10
3		No Change	18	12
		Total	150	100
	Consumption/use of luxurious items			
1		Increase	105	70
2		Decrease	0	0
3		No Change	45	30
		Total	150	100
	Missing you on important occasions			
1		Increase	102	68
2		Decrease	30	20
3		No Change	33	22
		Total	150	100
	Financial Security			
1		Increase	132	88
2		Decrease	3	2
3		No Change	15	10
		Total	150	100

Graph No.64: Impact of migration on family member in India
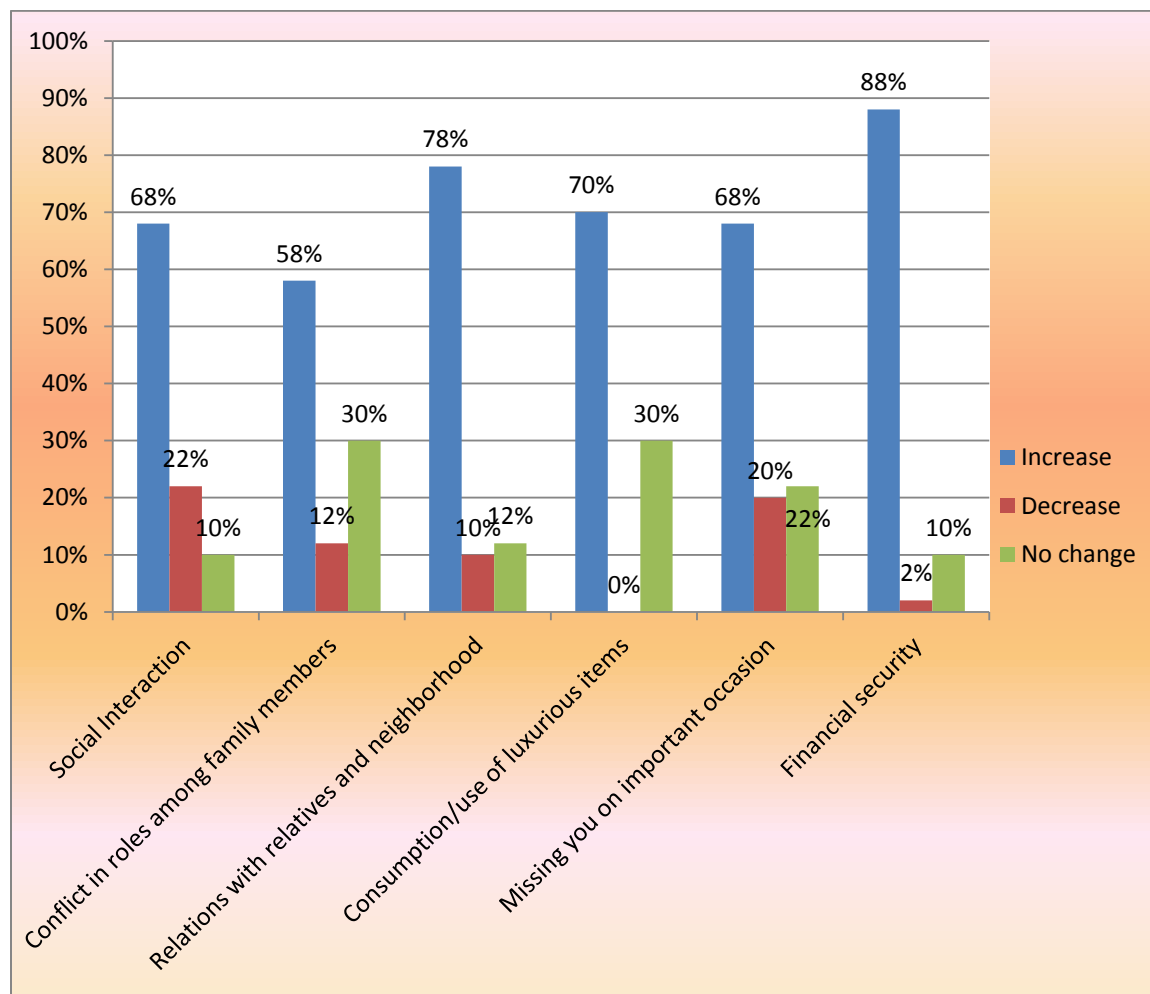
Above Table No.67 & Graph No.64, shows the impact of migration on families in India. It indicates that respondents believe that their migration has impacted their families in India by increase in social interaction (68%), conflict in roles among family member (58%), relations with relatives and neighborhood (78%), consumption/use of luxurious items (70%), missing them on important occasion (68%) and 88% of respondent feel that their families in India feel financial security after their migration. Whereas some respondents agree on decrease in social interaction (22%), conflict in roles among family member (12%), relations with relatives and neighborhood (10%), consumption/use of luxurious items (0%), missing them on important occasion (20%) and financial security (2%) due to their migration. Others feel that there has been no impact on their families.

Table No.68: Migration influencing education of children in India

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Yes	150	100
2	No	0	0
	Total	**150**	**100**

Table No.69: Migration influencing educational attributes of children in India

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Able to study in good school	75	50
2	Able to go to private tuition	45	30
3	Any other	30	20
	Total	**150**	**100**
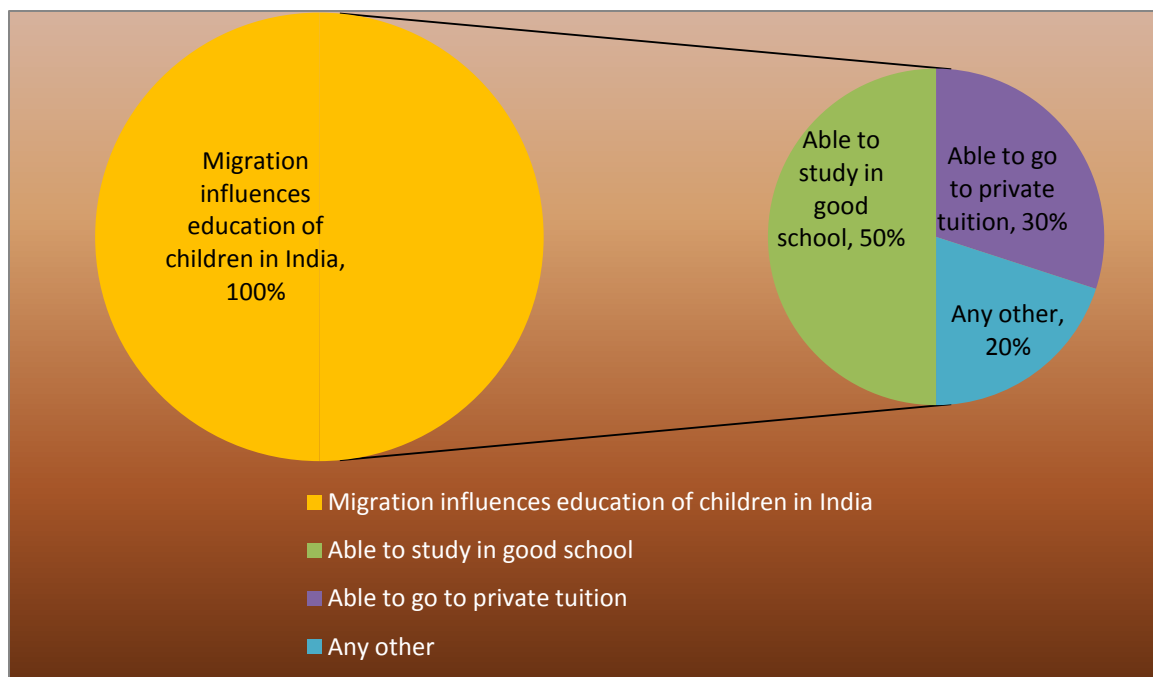
Graph No.65: Description of influence of migration on education of children in India

Graph No.65, indicates that all (100%) the respondents believe that their migration has influenced the education of children in India. On deep analysis, it is been found that 50% of respondents feel that after migration children in India go to good schools and the opinion of 30% was that now children can go to private tuitions. Whereas it is observed that 20% of respondents showed negative influence on education due to their migration as children in India either started demanding financial support for starting business or started asking for assistance to migrate and earn in foreign land and do not want to continue studies.

Table No.70: Adjustments done in household work in the absence of migrant

Sr. No.	Response	FREQUENCY	PERCENTAGE
1	Have to employ paid servant	15	10
2	Family members have to do more work at home	30	20
3	Dependence on relatives increased	90	60
4	No change	15	10
	Total	150	100

Graph No.66: Description of adjustments done in household work in absence of migrant
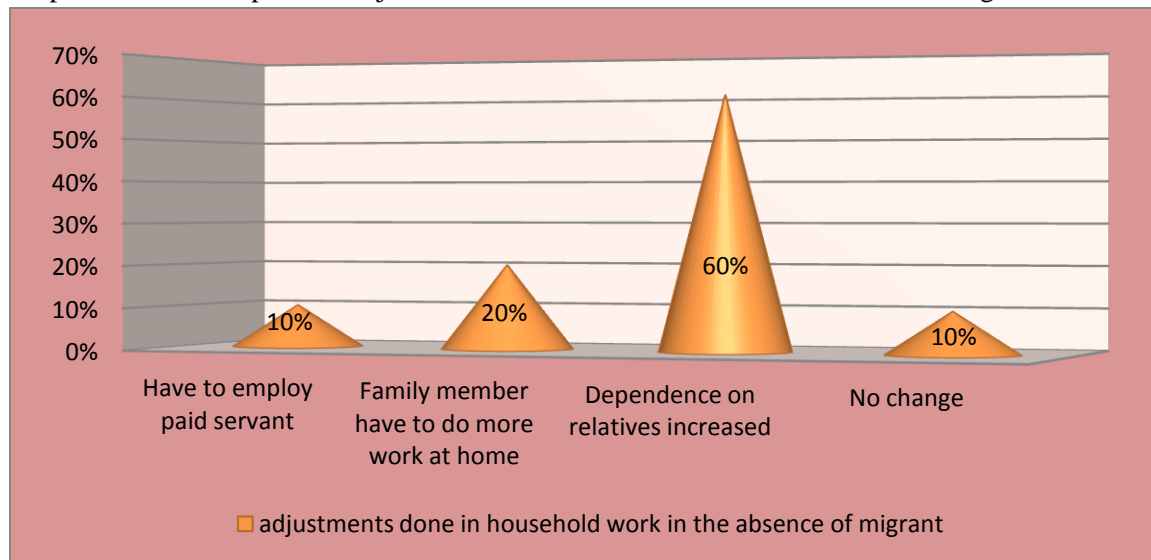
Graph No.66, indicates that majority (60%) of respondents feel that dependence on relatives increased for adjusting household work in their absence. 20% of response came in favor of family members had to do more work at home and 10% said family in India had to employ paid servant. 10% of respondent felt that their migration did not affect household work in India in their absence.

Table No.71: Migrants planning to help their relatives to migrate to England/ America/ Canada

Sr. No.	Response	FREQUENCY	PERCENTAGE
1	Yes	150	100
2	No	0	0
	Total	150	100

Table No.68, 69, 70 and 71 describes that all (100%) the respondents believe that their migration has influenced the education of children in India. Majority of respondents also felt that their migration has lead to adjustments in household work in India. All (100%) respondents are planning to help their relatives to migrate to host country.

CHAPTER 6
SUMMARY AND CONCLUSION

SUMMARY

On the basis of our research and findings we can briefly summarize the outcome of our study as following:-

- Mostly male Hindu, General class Gujaratis in the age group 30-40 prefer to migrate to England, America and Canada to earn their livelihood and most of them prefer to purchase their own houses in the foreign land.

- Most NRGs who have migrated to England, America and Canada have progressed in terms of Occupation and Income after their migration. This indicates that in the foreign lands NRGs are benefited in terms of earnings.

- Most NRGs stay in Nuclear families after migrating to foreign lands from which we can conclude that in spite of being deeply rooted to their culture and religion, NRGs are adapting to the changing times because nowadays cost of living has gone up and it is becoming more difficult to support joint families.

- Most Guajaraties migrated to foreign lands under Skilled Labour category and are supported by relatives for migration followed by their own efforts for doing so.

- Most NRGs indicated that they migrated to foreign lands for work and to improve their financial status.

- Most NRGs feel that the reasons for their happiness after migration are that they are satisfied with their jobs in the foreign lands as they have adequate earnings for a better living and can also help their families in India monetarily. Also, most of them feel that there are better educational avenues for their children, less of social pressure, better

public services and opportunity to interact with others through community centres and other associations. However, most NRGs are not sure whether at all there is racism or ethnic discrimination in the foreign lands.

➤ Our observation is that most NRGs wish to settle in the foreign lands since most of them are married and are having children in the foreign lands.

➤ Most NRGs are of the opinion that it was a right decision to migrate to the foreign lands and most of them have already obtained the citizenship of the country in which they have migrated. Among those who have not obtained the citizenship yet, most are interested to do so and permanently settle in the foreign lands. From the study we can say that the reason for this attitude is because the social status of most NRGs in the foreign lands is that of Receivers.

➤ Most NRGs frequently attend religious and community meetings in the host country and most of them follow religious rites and rituals during marriage.

➤ Most of the NRGs strongly believe that socio-cultural life is confined to the narrow circles of relatives, regional and religious groups of Indian origin.

➤ Majority believe that they hold the social position of Receiver in their host country.

➤ Most of the NRGs strongly believe in cultural tradition like "Kanyadan" in the form of Dowry during marriage, in caste belongingness and actively participate in caste association activities and functions.

➤ Most of the NRGs feel that joint family is ideal as against nuclear family. Most of the NRGs strongly believe in ideals and values of Hindu Religion and Caste Endogamy.

➤ NRGs hold their ancestral property in native country and have purchased residential property in home country.

- NRGs visit their home country once in six months or annually to meet family, relatives and for attending social function.

- Most of the NRGs regularly send
  - remittance to their family in home country
  - financial support to relatives and caste fellow in home country at the time of need
  - for social purpose or for village development in home region

- Most of the NRGs strongly believe that their migration affects the social and cultural aspect of their family in host country.

- Most of the NRGs indicated that after migration the number of inter-caste marriages increased as against arranged marriage and they started living in nuclear families as against joint families.

- Most of the NRGs said that after migration the interpersonal relationship and intimacy has decreased among all kind of relationships like husband and wife, parent and children, brother and sister and self and kins.

- Most NRGs indicate that with respect to traditional dimensions, the influence of migration on socio-cultural aspects and institutions has been as follows:

  - Dressing, health patterns and food habits have become more semi-traditional
  - Language spoken is regional or host country language
  - Not continuing traditional occupations
  - Status is Achieved
  - Celebration pattern is Western mix with traditions
  - Celebrate both host and traditional festivals
  - Follow own religion

- Most NRGs indicate that their migration to foreign lands has been useful for their relations as they have been able to monetarily help their relations.

- Most NRGs indicate that the financial support sent by them has affected the purchasing habits of their relations in India as follows:
    - No change in purchasing of food
    - Increase in purchasing of clothing, education, health, house entertainment and purchasing modern gadgets.

- Most NRGs indicate that once a week they communicate with their relations in India through web communication.

- Most NRGs indicate that the impact of their migration to foreign lands on their family in India is that there is an increase in social interaction, conflict in role among family members, relations with relatives and neighborhood, consumption of luxurious items, missing respondents on important occasions and financial security.

- Most migrants indicate that their migration to foreign lands has had a positive influence on the education of their children living in India as their children are able to study in good schools.

- Most NRGs indicate that the dependence of their family members in India has increased on their relatives for household work in their absence.

- 100% NRGs have indicated that they would be planning to help their relation migrate to England, America or Canada.

In brief the socio-cultural and economic background of Gujarati Indians is as following:
The analysis of primary data on immigration and settlement of respondents under present study indicates that most of them had immigrated due to lack of good employment opportunities and economic inconvenience of their home region on the one hand and possibly for higher earning and better living conditions in host countries. The process of immigration of these respondents was relatively smooth in majority cases, as most of them immigrated on family and kinship

relations as well as got full support from their relatives' caste fellows, already living in host country in terms of sponsorship and making necessary advance arrangement for their initial stay and employment. With regards to their settlement, it is observed that majority of them are living in their owned houses, located in the locality inhabited mainly by particularly Gujarati community. The examination of socio- economic background of respondent visitor indicates that the large majority of them are married males of young and middle age. Majority of them are possessing higher education and doing labour and lower level white collar jobs. Most of them are living with their family of small size and nuclear type. Large majority of them belong to upper castes like Patidars, Patels, Baniya and Brahmins and few others of middle level Artisans castes particularly Panchal, Luhar, Soni, and Prajapati.

The socio-economic impacts on families were quite significant. It was found from multiple responses that families in Gujarat miss their migrant relations; they felt financially more secure, their familial and social interaction increased and their consumption of luxurious items increased. Thus it indicates that migration did have positive impact.

Interface between migrants and host-communities: As perceived and reported by majority of respondents, their position in host country is quite lower. This is reflected in fact that many of them reported that they are considered as part of Black population by White people and their position is slightly up next to Negroes. Some of the respondents said that their status is just that of 'receivers' or 'takers' and not of 'giver' or 'contributor' in the host country. However, compared to other Asian immigrant groups, their position is relatively better. As reported by many, their relatively better financial position and living conditions have made them object of envy, target and opposition by other ethnic groups of host country, particularly black people. Their perception of such lower position is getting compensated partly by their satisfaction over higher income as counted in Indian currency value and partly by their higher position in India, particularly their home region where they are regarded as successful, rich and well-off person commanding great respect.

The analysis of responses of NRG visitors under study indicates that in large majority respondents their socio-cultural life is confined to the narrowed circles of relatives, caste fellows' regional and religious groups of Indian origin. Courtesy home visits to their relatives and friend belonging to above groups as well as weekly or fortnightly group meeting or get together in

public place like temple is common feature of their social life. Again the group celebration of religious festivals like Holi, Navratri, Diwali, Janmashtmi and National festivals like India's Independence Day with relatives' friends, caste fellows of their home region is another common patter of their socio-cultural life. The social gathering for mass religious sermon by Hindu Saints as well as inviting and attending religious and family functions at each other's house are other two major forms of social interaction in host country. Finally, participating in the functions of their caste and regional associations are other important platforms for organizing their social life in the same.

Impact of immigration and Socio- Cultural changes: The examination of primary data on attitudes and practices on respondents under present study shows that there is complete change in educational and occupational spheres of their life as all of them have taken up modern education and occupation. Again most of them have adapted themselves to the Western mode of living which implies change in their work habits as well as life- style. More over large majority of them have adapted Western ideologies of materialism, utilitarianism, consumerism, secularism as well as modern values of individual freedom, equality and economic rationality. However so far as their attitudes and practices regarding major social institutional spheres like marriage, family, kinship, caste and religion are concerned, continuity (tradition) is observed in case of most of these respondents. This is validated by the facts that majority of them not only believe in traditional conception of marriage as sacrament and unbreakable social bond but also follow religious rites and rituals during marriage. Majority of them admitted the practice of dowry in voluntary form of 'kanyadan'. Again most of them still believe in traditional joint family as ideal one and uphold tradition kinship relations as well as strong kinship feeling. Similarly most of them are found believing in and practicing caste endogamy. Having strong sense of pride and belongingness to their caste and actively participating in their caste association. Finally, except few all of them are found believing in the ideals, values of Hindu religion and observing rite and rituals of their Hindu sects.

The analysis of data in this regard indicates the dominance of socio-economic ties with India, particularly home region on part of majority of NRG respondents under study. This is reflected in the fact that majority of them not only have kept their ancestral property in their native village but also purchased properties, particularly house or residential plot in the urban area of their

home region. Similarly many of them are still visiting their home region regularly once in a year for looking after natal family, attending marriage or death ceremony of close relative. Again majority of them also reported about sending of remittance to their family member and occasional financial help to Indian relative or caste fellow in the time of need and crisis. Similarly majority of them reported about giving substantial donation to the religious institutions, caste association for religious, educational and social purpose and village panchayat for the development work in their village or home region. Despite having these emotional bond and socio- economic ties, most of them reported their unwillingness to return back to India for resettlement due to their children's unwillingness for the same and physical discomfort in India.

CONCLUSION

(1) Gujarat is an important immigrant intensive state of India. However not much has been done in the area of international migrant of Gujarati diaspora.

(2) Immigration and settlement in Western countries is primarily caused by economic reasons like economic difficulty and physical discomforts of their home region. However it does not imply their dislike for their tradition, social structure and culture of natal community, which in fact they carried with them to foreign country and still preserving it in same.

(3) The captivity of socio-cultural life of Gujarati Diaspora to the narrowed social circles of kin, caste fellows, religious, regional and other ethnic organizations, keeps them away from the main stream and public- political life of their host country by which they are still considered as 'outsiders'. Their status of 'receiver' not 'contributor' in the host country prevents their assimilation in the social system of the same. In spite of having strong socio-cultural ties with their home region in India, most of the respondents are being measured as lost by their home society, due to their reluctance to return back to India for re-settlement in the same.

(4) The immigration and settlement of respondents unlike other cases of long distance migration was by large smooth due to supporting family, kinship and caste networks in host countries. It is observed in large number of cases fellows already living in host country who not only gave sponsorship but also arrange for their initial stay and employment in the same.

(5) Most of the NRGs send remittance for the family left behind and are also assisting in their migration. Migrants are investing in real estate and are also making other investments for community or regional development such as opening schools, hostels and hospitals. Foreign remittances sent for the purpose such as agricultural improvements, small scale business, bank deposits and purchase of new lands are productive in the sense that they bring returns on investment. Foreign remittance has large positive support on growth of Indian economy and development of Gujarat.

(6) Impact of immigration on family members left behind is positive as well as has some negative impacts. The study of NRGs suggest that initially they migrated to host country for money making and strong desire to come back to home country which never come true in most of the cases. They generally settled down in host country and their behavior creates situation in which their native family loss them forever. The old parents left away at home country and are isolated. But at the same time, these NRGs are sending remittances and are supporting families in home country. Because of their financial support children are studying in good schools in home country and the standard of living is improving.

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THE MAHARAJA SAYAJIRAO UNIVERSITY OF BARODA

<u>INTERVIEW SCHEDULE</u>

SOCIO-CULTURAL STUDY OF GUJARATI DIASPORA WITH SPECIAL REFERENCE TO
ENGLAND, AMERICA AND CANADA

Section-A: Identification details of Interviewee

1) Name of the Interviewee _____

   Father: _____

   Mother: _____

   Wife: _____

   Any other (Specify): _____

2) Address: _____

3) Phone No.: Mob: _____   Res. _____

4) Name of the District/City/Village _____

5) When did you migrate _____

6) Country of migration : Host country

   England ☐   America ☐   Canada ☐

7) Details of the members of the family living with you in host country

Relationship (a)	Gender (b)	Age (c)	Education (d)	Occupation (e)	Place of Residence (f)

Section- B: Socio- Economic and Demographic Background of Respondent

8) Caste: Schedule Caste ☐ Schedule Tribe ☐ General ☐ OBC ☐

9) Religion: Hindu ☐ Muslim ☐ Christian ☐ Sikh ☐ Jain ☐

10) Age (yrs): 25-40 ☐ 41-55 ☐ 56-70 ☐ 71 & above ☐

11) Education: Illiterate ☐ Secondary ☐ Graduate ☐ Post Graduate ☐
Any other ☐

12) Gender: Male ☐ Female ☐

13) Type of Residence: Own ☐ Rented ☐

14) What was your occupation when you migrated?
Business ☐ Farmer ☐ Service ☐ Retired ☐ Any other ☐

15) Present Occupation:
Business ☐ Farmer ☐ Service ☐ Retired ☐ Any other ☐

16) What was your income at that time?

Monthly (Rs.): 8001-13000 ☐   13001-18000 ☐   18001- 23000 ☐

23001-28000 ☐   28001-33000 ☐   33001- 38000 ☐

38001-43000 ☐   Above 43000 ☐

17) What is your current Income?

Monthly (Rs.): 8001-13000 ☐   13001-18000 ☐   18001- 23000 ☐

23001-28000 ☐   28001-33000 ☐   33001- 38000 ☐

38001-43000 ☐   Above 43000 ☐

Section- C: Changes in the Socio-cultural aspects: In host countries

18) In what type of a family are you live in?

Joint family ☐   Nuclear family ☐   others ☐

19) Under which category you migrated

Professional ☐   Skilled labor ☐   Entrepreneur ☐   others ☐

20) What means you adopted to go to England/America/Canada

a) Any private organization ☐

b) Employment agency ☐

c) As a student ☐

d) Sponsored by a relative ☐

e) Own effort to migrate ☐

21) Purpose of migration

a) To studies ☐

b) To work ☐

c) Migration because of marriage ☐

22) Why did you select England/America/Canada to migrate?

    a) Due to marriage   ☐

    b) Other siblings were living   ☐

    c) A close relative was living   ☐

    d) For better educational opportunity   ☐

    e) Due to lower fees   ☐

    f) For improving financial status   ☐

    g) No job in India or less prospects   ☐

    h) Easy immigration policy   ☐

23) Are you happy in migrated country?   Yes ☐   No ☐

24) What makes you happy in migrated country? Mark each of the following factors on a scale of 1-5. (1-Strongly Agree, 2-Agree, 3-Not Sure, 4-Disagree, 5-Stongly Disagree)

    a) Adequate Earning   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

    b) Satisfied with job   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

    c) Better living conditions like quality food, housing, etc

          1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

    d) Better/more educational avenues for children

          1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

    e) Less of social pressure   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

    f) Better public services   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

    g) Opportunity to interact with others through community centers & other associations etc.   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

    h) Can help monetarily- family in India

          1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

    i) No problem of racism/Ethnic discrimination

          1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

25) Marital Status : Married ☐   Unmarried ☐

26) Do you have children : Yes ☐   No ☐

27) Do you think that it was right decision to migrate?

Yes ☐   No ☐

28) Are you a citizen of migrated country?

Yes ☐   No ☐

29) Do you intend to become Citizen of migrated country & permanently settle there?

Yes ☐   No ☐

30) Which term represents your social position in host country?

Receiver ☐   Contributor ☐

31) Do you visit relatives/ caste fellows/ community/ religious meetings in host country?

Yes ☐   No ☐

32) How often do you visit these meetings?

Every Weak ☐   Every Fortnight ☐   Every Month ☐

Do not attend ☐

33) Do you agree that socio-cultural life is confined to the narrow circles of relatives, regional and religious groups of Indian origin?

Strongly Agree ☐   Agree ☐   not sure ☐   Disagree ☐   Strongly Disagree ☐

34) Do you follow religious rites and rituals during marriage?

Yes ☐   No ☐

35) Do you believe in cultural tradition like "Kanyadan" in the form of Dowry during marriage?

Strongly Agree ☐ Agree ☐ not sure ☐ Disagree ☐ Strongly Disagree ☐

36) Do you feel it is being proud of believing in caste belongingness?

Strongly Agree ☐ Agree ☐ not sure ☐ Disagree ☐ Strongly Disagree ☐

37) Do you actively participate in caste association?

Strongly Agree ☐ Agree ☐ not sure ☐ Disagree ☐ Strongly Disagree ☐

38) As per your opinion, which kind of family is ideal?

Joint family ☐ Nuclear Family ☐

39) Do you believe in ideals and values of Hindu religion?

Strongly Agree ☐ Agree ☐ not sure ☐ Disagree ☐ Strongly Disagree ☐

40) Do you believe in Caste endogamy?

Strongly Agree ☐ Agree ☐ not sure ☐ Disagree ☐ Strongly Disagree ☐

41) Do you still hold your ancestral property in native country?

Yes ☐ No ☐

42) Have you made any purchase of residential property in home country?

Yes ☐ No ☐

43) Do you visit your home Country to meet family, relatives and for attending social occasions?

Yes ☐ No ☐

44) How often do you visit your home country?

Once in six months ☐   once in a year ☐   once in two years ☐

45) Do you regularly send remittance to your family in home country?

Yes ☐   No ☐

46) Do you send financial support to relatives and caste fellow in home country at the time of their need?

Yes ☐   No ☐

47) Do you send financial support for social purpose or for village development in home region?

Yes ☐   No ☐

48) Do you think that your migration affects the social and cultural aspect of your family in Host country?

Strongly Agree ☐   Agree ☐   Not sure ☐ Disagree ☐   Strongly Disagree ☐

49) In what ways migration influenced the following socio-cultural aspects and institutions with respect to traditional dimensions?

   a) Marriage

      Inter-caste ☐   Arranged ☐

   b) Family

      Joint family ☐   Nuclear Family ☐

c) Interpersonal relationship – Intimacy

At host country: Between

	Increased	Decreased	No Change
Husband- Wife	☐	☐	☐
Parent- Children	☐	☐	☐
Brother – Sister	☐	☐	☐
Self – Friends/Kins	☐	☐	☐

d) Dressing pattern

Traditional ☐   Semi- traditional ☐   Western ☐

e) Language

Regional ☐   Hindi ☐ Host country language or English ☐

Both (regional & host country language) ☐

f) Health Pattern

Traditional ☐   Semi- traditional ☐   Western ☐

g) Occupation

Continuing Traditional ☐   Not continuing ☐

h) Status

Ascribed ☐   Achieved ☐

i) Festival

(I)Celebration pattern

Traditional ☐   Western Mix ☐   Western ☐

(ii)Celebration of various festivals

Traditional festivals ☐ Host festivals ☐ both ☐

j) Food Habits (Patterns)

Traditional ☐ Semi- traditional ☐ Western ☐

k) Religion

Own Religion ☐ Religion of host country ☐ Both ☐

Section- D: Impact of migrated person on relatives and kin in country of origin

50) How is your migration useful to your relations in India?

a) Non-Monetary ☐

b) Monetary Support ☐

c) Both ☐

51) How did the financial support sent by you to your relations in India affected the purchasing habits of the following:

	Increase	Decrease	No change
a) Food	☐	☐	☐
b) Clothing	☐	☐	☐
c) Education	☐	☐	☐
d) Health	☐	☐	☐
e) House	☐	☐	☐
f) Entertainment	☐	☐	☐
g) Purchasing Modern Gadgets	☐	☐	☐

52) What is the frequency of communication between you and relations in India?

    a) Everyday ☐

    b) Once a week ☐

    c) Once a month ☐

    d) Once in six months ☐

    e) No fixed time ☐

53) How do you communicate with the relatives and friends in India?

    a) Through mobile ☐

    b) Through telegram/post ☐

    c) Through web communication ☐

    d) Any other ☐

54) What is the impact of migration on your family member?

	Increase	Decrease	No Change
a) Social interaction	☐	☐	☐
b) Conflict in roles among family members	☐	☐	☐
c) Relations with relatives and neighborhood	☐	☐	☐
d) Consumption/use of luxurious items	☐	☐	☐
e) Missing you on some important occasion	☐	☐	☐
f) Financial security	☐	☐	☐

55) Does migration influence the education of children living in India?

Yes ☐   No ☐

(If yes, how)

    a) Able to study in good school ☐

    b) Able to go to private tuition ☐

    c) Any other ☐

56) In what ways adjustments were done in household work in the absence of migrant?

    a) Have to employ paid servant ☐

    b) Have to do more work at home ☐

    c) Dependence on relatives increased ☐

    d) No change ☐

57) Are you planning to help your relations, migrate to England, America or Canada?

Yes ☐   No ☐

58) Interviewer Observations:

_____

_____

_____

_____