The word ‘diaspora’ was first of all used to refer specifically to the population of Jews exiled from Judea in 586 BC by the Babylonians and Jerusalem in 136 AD by the Roman Empire1. The diaspora studies began to be conducted during the late twentieth century. The basic framework of such studies covers the migrant population’s feeling of displacement from the homeland, their experiences with the host countries and their relations back home. In these studies the term ‘diaspora’ has been found used to study the various ethnic communities which either forcibly dispersed or voluntarily migrated to the other countries and yet maintained linkages with the homeland. For example Esman in his study has clearly explained diaspora as a ‘minority ethnic group of migrant origin which maintain sentimental or material links with its land of origin2.’ Similarly, many other communities which witnessed displacement from the country of their origin and have been identified and termed as a ‘diaspora’ such as Acadian, Afghan, African, Arab, Chinese, Greek, Irish, Scottish, South Asian, Indian, Punjabi and Sikh diaspora. The Punjabis, probably started migrating to the South East Asian and African Colonies of the British Empire as well as North America in the second half of the 19th century. During the period of more than one and a half century, they have established themselves as an ethnic community well recognized in the host countries.

1. **Genesis of the Punjabi Diaspora: Reasons**

The Census Reports of the Punjab and some scholars have given various reasons for the emigration of the Punjabis to the overseas countries. Report on the Results of the Census of Punjab 1901 records that the “peasants from congested areas chose to emigrate to foreign countries relieving the pressure on land3.” M.L. Darling also finds correlation between the agrarian crisis and the migration of Punjabi

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3 Report on the Results of the Census of the Punjab, 1901, Lahore: (Government of Punjab), 1902, 14.
peasantry particularly Jat Sikhs and writes “when the size of holding forced a choice between unremitting tail and emigration abroad there was hardly any more enterprising emigrant than the Jat Sikh of this area.” The agrarian crisis at home land and the availability of opportunities and avenues resulted the migration of peasantry from the countryside to the overseas countries. It is also evident from the autobiography of Baba Sohan Singh Bhakna, leader of the Gadhar movement:

“The English translation of this para is as under:

(At the last, when I could not do the difficult work of farming, I deserted it in between and left for America on February 03, 1909. There were no passports in those days. Everybody was free to go abroad. When I was about to leave my home, my step-mother fell down and became unconscious. My mother and my wife were weeping. This episode was very painful. There was no male member, except me, in the family and the major part of my land was mortgaged by me, only 2.5 acres of land was left which was not sufficient to meet the basic needs of the female members whom I was leaving at home. On the other hand, I had no option except to go abroad for earning. At last, I left home with heavy heart and left for America.)

The large scale recruitment of the Sikhs in the British Indian army and their deployment in the East Asian, African and North American colonies exposed them the new opportunities and avenues abroad and also made them familiar with the

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6 Translation is my own.
network of travel agent in these colonies also pulled emigration from Punjab. As mentioned by Bhakna that about forty percent Punjabis in the USA were the retired soldiers of the British Indian Army. Some of them were posted in Hong Kong and Singapore who witnessed the Chinese Revolution of 1911. They were Nidhan Singh Chugha and Master Udham Singh Kasel and Doctor Mathra Singh who took part in Chinese Revolution (1911) and also made significant contribution to the Gadhar movement.

Harish K. Puri attributes the wave of emigration from the rural areas of central Punjab to North America to agrarian crisis and the dare devil attitudes of the Punjabis. Arthur Helweg describes migration from Punjab to overseas as under:

“Migration is part of the Punjabi heritage. Punjabis were originally in mobile bands, whose contact with the outside world had been considerable due to their location on the East-West trade route. The import of European officers to train Maharaja Ranjit Singh’s army further exposed these people to western culture. After the British established control of the region, many were exported due to the indentured labour system and the development of Canal Colonies.”

He further states that

“Serving in the England army in both World Wars brought Sikhs into further close contact with Britain ... the military and colonial experience had two effects: first, the Sikh soldiers learned of opportunities in other Commonwealth countries, such as Australia, and those areas became targets for migration. Secondly, the affinity of the Sikhs for their British leaders resulted in an expectation that Punjabis would be treated fairly in England. Their loyalty to the Crown had been proven and they were confident that the British would reciprocate.”

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Hugh Johnston also underlines that the employment of the Sikhs in the East Asian colonies of the British Empire helped them to reach to Canada and USA

“Malaya and Hong Kong had long offered Sikhs employment as policemen, watchmen, and caretakers-in preference to local Chinese-and from these colonies some Sikhs had found their way to Thailand, Sumatra, Shanghai, and Manila. North America was a new discovery. It took two and a half years for Indian immigration to gain strength, but by the autumn of 1906 it had become, in the eyes of British Columbians, an invasion. From August until December, almost every C.P.R. liner brought Indians by the Hundred- 696 on the Tartar in mid-November-and they kept coming in spite of a daunting reception11.”

He further describes the emigration process of the Punjabis to North America in the following words:

“Most of them were Punjabi Sikhs: rural people who had mortgaged their land at ten and twelve per cent interest to raise the fare to Vancouver-$65 would be enough-in the expectation of wages ten and fifteen times as high as anything they could hope to earn in India. In lumber yards and saw mills in the vicinity of Vancouver and Victoria they could make $1.50 or $2.00 a day, and living frugally, three and four to a room, on a sparse but adequate diet, they saved most of what they earned. What they saved was never banked, but invested in real estate and in this way some had accumulated $3,000, &4,000, and $5,000 since arriving in Canada. The objective was always to go back to their villages where even $200 would be a fortune, and while most were single, there were a good number with wives in India.

The first of these Sikhs had come to Canada in 1904, encouraged by the Hong Kong agents of the Canadian Pacific Railway (C.P.R.), who were seeking to replace steerage traffic lost after the Canadian government had raised the head tax on Chinese immigrants. Five Sikhs, bearded, turbaned, and wearing light cotton European-style clothing, had arrived on the Empress of India in March 1904; ten came on the Empress of Japan in May and each succeeding month brought two or three more. It was a strange country; few of the Sikhs could

read, write, or even speak English, and so, while there was work for them, especially in the absence of continued Chinese immigration, it took them some time to find it. Some were taken on by saw mills and a cement factory; others by contractors who employed them on the roads or in cutting wood and clearing land, and in a few months they began sending home postal orders of $15, $20, and $50."}

Harold A. Gould also contends

“Demobilized Sikhs who had served in British military units in East Asia, particularly Singapore, Hong Kong and Shanghai, formed the vanguard of the first Indians to arrive in significant numbers on the West Coast. Their largest concentrations were established first in British Columbia and later in California and other West Coast states, particularly Washington and Oregon.”

L.P. Mathur holds “the number of Indians coming to the States in 1910 was 1,782 as compared to 83 in 1903 and 271 in 1906. Most of these immigrants were having ‘back door’ entry in the States from Philippines.”

Joyce Pettigrew also lays stress on the socio-cultural and economic factors pushing migration of the Jat Sikhs from the Doaba region of Punjab to England. She writes:

“Within the Punjab, immigrants have come from those areas that have been providing basic education to their inhabitants from the beginning of the century: namely, Shankar and its surrounding villages, the Mahilpur area, and the area from Goraya via Dhesian to Rurka, Bandala and Jandiala. In addition, most villages from which immigrants come, situated as they are in densely populated belnst ad served for so long by two of the Punjab’s most prominent politicians, have been electrified since 1950. The houses in these villages have been brick-built (Pakka) for fifty years since that is now the fourth generation

to emigrate. If, indeed, one takes the area from which most of the immigrants come – the entire area south of a line from Jullundur via Phagwara to Banga, down to Phillaur and then westwards via Bilga, Nurmahal and Nakodar – it is extremely well connected by road and rail and with every other kind of facility. The least developed part of Jullundur district sends out the least immigrants. Emigration is taking place from areas in which there is a certain basic prosperity.

Punjabi emigration remained concerned with the social need to recover, preserve or improve family standards vis-à-vis other families. The movement of small farmers to Britain is in accordance with the bourgeois impulse of continuing acquisition. The prestige and pride of families are involved and the dynamics of movement are those governed by family competition."

W.H. McLeod concludes the reasons for the origin of Punjabi emigration as under

“The origin of Punjabi emigration is to be found in the complex of economic and social pressures which affected the Punjab in the later nineteenth and early twentieth centuries. These pressures were particularly insistent in eastern Doaba. The impulse derived in significant measure from the Jat practice of subdividing a deceased father’s land between his sons, a problem which in terms of its economic results was aggravated in eastern Doaba by the falling water-table. Diminished land-holdings also created a social problem for Jats in that they threatened status rankings. The social problem may well have been compounded in the Manjki area by a sex imbalance which left many Jat families with a surplus of males.”


K.S. Dhindsa\(^\text{17}\) has also tried to ascertain the reasons of migration of the Punjabis to England. The reasons for emigration presented in the ranking order are as under:

**Table 1.1. Reasons for Emigration to the UK.**

<table>
<thead>
<tr>
<th>Reasons for Emigration</th>
<th>Rank</th>
<th></th>
<th></th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Small land-holdings</td>
<td>144</td>
<td>138</td>
<td>131</td>
<td>413</td>
</tr>
<tr>
<td>Came to UK to join their families/relatives/friends</td>
<td>93</td>
<td>85</td>
<td>98</td>
<td>276</td>
</tr>
<tr>
<td>Came to UK to get married to the spouse settled in the UK</td>
<td>25</td>
<td>27</td>
<td>21</td>
<td>73</td>
</tr>
<tr>
<td>Unemployment at home</td>
<td>38</td>
<td>34</td>
<td>41</td>
<td>113</td>
</tr>
<tr>
<td>Allurement of living abroad</td>
<td>20</td>
<td>24</td>
<td>26</td>
<td>70</td>
</tr>
<tr>
<td>Heard about opportunities for Prosperity in the UK</td>
<td>87</td>
<td>90</td>
<td>84</td>
<td>261</td>
</tr>
<tr>
<td>Desire to provide a more secure Future for families</td>
<td>17</td>
<td>16</td>
<td>20</td>
<td>53</td>
</tr>
<tr>
<td>Low income in India</td>
<td>56</td>
<td>52</td>
<td>57</td>
<td>165</td>
</tr>
</tbody>
</table>

\(N = 540\)

Darshan Singh Tatla narrates

“The history of Sikh emigration is a comparatively modern phenomenon, starting with the establishment of British rule in the Punjab …. Two major colonical initiatives produced a conducive environment: One, several irrigation projects were developed by diverting river waters leading to the development of Canal Colonies in the western districts. Two, the emergence of Punjab as a favorite region of recruitment for imperial armies. These two developments in combination encouraged Punjabis to venture out, first with in

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the province from central districts to newly irrigated wastelands of the western areas and abroad."

He further elaborates the emigration process from the Punjab in the following words:

“In the nineteen century a lonely Sikh prince, Dalip Singh, lived among the royal aristocracy. With the British annexation of the Punjab in 1849, Dalip Singh was exiled to Britain in 1856. The last heir to the sovereign Punjab, he lived much of his life on a Suffolk estate and died in 1893. At the turn of the century, a few Sikh artisans, princes and Punjabi students passed through Britain and returned home after their brief sojourns. It was in the 1930s that a small community of Punjabi Muslims and Bhatra Sikhs grew up in the Midlands and in the North, most of whom worked as pedlars. The Bhatra Sikhs emigrated from a cluster of villages in Sialkot district, while the Muslims came from Jalandhar district.

From the 1950s, as Britain started importing labour from its colonies, many Sikh ex-servicemen were persuaded to migrate by the voucher system. Others mortgaged their land to pay for the passage. Although their intention was to make a quick fortune and return, a succession of restrictive immigration laws coupled with a taste for new life meant the return was postponed, and families joined for permanent settlement. Migration from Punjab peaked in the last 1960s.

Both Canada and the United States reversed their earlier policies on Asian immigration in the 1940s. in the United States, the Luce-Cellar Bill (Public Law 483) removed Asian Indians from its “Barred Zone” in 1946 and allocated a quota of 100 immigrants per year. This quota was gradually increased. Old Sikh migrants sent for their relatives and fresh migrants rushed in thousands. Between 1950 and 1966 a majority of Asian Indians arriving in the United States were Sikhs.

Canada, like America, liberalized its immigration policies in the 1960s, leading to a sharp rise in Sikh immigration. In addition to a quota for Indian

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emigrants, regulations regarding the entry of relatives have allowed old Sikh migrants, only a few hundred in the 1940s, to call their kin to join them. This has created a process of chain migration.

This analysis of the existing literature reveals that one of the major factors for the emigration of the Punjabis abroad was the impact of British Empire. The large scale recruitment of the Sikhs in the British Indian army and their deployment in the East Asian, African and other colonies exposed them the opportunities and avenues in these colonies. Also their interaction with the network of travel agents and other communities working in North America further exposed them to new opportunities in the North America. Moreover, the indentured labour recruited from Punjab by the British Government and employed in the East Asian and African colonies, created a wave of social awareness regarding the opportunities abroad. In the last quarter of nineteenth century, these circumstances led to the emigration of the retired soldiers of the British Indian army, young progressive members of the lower middle and middle middle class peasantry, to Australia, East Asia and from there to North America. The indenture labour system attracted the Sikhs’ skilled class of Ramgharias and few persons of the lowest strata of society, to migrate to the East Asian and African colonies. The requirement of the labour to the British industry after the Second World War pulled the emigration of the large number of Jat Sikh peasantry from the Doaba region of Punjab including the village Shankar. Also the amendment of the immigration law by the UK Government in 1962 and subsequently followed by Canada and the USA for allowing the spouses and dependent family members of the emigrants to join them, created a wave of emigration particularly from the Doaba region of the Punjab. The closely knitted network of kinship, social relations and widely spread the network of travel agents also engineered the emigration from the Punjab. The immigration policy of Canada and the USA governments to invite skilled workers also pulled the emigration of the young educated professionals. Recently, the liberal immigration policy of the government of Australia for giving visa to students and other skilled professionals, is pulling more emigration from Punjab as compared to UK, Canada and the USA. The earlier studies by Harish K. Puri, M.L. Darling, W.H. McLeod and Joyce Pettigrew focus much on the complexity of economic,

socio-cultural factors pushing emigration from Punjab. Whereas, on the whole, a deeper analysis discloses that the pull factors are equally important as the availability of better avenues, opportunities and secure future abroad also pulled the emigration from the Punjab of the young and ambitious persons with relative scarcity of resources and opportunities.

2. The Punjabi Diaspora in the World

Now Punjabis have settled all over the world and have constituted Punjabi Diaspora. It is difficult to mention the exact number of the Punjabis settled abroad as the proper statistics are not available and an estimated number of the Punjabis settled abroad has been given by Darshan Singh Tatla. He writes:

“The Punjabi diaspora has been created in the major part of the world. Above 90% Punjabis settled abroad are Sikhs. The United Kingdom has the largest Sikh Community with 3,36,419 or 0.5% of 58 million populations in 2001. Canada has the second larger community with 278,415 or nearly 1% of Canada’s 30 millions populations. This is the steep rise from 147,440 in the 1991 census. For the US precise figure remain elusive Sikhs are counted as Part of Asian Indians which numbered 1,678,765 in the total population of 281 millions. While Sikhs proportion of India population has decreased sharply in the 2000 census from early figure of 1960, when they constituted a majority. The current estimate is of 200,000 Sikhs through much higher figure are also quoted. For the rest of the world, only estimates are available. It seems reasonable to assume the Europe exclusive of UK, has about 100,000 Sikhs, with Belgium, Germany and Italy have large communities of 25,000 each while Denmark, France, Netherlands, Norway, Sweden, Switzerland have a few thousand each. In the Far East some closer estimates can be extracted from various sources in the 2001 census for Australia, of it 77 million population, Indians were 1,56,000, the strength of Sikh’s can be put at 40,000. In the New Zealand, Indians numbered 42,408 in the 2001 census these Hindu’s are listed 25,293 of the rest, a figure of 10,000 for Sikhs Sikh communities other Far Eastern countries are; Singapore 32,000, Hong Kong
5,000, Malaysia 36000, Indonesia 5000, Philippines 20,000, Thailand 15000, Fiji 2,000. In the East Africa, Sikh population has changed vastly.

The existence of the non-Sikh Punjabi population abroad, the illegal Punjabi emigrants and increase of the Punjabi diaspora population from 2001 onwards, due to increase of emigration from the Punjab and population growth of the Punjabi diaspora, help to assume that the estimated population of the Punjabi diaspora is above 2 million.

3. The Punjabi Diaspora: Community Formations

The Punjabi diaspora had to struggle hard for their religious and socio-cultural identity in the Anglo dominated host societies. Their entry in the North America and other host countries was perceived as an invasion, and faced hostile remarks i.e. coolies, rag heads, yellow menace, slaves etc by the white community. Upto the colonial period the concerns of the Punjabi emigrants were limited as explained by Bruce La Brack:

“In the colonial period South Asians abroad were often international only in the sense of living overseas and most did not intend to settle permanently. Their involvement in local government was often limited, and they frequently found themselves encapsulated minority groups in stratified, Anglo-dominated societies. Likewise, the migrants effect upon social, religious, and political affairs back in India was usually minor. The only exceptions to this were the economic impact of remittances and the revolutionary activities of the overseas Indians, particularly in World War I and II.”

Since the post World War II onwards, the factors mentioned below helped in the community formations of the Punjabi diaspora.


3.1. Liberalization of immigration policies of UK, USA and Canada

In 1962, UK Government took initiative to liberalize its immigration policies by allowing the spouses and families of the immigrants to join them in its country. The Governments of the USA and Canada followed suites by liberalizing its immigration policies which resulted in flow of migration from the Punjab to these countries and consequently led to a considerable increase in the population of the Punjabi diaspora in these countries and resulting in the community formation of the Punjabi diaspora 23.

3.2. Marital Alliances within the Punjabi Community

The trend of marital alliances with Mexican women 24 was reversed as the governments of the host countries permitted the entry of the spouses and the dependent members of family. Darshan Singh Tatla explains:

“Overseas Sikh families continue to draw on Punjab to bring husbands or wives for their off spring. An extended family is the norm for many Sikhs, especially in Canada, and it has expanded their economic power and prestige. While marriages are invariable arranged, rules and rituals associated with ceremonies such as birth, marriage, death and kinship relationships derive many conventions from the Punjabi society 25."

This matri-lineal behavior contributed to the community formation and development of kinship in the host countries as the marriage in the overseas not only brought bride or bridegroom from the Punjab but also their dependant family members.

3.3. Role of Religious Institutions

The Sikhs abroad financed liberally for the establishment of Gurudwaras in the host countries. The Gurudwaras served various purposes. Firstly, it serves the platform for the expression of religious faith and the symbol of ethnic identity. Secondly, it supported religious, socio-cultural and political congregations. Mostly,

the religious and cultural festivals were celebrated in the Gurudwaras. It also served as the center of political activities. The political leaders from the homeland and in the host countries were invited by the Punjabi diaspora for the fulfillment of their demands. Thirdly, it acted as agency for resources mobilization. Fourthly, it helped in transmitting the religious heritage to the new generation born in the host countries. The number of Gurudwaras set up by the overseas Sikhs in UK, Canada and the USA, mentioned by Harbhajan Singh Yogi not only propagated Sikhism among the Punjabi diaspora but also brought many members of the white community in the Sikhism. The details of the visits of religious personalities from Punjab, see annexure No 1.1.

3.4. Visit of the Religious Heads and Saints from the Punjab

The visits of various religious heads/leaders and saints from the Punjab and setting up of the religious deras by some of them in the foreign lands also contributed in strengthening the religious and cultural identity of the Punjabi diaspora. Besides, Harbhajan Singh Yogi not only propagated Sikhism among the Punjabi diaspora but also brought many members of the white community in the Sikhism. The details of the visits of religious personalities from Punjab, see annexure No 1.1.

3.5. Formation of the Punjabi Diaspora Associations

The Punjabi diaspora, since its beginning started organizing themselves. Their constant interaction with the Punjab, cultural interaction with the host countries, events and happening in their motherland, particularly the Operation Blue Star 1984 and its aftermath, the emerging economic power of the Punjabi diaspora have led to the formation of organizations and associations. The concerns of these organization and associations were India’s independence, racial discrimination, religious and social

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welfare, protection of interests and dignity of the Punjabi diaspora and reaction and support to the happenings in the country of their origin. The formation of these associations and organizations not only helped the community formation and strengthening the support base of the Punjabi diaspora but also developed strong linkages with their motherland and created transnational network of the Punjabi diaspora. For details of Punjabi/Sikh diaspora associations and organizations and their concerns see Annexure 1.2.

3.6. The Punjabi Diaspora: Political Activism

The Punjabi diaspora has attained the ability of influencing the politics of the host countries as well as the country of their origin. Bruce La Brack is of the view “the Sikh communities worldwide have been engaged in the significant socio-religious and political activity since the Indian events of 1984.”

He further narrates:

“This developments however, perhaps the most obvious result of operation Blue Star was the instant emotional unification of the majority of Sikhs in the belief that sacrilege has been done and that, once again, the Panth and the Khalsa was under attack and endangered. In India, to the GOI actions were seen as coterminous with Hindu chauvinism and majority disregard for minority civil and religious rights, it divided Sikhs from Hindus, Punjabi or not. Some rather unusual permutations resulted from these events. They ranged from the ‘I (heart) Bhindranwale’ and ‘Khalistan’ bumper stickers appearing across America, from rural California to Detroit, Los Angels, and New York… and further to Montreal, Manchester and Sydney. Sikhs formed a political party called Akali Dal, UK in London while Babbar Akalis created Political action groups in Vancouver.”

Darshan Singh Tatla describes this development as Sikh diaspora’s search for homeland. Since 1990’s, some Punjabi diaspora leaders have been accepted in the

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29 Ibid., 379.

politics by the host societies. In UK, Piara Singh Khabra, Lord Sawraj Pal, USA Boby Jindal and Harbans Singh Dhaliwal, Gurbax Singh Malhi, Gurmit Grewal, Deepak Obrai, Ujjal Dosanj, Rubbi Dhalla, Rahim Jaffer, Sindi Hawkins, Pathy Sahota, John Nuraney, Karan Manhas, Tonny Bhullar, Gulzar Cheema, Dave Hayer, Rob Nijjar, Raj Pannu, Raminder Gill, Ravinder Singh Chohan, Cash Heed, Valhy Uppal, Harry Lali, Jagroop Brar and Harri Bains have been accepted as the members of the Canadian parliament and legislative members of the provincial assemblies. For details of Canadian political leaders of Indian origin, see the description given by Viney Kumar Malhotra as annexure No 1.4.

During the colonial period, the main concerns of the Punjabi diaspora politics were getting fair treatment in the Anglo-dominant society and the independence of India. After independence, the Punjabi diasporan political concerns with the homeland started increasing. Indian’s struggle for independence; three wars with the neighboring countries got patriotic response from the Punjabi diaspora. The struggle for Punjabi Suba Movement, Naxalite movement, declaration of the Emergency and Akali Dal demands for autonomy of the Punjab revoked their sharp reaction against the Union Government of India.

The 1984 events i.e. attack on the Golden Temple and Akal Takhat and other religious shrines by the Indian military forces and killing of the Sikhs after the assassination of Indian Prime Minister Mrs Indira Gandhi in New Delhi and other major cities of India with the tacit support of the Congress Government, created a sense of solidarity among the Sikh all over the world. It also created new deliberations among the Punjabi diaspora particularly Sikh diaspora regarding the future of the Sikhs and enhance their political understanding and ability.

Darshan Singh Tatla contends.

“The diaspora Sikh leaders have gained considerable knowledge of international agencies and have progressively learned diplomatic techniques and the language of human rights. In the United States, they have joined the well-established ethnic diplomacy of such groups as African Americans,
Cubans, Haitians, Koreans, Filipinos, Chinese, Vietnamese, Dominicans and Mexicans, all trying to influence us policy.

The lobbying ability of the Punjabi diaspora has also started reflecting Sant Singh Chattwal a businessman emerged as the powerful lobbyist during the recent election of the US President. Due to his lobbying power, Hillary Clinton was labeled as a ‘senator from Punjab’ by her opponents. Another person, Darshan Singh Dhaliwal, a businessman and philanthropist has influence to visit White House without prior appointment.

Since 1984 events and its aftermath, the Punjabi diaspora also started actively participating in the politics of the Punjab. In each and every election in the Punjab ranging from village panchayat election to state assembly election and parliament election, the Punjabi diaspora plays an active role in campaigning and funding the election. The Punjabi diaspora’s campaigning and funding the elections in the Punjab is motivated by a number of factors i.e. to develop personal relations with the politicians and bureaucracy to get the problems, concerning the family members and relatives sorted out and get privileged treatment on the corridors of power; to publicize their new riches in the social set up of their origin and abroad; and the protection of interest of the Punjabi diaspora abroad. An estimate shows that funding an election in the Punjab by the Punjabi diaspora amounts to Rs.7 crore. In the Punjab State Legislative Assembly Election, 2007 about 2200 members of the Punjabi diaspora came in the Punjab and supported their candidates. Even the recent by-

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31 British Columbia Government unanimously passed a resolution moved by Sikh M.P. Rubbi Dhalla for apologising the Kamagata Maru episode. Ottawa state has also expressed similar feelings. Punjabi Tribune (newspaper) May 25, 2008.

As a result of banning wearing a turban in U.S. armed forces, the Sikh organizations held a conference invited the US senators. The issues of the Sikh identity and culture in US were discussed in detail. The Sikhs succeed in convincing US senators that they want to serve U.S. army with their religious identity and culture intact. Some of the US senators have made a written appeal to the US, ministry of defence to make amendment in its rules and regulations for allowing the Sikhs to serve US armed forces with their culture and religious identity intact. Punjabi Tribune (newspaper) July 22, 2009. Ajit (Newspaper) July 22, 2009. Recently California State has allowed the Sikhs to wear kirpan and other Sikh symbols. Ajit (Newspaper) September 3, 2009.


34 Komantari Pardesi (2007, Oct.)

35 The Tribune (Newspaper), May 11, 2007.
election to the three constituencies of State Legislative Assembly, the Punjabi diaspora leaders also came in support of their candidates.36

3.7. **The Role of the Punjabi Media Overseas**

The Punjabi media such as newspapers, magazines, radio and T.V. Channels, Internet based the Punjabi, Sikh Web sites have been playing significant role in the community formation, dissemination of Punjabi language and culture and communicating the events/happenings place in the country of their origin and the host countries, concerning them. For the important Punjabi media operating in UK, Canada and USA see annexure No 1.5.

3.8. **Organization of Sports Tournaments**

The organization of the sports tournament by the overseas Punjabis has familiarized the new generation of the Punjabis with the traditional sports of the Punjab. The sports club/associations organized tournaments of Kabaddi (Punjab Style) and Hockey by inviting sportsmen/Kabbadi player and commentator from the Punjab. Now many of the sportsmen have also settled abroad and they are constantly engaged in their games.

3.9. **The Punjabi Cultural Associations**

The cultural associations/promoters invite singers and other performing artists like Giddha, Bangra teams from the Punjab and organize their shows abroad. These cultural activities link the Punjabi overseas with their traditional heritage.

3.10. **The Punjabi Diaspora Caste Divisions**

The Punjabi diapsora’s sub-cultural loyalties have also played a role in community formation which is evident from the Ravidasia and Balmikis being organized abroad on the basis of caste and having bearing on their homeland. The social division based on caste in the rural life of the Punjab also finds strong manifestation in the life style of Punjabi diaspora. The Ravidasias and Balmikis have started segregating themselves from the higher caste Hindus and Jat Sikh and are chalking out their independent religious path. They treat themselves as Hindus with their Lord/Guru Maharishi Balmik and Guru Ravi Das instead of lord Rama, Krishna.

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36 The Punjabi diaspora leaders having affiliation with the Akali Dal and Congress party, from England, Canada, New Zealand and Germany campaigned for the elections.
and Sikh Gurus and they have started building up of their own religious temples in the
countries and supporting the establishment of mandirs, dera and schools at the
home land also. These deras are not only religious in nature but also wield political
influence. The important religious deras set up with the active supports of the
overseas. Ravidias are situated in village Ballan district Jalandhar and village
Hadiabad in Phagwara District Kapurthala.

4. **Flow of Foreign Remittances in India**

The overseas Punjabis, since their beginning have been sending the
remittances to their families and other relatives back at home. The remittances have
been used for purchasing agricultural land, developing agricultural infrastructure,
building of houses, setting up of factories, shops and other small business
establishments, social ceremonies like marriages, building of school and gurdwarars,
memorials and education of the children, also finally migration of the family members
and relatives.

The RBI facts reveal that from 1981 to 2002 India has received Rs. 4198.2
billions as foreign remittances. RBI statistics further shows that in year 2005, India
received $22 Billion as foreign remittances which have increased from $13 billion in
2001. For detail see annexure No 1.3.

The Government of India and the state of the Punjab, recognizing the financial
power of the overseas Punjabis, has been constantly appealing them to make
investment in their motherland. The government of Punjab has held number of
Conferences/meetings with the Punjabi diaspora, with a view to persuade them to

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37 Ravidasias and Balmikis have formed their own religious temples and cultural associations
abroad as well as in Punjab. Their saints and religious leaders have also started visiting
abroad for propagating their ideologies and religion. Their way of preaching has also
provoked some objection among the militant Sikhs. One religious leader of Ravidasias
Saint Ramanand was killed and Saint Niranjan Das was injured by the Sikh Youth in
Vienna on May 24, 2004. The Ravidaisas community resorted to violent means and damaged
the public and private property of worth Rs. 30 Crores. The agitator Ravidaias damaged the
properties only of higher caste Hindu and Sikhs. They also led a demonstration in England
and demanded for ban on wearing Sikh religious symbol ‘Kirpan.’

38 Cited in Paramjit Singh Sahai and Krishan Chand, “India: Migrant Workers Awaiting and
Protection.” In Pong-Sul-Ahm (Ed.), *Migrant Workers and Human Rights: Out Migration

39 Cited in Shinder S. Thandi, “Punjabi Diaspora and Homeland Relations”, *Seminar*,
November, 2006, 54.
invest in the Punjab. But the response of the overseas Punjabis on the whole to these types of appeals has been negative due to the beaurocratic hurdles, and the apathetic attitudes of the government. The other reason of their not responding to the appeals made by the Government of Punjab is that they find more avenues and opportunities in the host countries as compared to the country of their origin.

5. The Punjabi Diaspora Philanthropy in Punjab

The Punjabi diaspora response to the philanthropic project is more constructive and pro-active. It has taken various philanthropic initiatives for the overall development of the Punjab. The philanthropic initiatives of the Punjabi Diaspora are quite visible in rural areas. Though it is not possible to mention all the initiative taken by Punjabi diaspora for the upliftment of Punjab because of its vast scope yet it is essential to mention some major projects established by them.

Since main areas of the Diasporan philanthropy are religious, education, health, sports and infrastructure. It is essential to mention some of the big projects established by them.

5.1. Medical Facilities

5.1.1. Guru Nanak Mission Medical and Educational Trust: Dhahan Kaleran, 1979

This project falls in District Shahid Bhagat Singh Nagar formerly District Nawanshahr. It is located between Phagwara and Nawanshahr, on the G.T. road. The trust was established in 1979 with the inspiration of the founder S. Budh Singh Dhahan supported by 24 trustees who include local dignitaries and prominent personalities by different religious groups. Representation also includes individuals!

Amarjit Singh Tut, a US businessman points out that major problem in NRIs’ investment in Punjab is heavy-handed bureaucracy. It is well known that those who pay under the table can get all the works done speedily. If you don’t pay, you get stuck, it is as simple as that I have mentioned this many times to Punjab government ministers on visit to America. I have radio talks and shows too on the topic. I am not surprised that people with good intentions get fed up and just pack off. Darshan Singh Tatla, Tut Brothers Amarjit Singh, Surjit Singh, Pritam Singh and Ranjit Singh: A Short Biography of a Sikh Family Through Oral Narratives, Jalandhar: Punjab center for migration studies, 2006, 22.

Similar view was also expressed by Ujjal Dosanj, former Premier of British Columbia, NRIs’ hesitate to invest in India due to corrupt political and bureaucratic set up. He also made it clear to Indian Prime Minister that NRIs’ shall not invest in India till corruption is eradicated. He further added that Indian society has basically become dishonest. Punjabi Tribune, January 20, 2004.
having overseas in Canada, UK and USA. The main objective of the Trust is to provide high quality low cost health care to the rural population of this region as well as to educate the under privileged Children and the youth of the area under the aegis of trust following institution are managed. Guru Nanak Mission Hospital, Nursing School, College, Public Senior Secondary School, Drug de-addiction Center, Satellite Clinic and primary health care projects in 60 villages. It has modern facilities and infrastructure. The total expenditure on this project is about Rs. 45 Crores in addition to the price of land donated by the masses. The trust has further future purposed project which are mentioned below:

Table 1.3. Guru Nanak Mission Hospital: Proposed Projects

<table>
<thead>
<tr>
<th>Sr.No.</th>
<th>The Project</th>
<th>Estimated Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Modern operation Theatre</td>
<td>Rs. 20 Lakhs</td>
</tr>
<tr>
<td>2.</td>
<td>Emergency ICU and development of Truma Center.</td>
<td>Rs. 3 Crores</td>
</tr>
<tr>
<td>3.</td>
<td>Out patient department and laboratory</td>
<td>Rs. 2 Crores</td>
</tr>
<tr>
<td>4.</td>
<td>X-Ray Plant</td>
<td>Rs. 8 Lakhs</td>
</tr>
<tr>
<td>5.</td>
<td>MRI machine</td>
<td>Rs. 5 Crores</td>
</tr>
<tr>
<td>6.</td>
<td>Purchase of additional 30 acres of land to accommodate the expansive to a medical college.</td>
<td>Rs. 3 Crores</td>
</tr>
<tr>
<td>7.</td>
<td>Residential accommodation for medical and paramedical staff.</td>
<td>Rs. 1 Crores</td>
</tr>
<tr>
<td>8.</td>
<td>Construction of Hostel for Students of Sr. Sec. School</td>
<td>Rs. 1 Crores</td>
</tr>
<tr>
<td>9.</td>
<td>Endowment fund to support major additions and Renovations and sustain the institutions.</td>
<td>Rs. 50 Crores</td>
</tr>
<tr>
<td>10.</td>
<td>Auditorium for senior secondary school</td>
<td>Rs. 85 Lakhs</td>
</tr>
</tbody>
</table>

The estimated expenditure on these projects will be about 66 Crores and 13 Lakhs. The establishment of Medical University is also part of future planning of the trust.

5.1.2. The General Hospital of Bilga

The General Hospital of Bilga falls in Tehsil Phillaur, District Jalandhar and is 18 km. away from Phillaur. This project has been initiated by Dr. Jagjit Singh

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41 Information was discussed by Baba Budh Singh, Chairman Guru Nanak Mission Medical and Education Trust, on March 31, 2006 during researcher’s visit to this project.
Sanghera, England based NRI, who is cousin of S. Gurcharan Singh Shergill, Chairman of A.S.S.M. College Mukandpur Trust. The Hospital was established in April 2005, with the aim of providing ultra modern health facilities to the rural masses. The estimated expenditure occurred on this project was about Rs. 10 crores. This project has about 220 donors abroad, other members are S. Gyan Singh, S. Kulvir Singh and S. Tarlochan Singh. The Hospital is also regarded as sister organization of A.S.S.M. College Mukandpur. Dr. Jagjit Singh Sanghera, founder of this hospital has also donated liberally to A.S.S.M. College, Mukandpur. The Chairman of this college S. Gurcharn Singh Shergill has also donated Rs. 35 Lakhs to this hospital and he has also been donating his time and energy for the development of this project.

5.1.3. The Hospital in the Village Aur

The Sidhu family Aur village established well-furnished outdoor patient hospital in the district SBS Nagar. It provides free prescription of medicines to patient from the running villages in the area. Although this hospital is opened in Oct 1959 with the help of NRI’s but now it has achieved success in rural areas.

5.1.4. Guru Nanak Mission Hospital, Jalandhar

Guru Nanak Mission Hospital, Jalandhar has been receiving substantial amount of overseas donation for upgrading its services and infrastructure.

There are many hospitals/medical facilities financed by the Punjabi diaspora in the country side Punjab. These are as follows:

- Overseas Punjabi set up air-conditioned mortuary at Mulewal Khaira Village, near Nakodar, to keep the bodies of their relatives till their arrival from abroad to perform their last rites.
- A similar mortuary has also been set up in the village Ganeshpur Bhatla, Mahilpur, Dist. Hoshiarpur, costing about Rs. 9 lac.

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42 Information is based on interview with Gurcharan Singh Shergill, managing Director, General Hospital Bilga, on March 28, 2006.

43 Information provided by the members of Sidhu family during researcher’s visit to this hospital on January 08, 2006.

44 Information was provided by the village Panchayat on December 20, 2008.

Punjabi Diaspora has initiated to establish a multifacility hospital in the village Shamsabad, near Nurmehal costing billion of rupees\(^{46}\).

Kapoor Singh Canadian Hospital, Aur, Shaheed Bhagat Singh Nagar, has been set up by two overseas Punjabi sisters Baldish Kaur and Jagdish Kaur, in the revered memory of their father with the initial investment of 10 crore rupees. It also has 100 bed facility to admit the patients in the hospital\(^{47}\).

Raja Sahib Hospital has also been set up by the Punjabis abroad in village Repha, Shaheed Bhagat Singh Nagar costing about one crore rupees\(^{48}\).

Bhagat Hari Singh Charitable Hospital in village Dadial, Hoshiarpur has also been set up by its overseas residents with the investment of 2.5 crore rupees. It has 175 beds facility to admit patients\(^{49}\).

Sant Sarwan Das Hospital has been established in Kathar, Hoshiarpur by Punjabi diaspora with the investment of two crore rupees\(^{50}\).

Kala Sanghian Charitable Hospital established in the memory of Baba Kan Singh Ji has also received about 2.5 crore donation from the Punjabi diaspora. It has about 250 beds facility for admitting patients in the hospital\(^{51}\).

Nabh Kanwal Rara Sahib Hospital, Gunachor, Shaheed Bhagat Singh Nagar, has also received donation of about 2.5 crore rupees from Punjabi diaspora\(^{52}\).

A hospital of 125 beds has been established by the Punjabis abroad, in village Kalra, Hoshiarpur, costing of Rs. 3 crore\(^{53}\).

Guru Nanak Dev Ji Charitable Hospital Pasla, Jalandhar having the facility of 100 beds, has been set up with the help of 3 crore rupees donation by the Punjabi diaspora\(^{54}\).

\(^{46}\) Information was received from village Sarpanch, Shamshabad on April 20, 2009.

\(^{47}\) Information was provided by the relatives of Kapoor family during researcher’s visit to this hospital on January 08, 2006.

\(^{48}\) Information was provided by Surinder Singh Dhindsa, a NRI from Rehpa village, in an interview on March 01, 2006.


\(^{50}\) Des Sewak (Newspaper) September 19, 2004.


\(^{52}\) Information was obtained from village panchayat visit to this hospital on December 22, 2008.

\(^{53}\) Information was received from the members of medical staff of this hospital on August 16, 2006.
- Guru Arjan Dev Cheritable Hospital was inaugurated on May 24, 2006 by Sewa Singh Badyal, President overseas Congress. The estimated initial expenditure on this hospital would be 10 crores\textsuperscript{55}.

- Shri Maan 108 Sant Onkar Singh Ji Memorial Charitable Hospital, Village Mehtpur, Oladimi, S.B.S.Nagar. This hospital has the facilities such as Multi-slice spiral CT machine; Colour Doppler Ultra sound; 300m A X-Ray machine; Computerized lab, ECG; Indoor and outdoor, 50 beds; General, laproscopic and TURP-Surgeries; Maternity home; Non cardiac colour Doppler Studio; Echo cardiography; Fully equipped operation theatres\textsuperscript{56}.

### 5.2. Educational Facilities

#### 5.2.1. Amardeep Singh Shergill Memorial College, Mukandpur (SBS Nagar), 1994

Amardeep Singh Shergill Memorial College, Mukandpur (SBS Nagar) was established in 1994 in the memory of Amardeep Singh Shergill, an illustrious student of London school of Economics who passed away in the prime of his youth.

The college campus sprawls over 21.5 acres with architecture that merge with landscape. With nearly 870 students on rolls, the college offers courses up to graduate level in B.A., B.C.A., B.Com. & B.Sc. (Medical, Non-Medical, Computer science, Economics, Vocational courses and add on courses) Post-Graduation in Economics, Information Technology, M.Sc(IT), M.C.A., M.B.A., P. G. Diploma in Financial Services (Banking & Insurance), P.G. Diploma in Dress Designing & Tailoring, B.Tech (Electronics), B.Tech. (Computers), B.Tech (IT) in under project. The estimate expenditure on this project is about Rs. 20 Crores. This project has about 126 overseas donors\textsuperscript{57}.

\textsuperscript{54} Information regarding this project was provided by the medical staff of this hospital on November 28, 2008.

\textsuperscript{55} *Ajit* (Newspaper) May 25, 2006.

\textsuperscript{56} Information is based on personal observation of this researcher during the personal visit on July 08, 2008.

\textsuperscript{57} The researcher herself is serving this institution. Information was obtained from official sources and Dr. Amarjit Singh, Secretary, A.S.S.M. College Trust.
5.2.2. S. Sadhu Singh Shergill D.A.V. Rural Public School, Mukandpur, 1988

The D.A.V. Rural Public School in 1988 was established by S. Sadhu Singh Shergill, Vice Chairman, and A.S.S.M.College Mukandpur Trust, with the help of Punjabis abroad. This school is catering education needs of about 20 surrounding villages\textsuperscript{58}. It has mobilized above Rs. 1 crore as overseas donation.

5.2.3. NRI School in Kultham

Another School was opened in Kultham in Distt. SBS Nagar Tara Singh Bains is the real founder of this School. After the retirement in Canada, he and his wife did a good job to fulfill the mission. The school now has close to 400 students from Kultham and surrounding villages among of who arrive by bus\textsuperscript{59}.

5.2.4. Kirpal Sagar Trust Rahon

Kirpal Sagar Trust is a multiple project near Rahon in District SBS Nagar, which includes education, religious institutions and hospital. The estimated expenditure on this project is about Rs. 100 crores. The maximum amount spent on this project was received as donation from overseas\textsuperscript{60}.

5.2.5. S. Jaswant Singh Rai Education Trust

Prof. Karmjit Singh Rai a U.S. based Sikh has set up S. Jaswant Singh Rai Education Trust in 1999. Its philanthropic projects in Punjab are:

5.2.5.1. Mata Tej Kaur Rai Memorial Hall, Moranwali, Hoshiarpur.

5.2.5.2. Layallpur Khalsa College, Jalandhar

- S. Jaswant Singh Rai Medical Centre
- Mata Tej Kaur Rai Postgraduate Library
- Mata Tej Kaur Rai Science Block
- S. Jaswant Singh Rai Scholarship in Physiotheraphy
- Mata Basant Kaur Rai Scholarship in Computer Science
- Mata Tej Kaur Rai Scholarship in Basic Sciences

\textsuperscript{58} Information was received from S. Sadhu Singh, founder Chairman of this school, on October 30, 2007.

\textsuperscript{59} Information was provided by the Principal of this School on March 20, 2006.

\textsuperscript{60} Information was provided by public relation officer, Kirpal Sagar Academy, Rahon, on January 20, 2006.
5.2.5.3. Layallpur Khalsa College, Jalandhar

Sri Guru Granth Sahib Reaserch Centre\(^61\).

Prof. Nanak Singh Kohli U.S based Punjabi has set up Surinder Amar Sheel Charitable Trust to help the poor people in India. He has set up 40 crèches for poor girls in Delhi with the investment of 50 lac rupees. He also established Balwari (crèche) and computer center in the three villages of Punjab i.e. Gharuan, Landran and Mahadian. He has plan to invest about 5 crore rupees in these type of philanthropiz projects in Punjab to help poor girl children\(^62\).

Guru Nanak National College, Nakodar and Guru Nanak National College for Women, Nakodar and K.R.M. D.A.V. College, Nakodar have so far received about Rs. 40 lac donation from overseas\(^63\).

Guru Nanak Khalsa College for Women, Sang Dhesian has received about Rs. 10 lac donation from overseas\(^64\).

Sikh National College, Quadian (Gurdaspur) mobilized Rs. 8 lac donation from overseas\(^65\).

Akal Academy, Bilga has also been receiving handsome overseas donation\(^66\).

P.T. Arya Mahila College, Nurmahal has received about Rs. 15 lac donation from overseas\(^67\).

Punjabi diaspora spent about one crore rupees for construction of sports complex in Babar Akali Khalsa College, Gharshankar, Dist. Hoshiarpur\(^68\).

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\(^{61}\) Information was revealed by Prof. Karamjit Singh Rai in a conference on ‘Punjabi diasporan philanthropy in Punjab’ held on March 30-31, 2006.


\(^{63}\) This estimate of donation from the overseas is based on researcher’s personal observation and discussion with the Principals of these colleges and members of staff on April 21, 2008.

\(^{64}\) Information was provided by some members of faculty of this college on April 21, 2008.

\(^{65}\) Information was provided by Lakhbir Singh Riar, Principal Sikh National College Quadian on November 25, 2007.

\(^{66}\) Information was received from the members of village Panchayat, Bilga on December 18, 2007.

\(^{67}\) The source of information is college prospectus and family members.
Sikh National College Banga, Distt. Shaheed Bhagat Singh Nagar (formerly called Nawanshahr) has mobilized its overseas alumnies to invest about 3 crore of rupees for construction of its new building.\textsuperscript{69}

Jaswant Singh has set up Anant Memorial Charitable Trust (Regd) in 1990 with initial investment of 1,80,000/- U.S. dollars to provide bookmobile library services in district Ludhiana.\textsuperscript{70}

Dr. Raspal Singh Aujala, U.S based Sikh donated Rs. 92 lac to Punjabi University, Patiala for construction of the building of Kala Bhawan.\textsuperscript{71}

A computer center has been established by overseas Punjabis, in the village Handaya near Barnala to provide computer education to its residents.\textsuperscript{72}

Shri Guru Har Rai Sahib College for women, Chebbewal, Hoshiarpur, has received about Rs. 50 lac donation from Canada based Sikhs for construction of its library.\textsuperscript{73}

D.A.V. College, Dasua has got Rs. 5 lac donation by the overseas Punjabi for construction of ‘Science Block’.\textsuperscript{74}

England based Punjabi Mota Singh Sarai, with the help of his friends, has spent about Rs. 6 crore for the promotion of Punjabi language and culture. The major part of his donation is being spent on the publication and free distribution of the Punjabi literature.\textsuperscript{75}

5.2.6. SATKAL

A trust, by the name of ‘Satinder Kaur Ramdev Memorial Trust for Advancement of Librarianship (acronym SATKAL)’ was founded with its

\textsuperscript{68} Punjabi Tribune (Newspaper), March 05, 2009.
\textsuperscript{69} Ajit (Newspaper) Feb 18, 2007.
\textsuperscript{70} Information was disclosed by Dr. Jaswant Singh on March 30, 2006.
\textsuperscript{71} Punjabi Tribune (Newspaper), December 03, 2007.
\textsuperscript{72} Information is based on this researcher’s personal visit to this village on Feb 22, 2006.
\textsuperscript{73} Ajit (Newspaper) September 02, 2007.
\textsuperscript{74} Punjabi Tribune (Newspaper), December 26, 2005.
\textsuperscript{75} Mota Singh Sarai, interviewed on July 7, 2008.
headquarter in the Punjab University Library, Chandigarh in April, 2000, by Mr. Jaginder Singh Ramdev.

As the overall objective of the trust is ‘Advancement of Librarianship’, the various activities undertaken to achieve this objective are as follow:

- Promoting research and librarianship by giving scholarships /fellowships /stipends to deserving students and in service library professionals.
- Launching/sponsoring/publishing/distributing library related literature.
- Instituting awards e.g. Punjab Librarian Award, Young Librarian Award, Woman Librarian Award, and School Librarian Award.
- Organizing Library competitions, including Dr. Ranganathan Quiz.
- Organizing annual lectures, library related seminars, training programmes and workshops.
- Providing financial assistance to needy retired librarians/their dependents.
- Undertaking, promoting and sponsoring any and all such activities, which sustain and develop Librarianship 76.

Desh Bhagat Yadgar Committee has been mobilizing overseas donation for building up the memorial of the Ghadar Movement. It has established a big ghadarites memorial hall also known as Desh Bhagat Yadgar Hall, Jalandhar. Around 1 crore rupees overseas donation has been spent for building up of this memorial 77.

5.3. Sports

In the field of Sports the two major projects need special mention. One is organized in the village Parasrampur, about 6 kilometer from Jalandhar, has been spending Rs. 2 crore every year for the last 10 years on organizing rural games and sponsoring various championships in the state. S. Harjinder Singh Dhanoa, NRI holds games twice a year, known as Mini Olympics and Mata Chanan Kaur Dhanoa Punjab Championship 78.

76 SATKAL (Satinder Kaur Ramdev Memorial Trust) for advancement of librarianship: Pamphlet 2009.
77 Information was received from Secretary, Desh Bhagat Yadgar Committee, Jalandhar on September 1, 2009.
78 Information was disclosed by Harjinder Singh Dhanoa in the press on Feb 09, 2006.
The other project in the field of sports is S, Harbans Singh Purewal Pendu Khed Mela in village Hakimpur, District Shahid Bhagat Singh Nagar. The Harbans Singh Purewal family is settled in Canada since 1970 and is one of the leading farmers of strawberry in North America. The prime motive of this festival is to promote health and sports awareness among the rural youth and to save them from drug addiction. The annual expenditure on this sports competition is about Rs. 30 Lakhs. The family has also been donating money to the education, religious institutions and sports competitions, besides helping the needy people. The family is also promoting sports activities in Canada.\(^79\)

Punjabi diaspora has established an ultra modern sports complex for Lawn Tannis in village Jasowal Kaler, in district Ludhiana to develop Lawn Tannis players in the countryside. The Lawn Tannis players of international repute frequently visit this academy to train young sportsmen.\(^80\)

Satinder Bajwa, former Squash Coach in the Harvard University, USA has setup Squash Academy at Chandigarh for providing free coaching to the young players.

Badminton Academy, Mukandpur, Disttict Shahid Bhagat Singh Nagar, is functioning under the chairmanship of UK based Mr. Jagtar Singh Shokar. It is providing for training to children in Badminton. It organizes annual state level competition. The some of its players have participated in the Punjab State level as well as National Level competitions.\(^81\)

5.4. Village Improvement

5.4.1. Sewerage and Sanitation Project: Khaurodi

The village Khaurodi is located on Phagwara-Behram-Mahilpur Road. It falls in district Hoshiarpur. This village is also known as Ghadarites village. About 9 Ghadarites hailed from this village. The village Kharoudi has a population of 700 persons in 150 households. The village has a large number of NRI population. The

\(^{79}\) Information is based on the interview with Gurjit Singh Purewal on Feb 20, 2006.

\(^{80}\) Information is based on the personal visit of this researcher to this village and discussion held with some players and instructors on January 30, 2009.

\(^{81}\) Information was provided by Rajinder Singh Gill, instructor and secretary of Bedminton Academy, Mukandpur.
leadership and initial funds for the development of this village came from the Chairman Dr. Raghbir Singh Bassi (USA) who is president of Indo Canadian Friendship Society of British Columbia, Canada and former Vice Chancellor of Alaska University of America and Vice Chairman Dr. Gurdev Singh Gill (Canada), who belong to this village. Dr. Gill is a retired physician turned engineer with keen interest in public health. The village Kharoudi now boasts of underground sewerage, common flush toilets, concrete paved streets, primary school and Gurudwara. Solar street light, a new cemetery, internet kiosks and ultra modern Panchayat Ghar with residential facilities are the other high-lights. Now Kharoudi is the model for the project and an emigrant from Kharoudi Dr. Gurdev Singh Gill is the person who initiated the effort. In this way the project has extended itself from Kharoudi to other villages, beginning with Barhampur, Dingrian, Chaheru. The Dingrian & Chaheru are the paternal and maternal villages of a former Canadian Cabinet Minister, Herb Dhaliwal, who has joined Dr. Gill in advancing the multi-village plan. Dr. A.P.J. Abdul Kalam, honorable President of India, took keen interest in visiting this village on 23 March 2003. The Details of this project are as under:

Table 1.4. Sewerage and Sanitation Project: Khaurodi

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Project</th>
<th>Expenditure</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Sewerage</td>
<td>Rs. 13.77 Lakhs</td>
</tr>
<tr>
<td>2.</td>
<td>Water Supply</td>
<td>Rs. 1.01 Lakhs</td>
</tr>
<tr>
<td>3.</td>
<td>Cement Concrete</td>
<td>Rs. 12.47 Lakhs</td>
</tr>
<tr>
<td>4.</td>
<td>Solar light System (32 lights)</td>
<td>Rs. 3.67 Lakhs</td>
</tr>
<tr>
<td>5.</td>
<td>Solar Pump (Two)</td>
<td>Rs. 1.96 Lakhs</td>
</tr>
<tr>
<td>6.</td>
<td>Sand Filter</td>
<td>Rs. 4.21 Lakhs</td>
</tr>
<tr>
<td>7.</td>
<td>Fish Tank</td>
<td>Rs. 5.96 Lakhs</td>
</tr>
<tr>
<td>8.</td>
<td>Park</td>
<td>Rs. 4.50 Lakhs</td>
</tr>
<tr>
<td>9.</td>
<td>Repair</td>
<td>Rs. 10.00 Lakhs</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>Rs. 57.55 Lakhs</strong></td>
</tr>
</tbody>
</table>

Information was provided by Dr. Gurdev Singh Gill during the researcher’s visit to this village on March 31, 2006.
5.4.2. Village Barhampur, Distt. Ludhiana

The village has a population of 2450 persons living in 370 houses. The leadership and funds for this village were provided by S. Anant Paul Singh, NRI of this village. The Indo-Canadian Friendship Society of BC Canada, collected funds from NRIs and CIDA (Canada International Development Agency). It has been provided with following facilities:

- Drinking water supply
- Underground sewerage system
- Waste water treatment plant
- Street lighting
- Concrete paved streets in and around the village
- Computer education in the village school
- Plantation of trees in and around the village
- Boundary wall around village phirni to separate dhers from the road to ensure sanitation\(^{83}\).

- Police administration took help of Kewal Singh Khatkar, chairman Indian overseas congress, UK to donate Rs. 37000/- (Thirty seven thousand rupees) to construct boundary wall of Police Station, Banga, District Shahid Bhagat Singh Nagar\(^{84}\).
- Government school in the village Bath near Nurmehal is being improved by its overseas villagers\(^{85}\).
- Village Soondh, district Shahid Bhagat Singh Nagar has got Rs. 7 crore overseas investment for setting up Budh Resource Centre to provide technical training to its youth\(^{86}\).

\(^{83}\) Information was provided by some members of Anant Paul Singh’s family during the researches visit to Barhampur, on December 28, 2007.

\(^{84}\) Punjabi Tribune (Newspaper) December 18.2007.

\(^{85}\) Information was shared by the members of village Panchayat. The overseas Bath villagers have spent about 40 lac rupees for the improvement of the building of Government School in the village.

\(^{86}\) Ajit (Newspaper), September 02, 2007.
A historic village ‘Guru Ki Dhab’ in Mukatsar district is being initiated by US based Sikh Dr. Amarjit Singh Marwah, to be modernized on the pattern of village ‘Khuradi’.

5.4.3. Survey of the Villages by NRI Sabha, Jalandhar

The survey of NRIs donations in the four districts of Doaba region was conducted by NRI Sabha Jalandhar. The analysis of the study is as under:

Table 1.5. Punjabi Diasporan Philanthropy in the Village: A Survey by NRI Sabha, Jalandhar

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Name of District</th>
<th>Name of Block</th>
<th>No. of Villages Surveyed</th>
<th>Total Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hoshiarpur</td>
<td>Block I</td>
<td>155</td>
<td>11,04,99,500</td>
</tr>
<tr>
<td>2</td>
<td>Hoshiarpur</td>
<td>Tanda</td>
<td>101</td>
<td>11,30,86,000</td>
</tr>
<tr>
<td>3</td>
<td>Hoshiarpur</td>
<td>Block III</td>
<td>101</td>
<td>40,68,22,000</td>
</tr>
<tr>
<td>4</td>
<td>SBS Nagar</td>
<td>Aur</td>
<td>74</td>
<td>83,74,46,000</td>
</tr>
<tr>
<td>5</td>
<td>Kapurthala</td>
<td>Phagwara</td>
<td>75</td>
<td>21,17,42,000</td>
</tr>
<tr>
<td>6</td>
<td>Kapurthala</td>
<td>Kapurthala, Sultanpur, Bullath</td>
<td>33</td>
<td>32,26,33,000</td>
</tr>
<tr>
<td>7</td>
<td>Jalandhar</td>
<td>Jalandhar-2</td>
<td>39</td>
<td>6,08,87,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td><strong>477</strong></td>
<td><strong>2,06,14,17,500</strong></td>
</tr>
</tbody>
</table>

(Source: NRI Sabha, Jalandhar)

The above description reveals that Punjabi diaspora has been established socially, culturally, economically and politically through the historical process of more than one century. It has got the ability to influence the politics of the host countries and influencing the foreign policy relations with regard to the country of their origin and Punjabi diaspora. The 1984 events made it more organized and politicized. The 1990s witnessed their active entry in the politics of host countries and the philanthropic activities in Punjab. Academically it has got the recognition of essential part of the international diaspora studies by the Indian and western scholars.

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87 The Tribune (Newspaper), March 15, 2009.
It is essential to make a brief review of the studies conducted on Punjabi diaspora and its related aspects.