CHAPTER – II

PUNJABI DIASPORA LITERATURE

Indian and Western scholars have studied various aspects of the Punjabi diaspora such as the socio-economic background of the Punjabi immigrants, the processes of emigration, the cultural patterns of the Punjabi diaspora in the host countries and its linkages with the motherland. Only recently, the Punjabi diaspora has been recognized as an essential part of international diaspora studies by the academicians. Besides some studies done by social scientists and historians on the Punjabi diaspora, the creative literature on the Punjabi diaspora has also been reviewed as it provides socio-cultural as well as psychological needs and of insight of the Punjabis abroad.

1. Migration Studies

Satnam Channa\(^1\) presents the insights and the economic progress of the Punjabis living in Arab countries. The study is based on interviews with the Punjabi migrants in the Arab countries. It lists the progress made by them and also describes their apprehensions and socio-cultural problems in the Islam dominated society.

Francis Cherunilam\(^2\) describes a brief account of certain important aspects and dimensions of migration. It defines important terms and states the salient characteristics of migration and migrants and reviews important laws, theories and models which attempt to explain the causes and characteristics of migration. The economic, socio-cultural, psychological, demographic, political, institutional and other factors which affect migration are described in this study. It also highlights the recent trends in international migration.

John Connell, Dasgupta, Laishley and Lipton\(^3\) analyze the migration from Indian rural areas. It is a field study of the villages witnessing substantial migration. It focuses on the economics of the migration villages, villagers, the social factors

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affecting the propensity to migrate, the choice of destination, duration and return and
the impact of remittances on the village.

Tom G Kessinger\(^4\) has examined the changes which occurred in social
demography, agriculture and industries of a village called Vilayatpur situated in
Jalandhar District of the Punjab. Though it is a micro-study yet the scholar has
included the new technology, commercialization of cropping pattern, occupational
mobility, migration from rural to urban and vice-versa, pattern of urbanization etc.
and their impacts on the village life. All the castes and classes who rendered
assistance to the peasantry have been analyzed properly from the sociological point of
view.

Swaranjit Mehta\(^5\) evaluates migration basing his study on social survey of 35
villages, covering 3850 households and 24 urban centres covering 3850 households.
The study not only brings out the whole mechanism of migration from the Punjab
region along with its associations with the socio-economic and physical environment,
but also reveals the multi-directional impact of this migration on the people staying
behind.

A.S. Oberai and Manmohan Singh’s\(^6\) study the causes and consequences of
internal migration in Indian Punjab. It is also a field study based on social survey of
Punjab villages. It focuses on the determinants of migration and on the analysis of the
interaction between rural urban migration and socio-economic change, emphasizing,
in particular, the functions of migration in the transformation of rural and urban
economies, and the effects of migration on productivity, technological change,
population growth, the structure and level of employment, and the income distribution
between and within rural and urban areas.

Joyce Pettigrew\(^7\) studies the political system of the Sikh Jats drawing up
social survey. The focus of the analysis centers on the manner in which factions

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among the Sikh Jats in a particular area of the central Punjab are manipulated by a political leader at state level to eliminate political rivals and competitors in an attempt to centralize power. The study examines the relationship of the faction as a traditional form of political organization to the local structure of the Sikh rural areas. Besides, the study also provides theoretical frame work of village study.

**Paramjit Singh Sahai and Krishan Chand** present analysis of out migration population of India. The study relies upon case studies from two major emigrant states i.e. Kerala and Punjab. The study largely relies upon data from original sources, such as governmental and parliamentary reports from India as well as other countries. The study concludes that India has over 10 million migrants and the flow of out-migration from India is largely determined by economic gains. The emigrants are also highly skilled workers and professionals. The study also finds that Indian migrants play a constructive role in Indian and receiving countries’ economy.

**Satish Saberwal** evaluates the social mobility among the socially downtrodden and backward class of the Balmikis, Ramgarhias and Ad-dharmis in the Punjab. The study is divided in three major parts i.e. historical, spatial and theoretical frameworks. It also examines the inter-caste relationship and their politicization in post independent era. The official records, field survey and oral evidences have been used in the conduct of this study to arrive at certain conclusions about social mobility, caste relationship and politicization of these classes.

**V.N.P. Sinha and M.D. Ataullah** provide the detailed background of migration. The study covers all aspects of human migration from interdisciplinary point of view. It describes the types of migration, motivating factors for migration, trend of migration; and its implications.

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2. **Diaspora: General Studies**

   **Melvin Ember, Carol R. Ember, and Ian Skoggard’s**\(^{11}\) encyclopedic work on diasporas provides detailed information on the international diaspora communities besides presenting an overview of theoretical aspects of diaspora. This study also contains a comprehensive information regarding the formation of Sikh diaspora all over the world.

   **M.J Esman**\(^ {12}\) examines the theoretical issues of diaspora studies and expands the horizon of diaspora studies from the Jewish syndrome to the all minority ethnic groups of migrant origin which maintain sentimental or material links with their land of origin.

   **Rashmi Gupta and Satish K. Sharma**\(^ {13}\) find that even diaspora besides being a process also has its own polemics with both its internal and external dynamics, a politics of some sort in which the parties involved appear to be rational in their approach. The further analysis of internal and external dynamics need further exploration due to the fact that the implications of emigration have bearing on international relations.

3. **Punjabi Diaspora: General Studies**

   **Paramvir Singh Bath**\(^ {14}\) describes the problems and sufferings of the illegal Punjabi Youth emigrants in a simple language. The study is based on author’s personal observation, newspaper reports and social survey. It also attempts to ascertain why Punjabi youth want to emigrate abroad. It also suggests Punjabi youth not to adopt illegal way to migrate abroad.

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Concerning the Sikh diaspora, N.G. Barrier and Verne A. Dusenbery’s study documents research papers presented at a Conference on the Sikh Diaspora held at the University of Michigan, on December 11-12, 1986. It deals with the various aspects of Sikh migration at different times; patterns and diversity in the Sikh diaspora; the relations of the Sikhs outside the Punjab and their host societies; and implications of the recent developments for the Sikhs and their institutions.

M.L. Darling, being a registrar of the co-operative societies in British Punjab, came into close contact with the Punjab peasantry. Being closely associated with the Punjab peasantry, his study reflects in-depth analysis of socio-economic conditions of peasantry of Punjab. The study finds direct correlation between agrarian economic crisis and migration of the peasantry abroad.

Verne A Dusenbery basing on ethnographic and textual research, provides a comprehensive framework on looking at Sikh discourse and practices. The study reflects upon the issues of Sikh identity and self-representation, analyses the ways and contexts in which Sikh religion, culture, and politics are actively produced and reproduced in multiple sites around the world. It also examines the intersection of multiculturalism and trans-nationalism highlighting the ways in which diasporan Sikhs have experienced and dealt with nation-state ideologies, policies, and practices of religious and ethnic management, as well as the ways they perceive themselves and are perceived by other in their countries of residence.

Gurmukh Singh’s study is about eminent Sikh personalities flourishing in foreign lands. It is visually rich, with photos on every other page.

N. Jayaram’s study deals with empirical reality of the Indian diaspora and the theoretical and methodological issues concerning it. It explores the social adjustment of Indian emigrants in Britain, cultural persistence and adaptation among Indians and Pakistanis in Canada, the uneven ‘inclusion’ of Indian emigrants in

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Mauritius, race relations and ethnicity among Indians in Trinidad and Malaysia, the influence of Indian Islam on fundamentalist trends in Trinidad and Tobago and the dynamics of language in the Indian diaspora.

**Devesh Kapur** describes the impact of migration from Punjab on its economy. The study points out that a striking feature of international migration from Punjab is the absence of diaspora investment in Punjab in industry and services and discusses the reasons responsible for it. The study concludes that leveraging its diaspora is not a magic bullet that will solve all of Punjab’s problems but it sure could alleviate some of them.

**Kartar Singh** reports International Sikh Confederation’s move to establish a Sikh Education Fund on the lines of Jewish Education Fund to the tune of the billion US dollars to empower Sikh Youth with the latest and the best tools of quality education in the form of scholarships, freeships and other incentives.

**Brij V Lal’s** work a compendium of essays by people, largely academics, who have knowledge of the diaspora in various countries and regions.

**Mohinder Singh** discusses the role and importance of Sikh symbols in the socio-cultural and the religious life of the Sikhs. It covers the importance of baptism, the spiritual meaning of *amrit* (baptism), the importance of hair and turban and the significance of turban and sword. The study also documents a letter from a U.S Sikh suggesting the adaptation of Sikhism to the changing scenario.

**Joseph T O’ Connell, Milton Israel, Willard G. Oxtoby, W.H. Mcleod and J.S. Grewal** analyze the Sikh history and religion in the twentieth century. The study also focuses on some Sikh diasporan issues such as Sikh culture in the development of comparative analysis of Sikh diaspora; pattern of Sikh migration to Canada, 1900-1960; Punjabi pioneers in California; Punjabi Sikhs and Gora Sikhs;

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changing Sikh identity in England; Sikh children literature in UK and Sikh diaspora effects on Sikhism.

**Pashaura Singh and N. Gerald Barrier**\(^{25}\) documents the research papers presented in the international conference on ‘Transmission of Sikh Heritage in the Diaspora’ held in 1994. On the whole, it concludes that the Sikh heritage and Punjabi culture has got transmitted in the Sikh diaspora.

**Pashaura Singh and N.G. Barrier**\(^{26}\) edit the research papers presented in another international conference on ‘Sikh identity: Continuity and change’ held on 29-31 August 1996 at University of Michigan. It focuses on the issues of Sikh identity in historical and contemporary perspectives, the role of symbols in Sikh identity, the formation of Sikh identity in England and the development of Sikh sub identities based on caste system, the consensus and difference among the second generation of Sikhs in USA, and the influence of Sikh religious personalities on Sikh diaspora.

**Paushara Singh and N.G. Barrier**\(^{27}\) cover a wide range of issues that define the contours of contemporary Sikh studies. The study explores a dimension of what constitutes modern Sikhism—the central concerns of a Sikh identity as well as the realities of the Sikh diaspora. It analyses central Sikh concepts, symbols and practices as they evolved over time, the enduring importance of the teachings of the Gurus and their relation to contemporary influences on Sikhism. It also explores the conscious codification of Sikh precepts the Singh Sabha period and the relationship between religion and ideology as embodied in modern politico-religious formations like the Shiromani Gurudwara Prabandhak Committee.

**Preet Mohinder Singh**\(^{28}\) has explained the factors responsible for international migration in the Hoshiarpur district of the Doaba region of the Punjab. It analyses the frequency and mode of remittances by the Punjabis abroad particularly in England and North America. It also probes into the assets and the liabilities of the

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families of Punjabi diaspora and describes the economic and socio-cultural implications of immigration at homeland.

**Sangat Singh**\(^{29}\) while describing the history and future of the Sikhs, also discusses the historical evolution and the present scenario of Sikh diaspora. The study tries to establish the evolution of Sikh diaspora to the period of Sikh Gurus. It also highlights the role of Sikh diaspora aftermath of 1984 events and their increased concerns with the land of their origin.

**G. Sheffer**\(^{30}\) studies the networks created by ethnic groups which transcend the territorial state. It focuses on the role of trans-state networks developed by historical and particularly by modern diaspora as well as on the various influences of these networks on international politics. It finds that trans-state networks are structured connections established by groups, institutions and corporations across the national and state boundaries, that evoke loyalties and solidarities inconsistent with and sometimes even contradicting the traditional allegiances to the territorial states. The diasporic networks are becoming important in international politics.

**Narpal Singh Shergill’s**\(^{31}\) work is information and reference guide for and about Asian Indians settled outside the Indian continent and A to Z of Sikh world i.e. the complete listing of Sikh organization from Afghanistan to Zambia and Australia to the USA including Gurudwaras in India and around the world.

**Darshan Singh Tatla and Chandan** present biographical case history of the overseas Punjabis i.e. Sant Teja Singh\(^{32}\), Tut brothers\(^{33}\), Gopal Singh Chandan\(^{34}\), Jawala Singh Grewal\(^{35}\) and Gurbachan Singh Gill\(^{36}\). These studies are based on


interviews, narrating the past historical background of these personalities, experiences overseas, cultural patterns and the nature of linkages with the homeland.

Similarly, Pritam Singh Thandi and Shinder Singh’s work is a collection of papers presented at the first international conference on Punjabi Identity: Continuity and Change, organized by the Association for Punjab Studies (UK) and Coventry Business School, Coventry University on 25-26 June, 1994. It is an attempt to situate the question of Punjabis in the ongoing discourse on regional identity in global perspective. The study is divided into four sections: the first part deals with the pre-colonial Punjab; the second section examines issues of Punjabi identity in the early phases of globalization during the colonial period; section third examines the Punjab in the new global context of postcolonial phase; the emergence of new states and the partitioning of the Punjab between two nation states of India and Pakistan; and the fourth section deals with the third Punjab: the Punjabi Diaspora created through the process of international migration and bringing into full face the impact of globalization on Punjabi identity at home and abroad.

Surjit Kaur’s study deals with the progress made by the Sikhs particularly in England, Canada and the USA.

Darshan Singh Tatla describes the historical, cultural, economic and social links between the Sikh diaspora and that of the Punjab. The study covers wide range of happenings in the Punjab ranging from the pre-colonial to the state of normalcy in the Punjab. It narrates the history of the settlement of the Sikhs in the Far East, East Africa, Britain, Canada and United States and hardships and discrimination faced by them. It also traces political linkages of the Sikh diaspora with the Punjab at different times. The study finds that the 1984 events created a sense among Sikh diaspora a search for Sikh homeland.

Shinder S Thandi\(^{40}\) examines Punjabi diaspora’s relation and its contribution to the development of its homeland. It finds that diasporan finance remains the most visible economic impact of migration at the household level. In order to mobilize Punjabi diaspora for economic investment in Punjab, it needs to build transparency, accountability and trust in diaspora homeland relations.

Sarwan Singh\(^{41}\) describes the role of overseas donors in the establishment of Amardeep Singh Shergill Memorial College, Mukandpur. It gives biographical description of about 104 overseas donors with photographs. The most of donors are from UK.

4. **Punjabi Diaspora: North America**

Parminder Bachu\(^{42}\) examines the role and status of the Punjabi diaspora women with the help of their consumption patterns and wedding economy. The study holds that the Punjabi diaspora women are not only contributing to the economy of their families, transmission of Punjabi cultural but also are accepting the influence of work forces bearing on reproduction of Punjabi cultural value.

Gurpreet Bal\(^{43}\) examines the social process of the migration of Sikh women to Canada. The study holds that the Sikh women are amongst the pioneers to reach Canada. However their migration is of dependent nature most on the basis of marriages. The migration of Sikh women is the outcome of family politics where girls are socialized and their mental set is constructed to marry the foreign boys to open the gates for the migration of the rest of the family members.

Gurbachan Singh Bassan and B. Singh Bolaria’s\(^{44}\) study reveals that how the Sikh community has got established in the politics and business of the host


country Canada. The study goes deep and at length to document the trials and tribulation faced by the Sikhs in Canada. It upholds that over the decades, Sikhs have become an integral part of the Canadian social milieu. It British Columbia, Punjabi is the second most spoken language and three Universities offer courses in the Sikh history. The Sikhs found roots in a society where despite entrenched biases of race and religion, due respect is given to Sikh fundamental values.

N.G. Barrier\textsuperscript{45} studies the evolution of Punjab studies in North America and holds that the growth of Punjab studies in North America in large part reflects the changing intellectual and fiscal milieu that has fostered an expansion of foreign area studies in United States over the last twenty years. Punjab studies in North America have grown dramatically since the 1960s. There exists a network of scholars with common interests, and a substantial amount of specialized research.

Bhagat Singh’s\textsuperscript{46} study is an account of the Sikhs who created a respectable place for them in Canada through sheer hard labour, inexhaustible vitality and a deep sense of responsibility. A century-old history of the Canadian Sikhs is marked by many stages as: from penury to affluence and from deprivation of all human rights to full fledged citizenship with representation in city councils, provincial assemblies and federal parliament. The study opens with the description of the situation in which the Sikhs were born, raised and disciplined before they journeyed to Canada and elsewhere in the world. Two major events in the history of the Canadian Sikhs that kept them shaking to their spine, were the refusal of the passengers of the Komagata Maru to land in Canada in 1914 and the denial of franchise in British Columbia for forty years (1907-1947). Their active participation in the Ghadar Movement has also been duly projected in this study. The author has also explained the Sikh identity and the steps taken by the Canadian Sikhs to preserve it in its distinct form.

Sohan Singh Bhakna’s\textsuperscript{47} autobiography narrates the struggle of his life starting from his childhood, youth and migrating to the USA. The important incidents


of racial discrimination and humiliation of Indians by the U.S. white community, the Ghadar movement, Kamagata Maru episode and the dedication of his life to the public service even after India’s independence, are well documented in this autobiography.

**Bhagat Singh Bilga** examines all the accounts pertaining to the Ghadar movement even which were not disclosed by the historians earlier. The study goes beyond the Ghadar movement to the independence of India and its aftermath. It also discloses some significant official documents. The photographs of important Ghadaries are also presented in the study.

**Emily Brown** examines the Punjabis’s process of settlement in USA during 1899-1914. It makes the analysis of the type of overseas Indian who formed the human reservoir of the Ghadar movement and the efforts of the U.S. Government to surveil and contain their activities. The study finds the U.S. immigration officials bowed to British pressure and secretly permitted British agents to operate in U.S. in an effort to stop the flow of Indian emigrants to the USA.

**Chain Singh Chain** compiles the historical statements about the Ghadar movement of the seventeen important Ghadaries and gives their biographical sketches. This study negates the view point that Ghadar movement was without pre-planning.

**Desh Bhagat Yadgar Committee, Jalandhar** reveals the history of Ghadar party and Ghadar movement. It draws upon the Ghadar literature, memories of the Ghadarties and the official and court decisions. Besides highlighting the sufferings of the Ghadarties abroad, the tragedy of Kamagata Maru and its impact on the Ghadar movement, it proves that the Ghadar movement, not withstanding its failure, had a significant impact on India’s struggle for freedom.

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Mahinder Singh Dhillon\textsuperscript{52} narrates the early Punjabi settlers in Canada and California. The study documents early migrants, their background and their hard socio, cultural and economic experiences. It analysis reasons responsible for the emigration of the Punjabis to North America. It also presents some photographs of early Sikh migrants in the North America.

Ray Gardner\textsuperscript{53} also makes a depth analysis of the accounts of Kamagata Maru episode. The study holds that the Sikh passengers fought of police, struggled in courts, gave up when menaced by the navy, but left behind the legacy of tragedy.

David Goa and Harald Coward\textsuperscript{54} analyses the role of rituals, words and meaning in the Sikh religious life in Canada. The study is based on field study. It concludes that the living in Canada has not significantly changed the formative role played by scripture in Sikh life. What is different are, the added challenges and obstructions that a modern technological society puts in the way of the spirituality of the Sikh tradition.

Harold A Gould\textsuperscript{55} documents the travels of early migrants to North America and Canada from the beginning of the twentieth country to the end of the Second World War. It describes their promoting the cause of India’s struggle for independence beyond the borders of its subcontinent. The study is based on existing literature and insight drawn from not-easily-accessible sources, the study is interspersed with narrators and also provides biographical sketches of the key actors, both Indian and American. It examines their role in the origin and development of the Indian lobby in U.S. and Canada – the face of determined racist opposition in both countries.

\textsuperscript{52} Mahinder Singh Dhillon, \textit{Sikhs in Canada and California}, Vancouver: Shiromani Akali Dal Association of Canada, 1981.


Gurdit Singh\textsuperscript{56} reveals the episode of Kamagata Maru as experienced by him as the leader of Kamagata Maru ship. He termed the whole episode as the story of cruelty. Besides his memories, the work is based on official documents.

Jagjit Singh\textsuperscript{57} describes the ideology and strategies of Ghadar movement. The study is based on official records and Ghadar literature. It explores in details the reasons for the failure of Ghadar movement. The court cases against the Ghadarities have also been mentioned in the study. It also presents the photographs of important Ghadarties.

Jaswant Singh Jas\textsuperscript{58} also presents the biographically sketches of seven ghadartis, describing their contribution to the ghadar movement.

Hugh Johnston’s\textsuperscript{59} study of Voyage of the Kamagata Maru is thoroughly researched study of a stirring event, basing it on official accounts from both the Canadian and Indian sides, as well as the reminiscences of the only passenger still alive. The study describes the movement of migration from Punjab to East Asian Colonies of British Empire from there to Canada and the connections of emigrants with the Indian revolutionary movement abroad. The study investigates the all accounts pertaining to the departure of the voyage, its arrival in Vancouver, the extreme physical harassment of the passengers by immigration official, their return to India and troops firing on their disembark action at Calcutta killing the number of passengers, their arrest, surrender and assassination. The study also concludes that the Kamagata Maru episode has still not been forgotten by the Punjabi diaspora and Mewa Singh’s picture still hangs prominently in the Vancouver Sikh temple.

Paramjit S. Judge\textsuperscript{60} attempts to understand the process of the formation of Punjabi ethnic community in Vancouver and Edmonton. The study focuses on migration pattern, family structuration, community formation and political processes.

\textsuperscript{59} Hugh Johnston, \textit{The Voyage of the Komagata Maru: The Sikh Challenge to Canada’s Colour Bar}, Delhi: Oxford University Press. 1979.
It also tries to disclose the internal dynamics of the Punjabis as a migrant ethnic community in Canada. It finds out that the class position of Punjabis in general and their cultural distinctiveness put them at the degree of disadvantage. However the cultural distinctiveness proved to be a blessing in disguise in a situation of discrimination, powerlessness, racism, and lower class position as the Punjabis sought protection within community.

**Paramjit S. Judge** analyze the history and patterns of migration and the cultural and racial problems being faced by the Punjabis living in England, Canada and the USA.

**Paramjit S Judge** discusses the socio cultural conditions of Punjabi elderly men in Canada. The arrival of the elderly Punjabis in Canada is largely based on the sponsorship by their boys or girls settled in Canada. It finds out that the Punjabis elderly remain strangers in Canada and the failure on the part of both the Government and Punjabi community to recognize them as autonomous human beings leads to their estrangement and objectification.

**Paramjit S Judge** also study the historical context of Punjabi diaspora, Punjabi culture and society, western cultural values, the status of Punjabi diaspora elders and women, the cultural values of the young generation of Punjabi diaspora, caste dialectic of Punjabi diaspora and identifies the adaptive characteristic of Punjabi diaspora to the changing scenario.

**Mark Juergensmey** examines the Ghadar movement in North America and emergence of nationalism in the Indian immigrants. The study correlation among the events in Punjab, activities of immigrant community, the response of North Americans and the developments in Ghadar Movement. The study concludes that

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viewed from the perspective of India, the Ghadar revolutionaries’ earnest but successful contribution to the task of independence is something of an enigma. But from the view point of Americans, the movement was, in part, the expression of an oppressed minority community. The anger and humiliation from white arrogance was reversed into the nationalist pride which sharpened into the militant potency of Ghadar and its futile revolution.

Vinay Kumar Malhotra\textsuperscript{65} describes the rise of political leaders of Indian origin in Canada. The most of them are Sikhs. The study presents the details of these leaders regarding their election, party affiliation and residence. It finds that these leaders are working for a strong, democratic, federal, united and multicultural Canada. They have played a great role against racism, for protection of human rights, promotion of Punjabi language, respect for turban and better trade relations with India.

Mohinder K. Manchanda\textsuperscript{66} explains early Indian migration to USA as the extension of Indians east ward migration. The also reports that the economic factor was more responsible for Indian emigration abroad besides social educational and political factor. The study also make analytical description of Indian emigrants in USA from 1899-1913.

L.P. Mathur\textsuperscript{67} describes Indian revolutionary in the United States of America. The study is drawn upon the earlier studies and official records of Indian as well as of U.S. Government. It discusses the evolution of revolutionary movement in India against British rule, the migration of Indians to Canada and USA, the formation of the Ghadar party and its propaganda through literature in the USA. The study also describes the Ghadar party’s organization and methods and impact of Kamagata Maru episode on the Indian revolutionary movement in the USA. The study concludes that


\textsuperscript{66} Mohinder K. Manchanda, “Early Indian Emigration to America- 1. \textit{Proceedings of Punjab History Conference,} 7\textsuperscript{th} Session, September 29-30, 1972, Punjabi University, Patiala. PP 263-81.

\textsuperscript{67} L.P. Mathur, \textit{Indian Revolutionary Movement in the United States of America,} Delhi: S. Chand, 1970.
the Indian revolutionary movement in USA strengthened freedom struggle in India and exposed the British atrocities on Indians at the international level.

**Gurbachan Singh Paul**

examines the case of East Indian immigrants in the context of policies of multiculturalism in Canada. The study points out that any serious implementation of the policies of various governments concerning multiculturalism will remain suspect unless the achievement of equality.

**Sohan Singh Josh**

also tries to disclose the significance of the Ghadar movement in the independence of India by revealing some hidden truths and tries to negate the generalizations made by the most of the western scholars regarding Ghadar movement and racial discrimination meted out to the Ghadartis by the British, Canadaian and American Governments.

**Harish K Puri** makes a deep analysis of the ideology and strategy of Gadhar movement. This study is author’s Ph.D. work drawing upon the interviews with important Ghadaratis like Sohan Singh Bhakna, Ghadar literature and the official records. It describes the reasons and process of emigration from Punjab to North American; the formation of Ghadar movement; its organizational character, strategy, ideology and performance. The study points out that the Ghadar movement, despite its brief duration, played a significant role in India’s struggle for independence.

**S. Iqbal Sara**

also describes the history of the Sikh settlement in Canada and traces their arrival in British Columbia in 1906 A.D. from Hong Kong. The study also makes mention of Kamagata Maru episode and the settlement of Mehton people from the Paldi village of Hoshiarpur in British Columbia. The study also concludes that now the Sikhs are established in the economy, society and the polity of Canada.

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Pravin Sheth’s\textsuperscript{72} study deals with the Indians’ settlement in the USA which started in 1830 and increased in between 1899 and 1920, about 7300, mostly agricultural labourers from Punjab. The study also describes the hostility from the local white community. The study narrates all accounts of the historical process of settlement of the Indian diaspora and their present status.

Satish Sharma\textsuperscript{73} describes the challenges, adjustments and dilemmas of Indian diaspora in United States. The study is based on previous studies conducted on Indian abroad particularly in the USA. It evaluates the patterns of migration, service organizations, political influence and the success and post success scenario of the Indian emigrants in the USA.

Similarly, Archana B. Verma\textsuperscript{74} focuses on the Punjabi diaspora in twentieth century Canada. It is a study of two localities – village Paldi in Tehsil Garshankar of Hoshiarpur district in Punjab and the Punjabi settlement of Paldi in Vancouver Island, British Columbia. It traces the historical links and ethnic roots of these two communities. It depicts rural peasant migration in terms of the creation of social spaces at home and overseas. The study examines a small caste group called Mahton in the Punjab and its emigrant ties with British Columbia during the first half of the twentieth century.

Darshan Singh Tatla\textsuperscript{75} presents important sources on Ghadar movement along with autobiographies, biographies and memories of the Ghadarities.

Harpreet Kaur’s\textsuperscript{76} research examines the relationship of North American Sikh Diaspora in the Punjab crisis particularly during the militancy period. The study also describes the theoretical issues of diaspora and explores the formation of Sikh diaspora in North America. It finds the deep relationship of the North America Sikh


diaspora with Punjab crisis and their involvement had a considerable impact on the Punjab crisis. The Punjab crisis had also resulted in consolidation of North American Sikh diaspora and enhance their political understanding and the ability.

5. **Punjabi Diaspora: UK**

Rama Kant Agnihotri\(^\text{77}\) also describes the crisis of identity among the Sikhs in England. It is an empirical study based on social survey of the Sikh community in Leeds, England. The study describes the patterns of emigration, socio-economic background of the Sikh emigrants and the cultural interaction of the Sikh community in Leeds with the host society. It finds out that the older generation of the Sikhs in Leeds remained largely Punjabi in its linguistic and social behavior. However, the awareness towards Punjabi and mixed code increased as the Sikh children lived longer in Leeds. More than 80 percent Sikh children reported the use of Punjabi with their mothers.

G.S. Aurora’s\(^\text{78}\) study on the Punjabi immigrants in Greenend, England is a pioneer work based on field study. The study finds close resemblance between early immigrants, particularly Jat Sikhs and white American colonizers, termed as frontiersmen. The study uses term ‘frontiersman’ for early Punjabi immigrants in England. It focuses on housing problems, employment and the cultural distance between the immigrants and the hosts. It also reports that upto 1959 about 200 Shankarites were living in England. It describes the case history emigration of two of the Shankarites.

Amarjit Chandan\(^\text{79}\) provides important information about the Indians who are living in Great Britain. In his work the basic aspects of emigration, racialism, dwelling, employment and Punjabi diaspora, literature and newspapers have been discussed.

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Owen W. Cole\textsuperscript{80} contends that the reason for Sikh migration to Britain, as to most part of the world, has been economic. The service with the British army may have given some potential migrants a glimpse of life in England or Canada and other commonwealth countries. The study concludes that the Sikhs are dispersing in England geographically as well as socially. The Sikh children are pursuing professional education in the field of medicine, engineering and computer science. The Sikhs are emerging a community of dynamic, pious and theologically educated people in England.

K.S. Dhindsa’s\textsuperscript{81} work is a comprehensive and systematic analysis of the social and economic characteristics of Indian migrants settled in United Kingdom. The specific issues dealt with are causes of emigration; total amount of remittances sent home by the migrants; and their mode of utilization in India; assimilation problem; retention of Indian cultural values by these migrants in UK and the views of their children regarding matrimonial alliances.

Arthur W. Helweg\textsuperscript{82} holds that the Sikhs, a religious community that originate from the Punjab region of India, provide an ideal case to understand the development of religious center as a crucial factor in the adaptation of an immigrant community to their new surroundings. The study finds that the role of gurudwara has expanded and its functions have seen diversified, besides perform religious functions, it has became a focal point for Sikh community’s socio, cultural and political activities.

Arthur W. Helweg’s\textsuperscript{83} study is a specific study about the settlement of the Sikhs particularly the Jat Sikhs in Gravesend in England. It is a micro study which covers varied aspects of socio-cultural and economic transformation. It also correlates


\textsuperscript{81} K.S. Dhindsa, \textit{Indian Immigrants in United Kingdom (A Socio-Economic Analysis)}, Delhi: Concept, 1998.


the linkages of the Sikhs abroad with the homeland by selecting the Jandiali village of Punjab as a case study.

**Eleanor Nesbitt and Robert Jackson**[^84] analyze cultural transmission in Sikh diaspora in UK. The study reports the observations arising from ethnographic field work, conducted among Sikh families in 1992 as a part of the Religious Education and Community Project at the University of Warwick. The study is focused upon the diversity of the children’s religious nature and two related factors ascribed social identity and linguistic competence. The study finds that the young British Sikhs’ sense of shared ethnicity as both Punjabis and Sikhs will remain as a resource.

**Joyce Pettigrew**[^85] makes an empirical study of the socio economic background to the emigration of Sikhs from the Doaba region of Punjab. It holds that 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. The Punjabi emigration remained concerned with the social need to recover, preserve or improve the 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 study, on the whole, concludes that the migration has not been of benefit to the Sikh community.

**G. Singh and Darshan Singh Tatla’s**[^86] provide important clues into the evolution of Britain as a multicultural society and the challenges it faces today. It examines the complex Anglo-Sikh relationship that led to the initial Sikh settlement and the processes of community-building around Sikh institutions such as gurdwaras. It explore the nature of Britain Sikh society as reflected in the performance of Sikhs in the labors markets, the changing characteristics of the Sikh family and issues of cultural transmission to the young. The study provides an original and insightful


account of a community transformed from the site of radical immigrant class politics to a leader of the Sikh Diaspora in its search for a separate Sikh state.

6. **Punjabi Diaspora: New Zealand**

   W.H. McLeod describes the settlement of Punjabis in New Zealand and states that the Punjabis are the mobile people and have their numerous representatives scattered across the globe. New Zealand ranks as one of the earlier destinations for the Punjabis emigrants during the British period.

7. **Punjabi Diaspora: U.S.S.R.**

   Khaled Ahmed discusses the settlement of Punjabi speaking population particularly Jat Sikhs in Soviet Union. The study points out that the community of Punjabis continues to speak its mother tongue and to adhere to the cultural rituals of the Punjab while living in accordance with the norms of the Soviet society.

8. **Conference and Seminars**

   **Punjabi Diasporan Creative Literature: Two days National Seminar, 2003**

   The Centre for Immigration Studies, Guru Nanak Dev University, Amritsar, organized two days National Seminar on January 18-19, 2003. It discussed the techniques, methodology and status of Punjabi diasporan creative literature. It also deliberated the issue concerning Punjabi diaspora.

   **Seminar by NRI Sabha, SBS Nagar, 2004**

   Non Resident Indians (N.R.I.) Sabha District SBS Nagar, held a seminar on 10 October, 2004, under the chairmanship of Deputy Commissioner SBS Nagar, deliberated the problems and contribution of the Punjabi diaspora to their homeland. The seminar discussed the issues of family problems of overseas Punjabis, the crime being committed by the travel agents, the encroachments on the properties of the Punjabis abroad by their near and dears, the contribution of the overseas Punjabis to the philanthropic projects in the district.

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Conference on International Development of Punjabi Language, 2005

The Department of Punjabi language, Punjabi University Patiala, organized three days Conference on International Development of Punjabi Language on February 1-3, 2005. It laid stress on teaching Punjabi language and cultural to the Punjabi Children abroad. It also discussed the role of Punjabi films on Punjabi Diaspora. It also deliberated the role of Internet in Punjabi and Sikh diaspora studies.

International Conference on Punjabi Diaspora Philanthropy in Punjab, 2006

An International Conference on Punjabi Diaspora Philanthropy in Punjab was organized by United States Education Foundation in India (USEFI) with the co-operation of Centre for Migration Studies, Punjab at Khalsa College, Jalandhar in 30-31 March, 2006. It was attended by well known Punjabi diaspora scholars and Punjabi diaspora philanthropists. The Punjabi diaspora philanthropic projects, their aims and objectives, management and the irritants, were deliberated in this conference.

Vishav Parvasi Punjabi Sammelan (Punjabi Diaspora International Conference), 2008

The Government of Punjab organized a world level Conference of the Punjabi diaspora with a view to attract them to make investment in Punjab. Sukhbir Singh Badal, President Shiromni Akali Dal, Badal presented a dream of future Punjab, with the help of electronic devices. The Punjabi diaspora leaders like Ujjal Dosanj, Harinder Singh Takhar, Neena Gill and Gurbakash Singh Malhi on the whole regretted the present level of Punjab’s infrastructure, roads, electricity and education. Harinder Singh Takhar went a little ahead in admitting that only 5 percent Punjabi diaspora has capital for investment. Besides this, this conference led to intensive deliberation in the Punjabi diaspora regarding the future challenges before the Punjabi community all over the world.

Ghadar Memorial Punjabi Conference, 2009

The Ghadar Memorial Foundation of America organized Ghadar Memorial Punjabi Conference, in August, 22, 2009. It was attended by the scholars from Punjab and abroad. The role, importance and the relevance of Ghadar movement was thoroughly debated and discussed by these academicians. A Punjabi drama ‘Ghadar Express’ was also played during this conference.
9. **Punjabi Diaspora Creative Literature: Fiction**

The Punjabi diasporic creative literature also provides more understanding of socio-cultural, political, economic and psychological dialect of Punjabi diaspora.

**Sadhu Singh Dhami**’s\(^{89}\) autobiographical novel *Maluka* provides a case history of an individual emigrated from village Pipplanwal, Hospiarpur to British Columbia. This work is a symbiosis of personal experiences of Punjabi culture, Indian classical philosophy, Western philosophy, India’s struggle for freedom, current events of contemporary world history and Punjabi diaspora’s struggle for establishment in Canada.

**Iqbal Ramuwallia**’s\(^{90}\) new novel ‘Death of a Passport’ is a classic example. Iqbal Ramuwalia is basically a poet. He has given his composition to his readers first time in prose. He has presented a serious problem of emigration that it is a pathetic description of those problems which are faced by those Punjabi girls who go to Canada after their marriage.

**Harjit Atwal**’s three novels i.e. *One Way*\(^{91}\), *Ret*\(^{92}\), and *Swar*\(^{93}\) describe the cultural problems of emigration, cultural dialect between the Punjabi diaspora and the host society and it also narrates the marital and extramarital issues concerning Punjabi diaspora.

**Harchand Singh Bedi**\(^{94}\) also presents Punjabi diasporan short stories on the life style, cultural and sub cultural concerns of Punjabi diaspora.

**Raghbir Dhand**’s two books on Punjabi fiction ‘Kursi’\(^{95}\) and ‘Kali nadi da sek’\(^{96}\) not only describe the socio-cultural and psychological dimensions of Punjabi diaspora but also presents the reaction of Punjabi diaspora to the 1984 events.

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Parvez Sandhu’s short stories ‘Muthi bhar supne’ also describe the Punjabi diasporic problems. Veena Verma’s two books ‘Mul di tivi’ and ‘Farangian di nooh’ narrates the sufferings of Punjabi women by their husbands and in-laws. The most of her stories are based on her personal experiences. S.P. Singh’s edited book ‘Punjabi parvasi kahani’ presents socio-cultural issues of Punjabi diaspora. S.P. Singh’s other work ‘Between Two Worlds’ also presents major concerns of Punjabi diaspora in the Western World.

Sukhwant Hundal and Sadhu Binning edit collection of Punjabi short stories on Canadian Punjabi diaspora. In another study, they focus on progressive Punjabi diaspora movements and organizations in Canada.

Similarly S.P. Singh also edits Punjabi diaspora short stories, describing socio, cultural, racial and intra-family problems of Punjabi diaspora. Avtar Rode presents Punjabi Diasporan short stories, narrating the sufferings of Punjabi brides abroad.

Daleep Kaur Tiwana’s novel describes the Punjabi diasporan youth’s emotional links with his roots and intra-family dialectic. S.P. Singh and Harchand Singh Bedi documents of Punjabi diasporan poetry focusing on racial discrimination syndrome, cultural contradictions with the host societies, nostalgia and reaction to 1984 events.

Satwinder Singh Begowalia’s drama tries to concentrate the attention of the society on a serious and momentous problem of contemporary society that in the

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104 Satwinder Singh Begowalia, Dollar Mera Puttar (Drama), Jalandhar: Deepak Publishers,
present social system money is leading all around. The dramatist has revealed his worry on the breakage and end of this internal soul, reality and intense relationship between human relations. This drama is a presentation of problem of dark and ugly temperament of society.

Atamjit’s\textsuperscript{105} finds similarity in the behavior of Samuel fish, which after completing their journey, come to their place of origin and perish, which the Punjabi emigrants, who are emotionally linked with their place of origin.

The travelogue literature by Waryam Sandhu\textsuperscript{106}, Sarwan Singh\textsuperscript{107} and Narinder Kapoor\textsuperscript{108} narrates their experiences and observations about the cultural patterns, social dielect and intra-family contradictions of the Punjabi diaspora. They, on the whole, appreciate the development patterns and the administration of the USA and Canada. Gurbachan\textsuperscript{109} travelogue tried to unravel the layers of life of or life after luster of Punjabi who are wearing migration.

10. **Punjabi Diaspora Creative Literature: Analytical Study**

Harchand Singh Bedi\textsuperscript{110} discusses the theoretical, historical, and future perspective of Punjabi diaspora and analyses the issues raised in Punjabi diaspora creative literature.

Akal Amrit Kaur\textsuperscript{111} studies creative literature of Punjabi diaspora in North America. The study is divided into two parts. The first part is dealt with the geographic, socio-cultural and political description of North America. It analyses the historical context, present status and future prospective of Punjabi diaspora culture in North America. The second part of the study evaluates the Punjabi diaspora creative literature in the short stories.

Department of Punjabi Literature Studies, Punjabi University Patiala documents research papers presented by the well known specialists on Punjabi diaspora creative literature. It examines various cultural, sub-cultural, historical and future concerns of Punjabi diaspora as represented in the Punjabi creative literature.

Swarn Chandan\textsuperscript{112} analysis the historical, racial, cultural and sub cultural problem of Punjabi diaspora in creative literature.

Jaspal Kaur\textsuperscript{113}, Balbir Singh Pooni\textsuperscript{114} and Guriqbal Singh\textsuperscript{115} analyse the issues and problems of Punjabi diaspora presented in Punjabi diasporan poetry.

Harbinder Kaur\textsuperscript{116} analyses North American Punjabi diasporan literature from the sociological perspective.

Khoj Darpan\textsuperscript{117} presents a detailed study on Punjabi diasporan creative literature.

Giani Gurdit Singh\textsuperscript{118} has presented for the first time village life in an extraordinary and real style. This book is a prosperous river of Punjabi culture in which there is no dispute in village societies and no cloud thunder of battle and also not intense desire of politics in the village. Everything is going slowly and gently with people who are going through. This work presents a comprehensive understanding of Punjabi culture.

S.P. Singh’s\textsuperscript{119} work is based on international seminar which presents research paper (27 March, 1989 and 31 March 1989). It includes 26 research papers which are related to world Punjabi literature.

\textsuperscript{112} Swarn Chandan, Bartanvi Jan Jivan Ate Sahit, Delhi: Suraj Parkashan, 1994.


\textsuperscript{115} Guriqbal Singh, (ed) Parvaas Chetna te Chintan (Dr. Darshan Gill Kav Parvachan), Ludhiana : Chetana, 2007.


Harchand Singh Bedi’s\textsuperscript{120} work includes nine research papers of scholars with a detailed role of emigrants problems which are of their family, their foreign life, literature, internal cultural relations, cultural gravity, creator of these problems, politics in emigration and their capital center connections are not based on their behavior and study analysis. This work presents analytical and investigative a great picture of emigrants and emigrants literature. It presents not only experienced nature of emigrants and their literature fragmented but also a brimful their history line scholars off the book made their center to demarcate ridiculous connections and its fragmented psychology and story conscious and ridiculous generation gap analysis.

Balkar Singh\textsuperscript{121} marks theoretical description of Punjabi Diaspora and critically examines the Punjabi diasporic creative fiction literature. It analysis about fifteen scholarly studies on the Punjabi diasporic fiction.

S.P. Singh’s\textsuperscript{122} Badeshi Punjabi Sahit is a collection of criticized essays of migrants Punjabi literature. It presented that material which is the criticism of theoretical & practical. Punjabi literature which is produced is foreign in different ways is specially based to talk about. This book is the serious study of received material for extension of more about literature.

Pushpinder Kaur\textsuperscript{123}, Harchand Singh Bedi\textsuperscript{124}, Ranjit Singh\textsuperscript{125} and Akal Amrit Kaur’s\textsuperscript{126} research on Punjabi diaspora fiction literature focus on racial issues and Punjabi identity and culture in North America and United Kingdom. Harpreet


Kaur\textsuperscript{127} also makes a deep analysis of the Punjabi diasporan concerns presented in Atamjit’s Punjabi drama Kamloopas dian machian.

Harbans Singh’s\textsuperscript{128} research Gadhar movement literature also reveals the socio-economic, cultural and political conditions which originated Gadhar movement. The aims and objectives of Ghadar movement are also described in his study.

This analysis of the literature on the Punjabi diaspora reveals that most of the studies are of general nature and most of the authors have made some broad generalizations. In order to develop comprehensive understanding of the Punjabi diaspora, micro studies have their own importance. This study of the village Shankar defies some of the broad generalizations and their validity highlighted on the existing literature.
