CONCLUSION

The formation of the Diaspora communities can be found ever since the instances of the transnational migrations came into existence. The reasons for the above said migrations are time, space and context specific. The interest in the study of these communities emerged along with the studies on the racial and ethnic minorities in the host nations or the receiving societies, dealing with issues like the cultural diversities, difficulties in the patterns of assimilation, adjustment and other adaptive processes.

Even before the above studies came into existence, there was already a substantial amount of data available on racial and ethnic minorities, maintained by the Departments of Labor and Commerce, of the host nations. The above government agencies maintained data on the immigrants, their country of origin and the related statistics.

Diaspora communities have images of motherland, which range from some vague idea to those personally experienced in the contemporary context. But in most cases the very concept of the motherland is the result of the migration of a community beyond its territorial frontiers. The notion of belonging to a distant land is post migration phenomenon for any immigrant community. The very idea that they are away from the motherland, the feeling that they (Diaspora Community) do not 'belong' to the host society and that they are 'outsiders' who share many features of community life with the country of their origin, makes them to strongly identify with the
motherland. This situation makes the Diaspora Community to find their roots in the motherland, the land of their origin. And again, the identification with the motherland is strong in the first generation, and slowly diminishes down across the generations.

The recent trends of globalization have lead to such dispersal of communities more than ever and they form a part of the prospective or potential Diaspora communities. These communities present a large canvas for study, and to understand the process of settlement, identity formation, and implications of immigrants' settlement to host societies. Different disciplines have critically viewed these communities from their disciplinary viewpoints.

Various scholars have carried out the study of the Indian Diaspora from different points of view. Inspite of such diversities most of them examined the Indian Diaspora around the themes like the cultural conservatism, aspects of identity, recreation of the culture and institutions, problems of assimilation and adjustment with the host society. The attitude of the host society and the Diaspora communities' reinforcement of their culture and its maintenance are also studied.

The Indian Diaspora is a result of different phases of migrations from India throughout the history. And more specifically, it is the result of the indenture and kangani form of labor migration, the free or 'passage migrants', refugees, students, and the migration of professionals to various nations across the globe. Infact the migrations were always constrained on account of the emigration laws of the sending
nation and the immigration laws of receiving nations. A distinction is made between the pre-independence type and the post-independence type of migration from India. If the pre-independence type was to the colonies, as laborers on the plantations and estates, the post-independence type was marked by migration to the industrially advanced nations of professional and highly skilled personnel.

The Indian migrants were hard working and were paid less compared to the native work force, in both phases of migration in USA and elsewhere. They saved much of their earnings and always sent a part of it as remittances to their close relatives in India. They make continuous efforts to preserve the ways of living they have taken along with them and retained attachment with the country of origin. The patterns of identity and the criteria with which they identified kept shifting owing to the increase in the number of migrants from diverse linguistic, regional, religious and caste backgrounds. The attachment with the motherland is high among the First generation and gradually decreases with the passage of generations.

With the new Industrial Policy (1991) and globalization, the Indian government welcomes the NRIs and the Indian Diaspora for greater interaction and investment towards overall development. Indian leaders and policy makers wish that the Indian Diaspora and the NRIs follow the Chinese way. Often comparison is done between the Chinese Diaspora and the Indian, where in the Overseas Chinese make large investments in the mainland China and send remittances in the same degree to the motherland. According to Panchamukhi (1998: 25), "...the ethnic linkages of the Chinese society with the overseas Chinese in HongKong, Taiwan, Malaysia, and
Thailand, who have had a very successful commercial experience in the global competitive markets, have significantly contributed to the inflow of foreign capital and export related production activities in the Southern and Eastern parts of China."

Though the Indian economy has thrown open its doors to the global market most of the NRI investors, inspite of the incentives given, still hesitate to invest and save in India, due to political instability and the government control which is considerably high. The policy towards the NRIs has so far been more to attract the foreign exchange than to offer incentives for a long run interaction between the government and the NRIs, which can include, not only the economic element, but the sociocultural elements too.

Coming to the Telugu Diaspora in the United States, it is particularly a post 1960s phenomenon. It initially began with the migration of doctors, and later on joined by engineers, technologists, students, teachers and presently the software and IT professionals. Apart from the above, throughout the years, there is considerable migration of the family members of those who already are there in the U.S. on a preferential basis.

The present explorative study examines the Telugu Diaspora in the U.S at two levels, the actual Telugu Diaspora and the potential Telugu Diaspora. Though the actual Telugu Diaspora is smaller in size compared to the potential one, it has the inherent capacity to enlarge with the growing migratory trends to the United States
from A.P. Most of the Telugu Diaspora members have their origin from the coastal A.P, compared to the other two regions, the Telangana and the Rayalaseema.

The migrants are middle-class professionals with sound educational background in English, that facilitates their migration and settlement in the U.S. They are often helped by a friend or relative who is already present in the U.S, after they come to know about the existing opportunities through their educational institutions, friends, and foreign embassies. Most of them go on work permits or working visas and thus become a part of the potential Telugu Diaspora. The Telugu Diaspora is widely spread throughout the U.S, though they are largely found in places like New York, New Jersey, Chicago, Dallas, and Ohio. Once they find their employment assured they begin to apply for the status of Green Card, hoping for a permanent residence beyond the first five years of stay.

Telugu immigrants develop a kind of nostalgia towards the Telugu way of life that they brought with them. This makes most of them to join the local Telugu Association, Arts and cultural societies, and any such forum projecting Telugu Identity. In a way they try to reinforce the Telugu identity, art and culture which offers to speak their language. This enthusiasm is mostly observed in the first- generation Telugu Diaspora. The second- generation, having been born and brought up in the U.S, is more inclined to the American ways of life and do not always wish to entertain this kind of nostalgia, though the first generation try to inculcate the Telugu ways of
life in the second generation, by asking them to participate in the activities of the Telugu Associations.

The Telugu Associations also play the role of mediators between the Telugu Diaspora and the State of Andhra Pradesh, apart from organizing cultural activities. With the activities of the Telugu associations in the U.S. the World Telugu Federation and International Telugu Centre in India, the Telugu Diaspora in the U.S receives the updated information from time to time. Besides the emotional and psychological gratification with the cultural contacts and linkages, the Telugus also get to know the business and investment opportunities that the Government of A.P provides to the Telugu Diaspora in the United States.

The approach followed by the present Chief Minister of A.P, N. Chandrababu Naidu, towards the NRI Telugus appears to be extremely encouraging. The Chief Minister assured non-interference from the government in all the developmental activities taken up by the NRI Telugus living, not only in USA, but also in various other parts of the world. The attitude towards them, in the context of Globalization, should be more investment friendly and with less intervention from the government bodies. The goal is to maximize the investment of the NRI Telugus on the developmental projects in Andhra Pradesh and allow them to participate in the overall transformation of the state. Efforts are under way to augment mutual development interaction between the NRI Telugus, Telugu Diaspora and the motherland.
In his recent visit to the U.S. he wished that the expertise of the Telugu professionals in the United States should be utilized for making a difference in the lives of the common man and stressed that all the Non Resident Telugus should spend at least ten days in a year to the developmental activities of their \textit{Janmabhoomi}. The NRI Telugus and the Telugu Diaspora proposed to contribute a Janmabhoomi fund of Rs.100 crores. The Telugus in the United States and elsewhere zealously ground their Telugu identity and way of life. This makes them to contribute to their motherland and seek greater interaction.

To conclude, some suggestions towards future policy formation can be mentioned. The present study reveals that the Telugu Diaspora in the United States lacked adequate recognition by the motherland. The work done by the present government has filled in a small gap but needs further recognition and involvement of the Telugu Diaspora in the developmental programmes of the State.

In this regard a separate Ministry or cell can be instituted which can extensively look into the needs of the Telugu Diaspora in the United States and elsewhere. The Ministry can work towards formulating policies to attract the Telugu Diaspora, by creating suitable working conditions. The established and reputed members in the Telugu Diaspora in the United States can be made members in various communities that deal with the investment, industry and information technology so that the committees can use the experience of the Telugu Diaspora in developmental activities related with the above mentioned.