Chapter I

INTRODUCTION

The term ‘diaspora’ was first mentioned in Septuagint and it gained currency when the Hebrew Bible was translated into Greek. Generally, it is related with the Jews’ exile from Israel and Judea. In ancient Greece diaspora meant ‘the scattered’.

In English, this word was first used in 1876 referring to the refugees of the Irish Famine. Earlier the term ‘Diaspora’ was used to refer to the dispersion of religious or ethnic groups from their homelands, either forced or voluntary.\(^1\)

It was also used to refer to those people as a collective group and community. In the age of globalization, it has become a focus of study. People who are scattered around the world away from their homelands constitute Diasporas. Therefore in present context, the word is used for people who are displaced from the lands of origin. Human migration from one country to another may be voluntary or involuntary. In voluntary migration people migrate on their own wish and will. They migrate to another country or region for better economic opportunities and life styles. Wishing to be on the fore front of knowledge, they look for better pastures. Sometimes people are forced to migrate from their native land. There are many reasons for human migration such as social, political, economic, religious or educational. Due to wars, territorial conflicts, colonization and natural calamities like flood, earthquake
etc, they have to migrate for their safety, security and survival. Hoping for safety, they migrate for peaceful and better life. Defining Diaspora, Abner Cohen notes:

Distinct as a type of social grouping in its culture and structure. Its Members are culturally distinct from both their society of origin and the societies among which they live. Its organization combines stability of structure but allows a high degree of mobility of personnel. It has an informal political organization of its own which takes care of stability of order within the one community, and the coordination of the activities of its various member communities in their perpetual struggle against external pressure. It tends to be autonomous in its judicial organization. Its members form a moral community which constrains the behaviour of the individual and ensures a large measure of conformity with common values and principles. It also has its own institution of general welfare and social security. In short, a diaspora is a nation of socially interdependent, but spatially dispersed communities.²

Being uprooted from one’s own land and culture can be a momentous event in the life of an individual. A person who migrates from his country and settles in another country always wishes that his/her children should follow his own tradition and culture. S/He teaches them the language of his motherland. S/he cooks traditional dishes, practices her/his own religion, and dresses in a way which distinguishes her/him from the citizens of their adopted country. He always hopes for his return to the homeland. Diasporic writers, Jhumpa Lahiri, V.S. Naipaul, Salman Rushdie, etc., deals with the same issues as they themselves have experienced in their life.

According to Steven Vertovec, the term ‘Diaspora’ is “often used today to describe practically any population which is considered ‘deterritorialised’ or ‘transnational’ – that is, whose cultural origins are said to have arisen in a land, other than which they currently reside, and whose social, economic and political networks cross the borders of nation – states or, indeed, span the globe.”³ Due to globalization, human migration from one country to other has become easy. People who are scattered around the world away from their homelands constitute
diaspora. The person may acquire the citizenship of the host country leading to change in her/his nationality but her/his status in terms of being diaspora does not change. In short Diaspora means,

♦ People who have been dislocated from their homeland.
♦ They want to retain a memory, vision and myth of their homeland.
♦ They believe that they cannot be fully accepted by their host country and feel partly alienated.
♦ Thinking their homeland as their true home, they wish that they will eventually return.
♦ They believe that they should be committed to the maintenance or restoration of their homeland to its safety and prosperity.
♦ They continue to relate directly or indirectly to the homeland in one way or another.

The term of ‘Indian Diaspora’ is a generic term to describe the people who migrated from India. It also refers to their descendents. It is estimated to be approximately more than 20 millions and composed of NRIs (Non-resident Indians) and PIOs (Persons of Indian Origin who have acquired the citizenship of another country). “Settled in 120 countries members of Indian Diaspora constitute more than 40% of population in Fiji, Mauritius, Trinidad, Guyana and Surinam.” They are smaller minorities in countries like Malaysia, South Africa, Sri Lanka, Uganda, U.S.A. and U.K. Indian diaspora is one of the largest Diasporas in the world. The Indian diaspora is unique and heterogeneous. Its members follow various religions. They come from different regions and different castes. They are involved in a variety of occupations. The thing that binds them together is the idea that they are Indian. The chart mentioned below shows the population of Overseas Indians scattered around the various countries.
Indians have travelled and settled abroad since ancient times. During ancient times Indian merchants from Western India went to Africa and the Middle East. They migrated there to expand their trade. From eastern part of South India, Indians immigrated to Burma, Indonesia and other countries. They largely contributed to development of international trade and while maintaining economic network among themselves. Several Hindu dynasties also ruled in parts of Indonesia and South East Asia. To spread their trade Hindu businessmen also settled in Afghanistan and parts of central Asia. The Gujaratis were commercially connected with Africa from thirteenth century onwards. The Arabs liked their business skills. They offered them protection in return for economic management. Many people of North Gujarat migrated to gulf countries and they are still sought after as managers in Gulf States. The bulk of Indian migration
took place during the colonial period. This mass migration of the poor and colonized Indians can be divided under three different categories: (a) Migration to sugar colonies, (b) Migration under ‘Kangani’ and ‘Maistry’ system and (c) Indian migration to East Africa. During the colonial period, much of the migration that occurred was of poor workers to other British colonies under the indenture systems. The major destinations were Mauritius, Guyana, the Caribbean, Fiji, and East Africa. The event which triggered migrations was the Slavery Abolition Act which was passed by the British Parliament on 1st August 1830. Instead of slave labour the plantation economy of countries like Fiji Mauritius, Guyana will henceforth be managed by labourers hired on the basis of an agreement. These labourers were known as the indentured labourers. The British were in need of labourers who could work hard and they found the Indian labourers much more hardy than the Malays and natives. Indentured labourers who migrated to sugar colonies during the colonial regime carried with them a sort of their culture, religion and custom to remind them of their roots. With a hope to return home, one day they carried cultural baggage with them. Vijay Mishra notes:

Their homeland is a series of objects, fragments, of narratives that they keep in their heads or in their suitcase. Like hawkers they can reconstitute their lives through the contents of their knapsacks: a Ganpati Icon, a dog eared copy of the Gita or the Quran, an old sari or other deshi outfit; a photograph of a pilgrimage or, in modern times, a videocassette of the latest hit from the home country.  

During the colonial period, the British exploited Indians and devastated the economic, social and educational systems of the country. Many peasants lost their land to the big landlords and money lenders. This affected the self-sufficient village life and put them under economic and cultural stress. This led to poverty, social and economic dislocation and migration to the big cities and commercial towns. Shri J.C. Sharma remarks:
There were primarily two reasons behind migration under the Colonial rule. The first was the poor condition that prevailed at that time in India because of the killing of the Indian village and cottage industry resulting in extreme poverty and unemployment. The west, on the other hand, was getting affluent because of industrial development. Second, all colonial masters found Indians are skillful, hard working and useful, as a result of which the British, the French, the Dutch and the Portuguese all took Indian skilled labour for development of plantations and agricultural economies of their territories.

Many Indian labourers migrated under the Maistry and Kangani system, under the Maistry system Indians were recruited for work in Burma and under the Kangani system they were recruited for work in Ceylon and Malaya. These systems are different from the Indentured system. The labourers recruited under this system were legally free. They were recruited for a short period of time. Most of these emigrants returned to India.

There are three patterns evident in Indian migration to various countries in the post colonial period: (a) The emigration of Anglo-Indians to Australia and England, (b) the emigration of professionals and semi-professionals to the industrially advanced countries like United States of America, England, and Canada and, (c) the emigration of skilled and unskilled labourers to West Asia. The emigration of Anglo Indians is one of the least studied facets of Indian Diaspora. In the aftermath of Independence, many of them felt that they were marginalized and left India for England. Looking for better opportunities in the industrially advanced countries, many Indian doctors, engineers, scientists, teachers and other semi-professionals migrated on a large scale to the developed countries. Many skilled and unskilled labourers migrated to the West Asia in the wake of oil boom. This emigration was voluntary in nature but its trends and conditions are determined by the labour market vagaries of the period.

Indians started to migrate to Britain during the British Raj. However, a large number of migrations to Britain occurred after India’s Independence in 1947. “In 2008 there were about 1,600,000 Indians in United Kingdom.” Indian diaspora is the largest single ethnic minority group in Britain. Indians are
making up almost one quarter of the total ethnic minority population of United Kingdom. Large Scale migration of Indians to the United States of America started after the repeal of the immigration and Nationality Act. Gujaratis and Punjabis are the most prominent Indian groups in U.S.A. Earlier; Indians migrated to the U.S.A. as drivers, sweepers, and farmers. In the post- colonial era, they migrated as professionals, doctors, engineers, teachers and students. “There were over 4,000 professionals PIOs and 84,000 Indian students in American Universities in 2008.” The Indian Diaspora in U.S.A. is largely settled in Dallas, Los Angels, New York, San Francisco, Detroit and Houston. Indian community exists almost in every state of U.S.A. Though their life style and aspirations are similar to the Americans, they have maintained their strong emotional attachment to their motherland. “The people of the diaspora, however, do not merely settle in new countries: they recreate in their socio-economic, political and cultural institution aversion of India, and the maintain perceptions of that homeland they remember.” When Australia had fewer roads, many Indians came to Australia to run camel trains. They would transport goods by camel in the desert. Many Indians entered in Australia when both India and Australia were the British colonies. Many Sikhs from Punjab migrated to work on plantations. They settled in Woolgoolga. When the white Australia policy was abolished many Indian teachers and doctors settled in Australia. “According to the Australian Bureau of static, 87% of Indians residing in Australia are aged less than 50. Currently, there are about 2,60,000 Indians living in Australia.” Among Indians, Punjabis were the first to migrate to Canada. Their migration to Canada was caused by the economic consideration. They were in the search of better work opportunities. These first generation immigrants faced widespread racism by the white people. There were race riots that targeted them and, therefore most of them decided to return to India. Those who stayed there faced racial discrimination. The Canadian government prevented them from bringing their families until 1919. There was a quota system so only a few people from India could migrate. Then, all the quotas were scrapped and migration was based on point system. “Presently, more than 20,000 Indians migrate to Canada in a
year due to this open door policy.” Most of them choose to immigrate to larger urban centers like Toronto and Vancouver. The town of Springdale in Brampton is commonly referred to as ‘Singhdale’ because of the many Sikhs who live there. The estimated population of the people of Indian origin in various countries is given below:

<table>
<thead>
<tr>
<th>Region</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>North America (mostly US and Canada)</td>
<td>2.8 million</td>
</tr>
<tr>
<td>South America (Trinidad&amp; Tobago Surinam, Jamaica etc.)</td>
<td>2.0 million</td>
</tr>
<tr>
<td>Europe (UK, Netherlands, Germany, Austria, Switzerland)</td>
<td>2.5 million</td>
</tr>
<tr>
<td>Africa (South Africa, Mauritius, East Africa)</td>
<td>2.5 million</td>
</tr>
</tbody>
</table>

[Table 2: The estimated population of the people of Indian origin in various countries]^{13}

Many semi-skilled Indians migrated to work in the Middle East after oil was discovered in the regions during 1930s. They held the clerical and technical positions in the oil companies.

There were approximately 40,000 Indians who migrated to the Gulf countries in 1970. In 2001, migrant Indian population in the Gulf went up to 3.318 million, which is now estimated to have crossed 3.5 million. Most of them are working on a contractual basis.^{14}

The Gulf countries have a common policy. They do not naturalize a non-Arab, even if s/he is born there. The table mentioned below shows the annual labour outflow from India destination wise from 2008-2012.
The employment of Indian workers abroad helps earn foreign exchange and thereby adds to the foreign exchange reserves of the country. “It may be observed that there has been a steady increase in remittances from US$ 15.8 billion in 2001-02 to US$ 70 billion in 2011-12.”16 It is estimated that a significant proportion of remittances is contributed by an increasing number of
unskilled and semi-skilled Indian workers employed in the Gulf countries and Malaysia. The Diasporas provide important links and contact points between home and host societies by building trans-national networks which transact not only emotional and familial bonds, but also cultural, social and economic interests. With advances in information technology and cheaper transport services, the Diaspora, as compared to situations prevailing earlier, are able to maintain connections with people and networks back home more effectively. Such Diaspora associations in host countries impact and influence local businesses, even political decisions, thereby ensuring a friendlier environment and outcomes for the existing and prospective migrants. At the same time, these Diaspora associations also help to channel remittances, capital and investments to benefit not only home communities, but also by developing partnerships with host country counterparts, benefiting both. The same can be said of the exchange of skills, cuisines, ideas, knowledge and technology.

The Indian Diaspora has played an important role in improving the image of India in their respective countries. Indian immigrants in USA are the best educated and highest earning people among all major ethnic groups in USA, including native born Americans. As far as of education and professional achievement is concerned Indians are a class apart: “63.9% of Indians have a bachelor degree or a higher degree compared to the Asian average of 44% and a nationwide average of only 24.4% so.”17 They have been very successful in almost all occupations. The Indian State’s census Bureau in one of its report based on the census 2000 corroborates this as follows: “Indians are also most likely to be employed 79.1% Indian men and 54% Indian Women over 16 are part of the country’s labour force.”18 They are found in high profile and diverse professions, such as medicine, law, engineering, higher education, international finance, management and journalism, media and music. Their educational profile, economic success, and knowledge of English help them to assimilate in to the American “Melting pot”19 successfully. The development potential of the Overseas Indian community –is very high Expatriate Indians as also those born abroad - can be catalysed into action on ground across key sectors: Industry,
Investment and Trade, Technological Innovation and Entrepreneurship, Skills Development, Social Sector Development and also in driving creativity in the fields of Arts and Culture. The Indian abroad have been acclaimed in the literary field as well. Most of the writers have been commended for their style and content, and for their overall command of the English language. Several modern day writers of Indian origin have gained International recognition. Though there are certain common counter voices in the literary representations of the writers’ diasporic experiences of the Indenture and the new, Indian Diaspora, the responses and the resonances and the narratives of the Individual writers assume great varieties. Writer like Jhumpa Lahiri, Bharati Mukharji, Nirad Chaudhari, V.S. Naipaul, A.K. Ramanujan, Kamla Markandya, Anita Desai, Vikram Seth and others significantly differ from one another. They differ not only in their socio cultural backgrounds and literary ancestry but also in their thematic preoccupation and literary styles. Moreover, the responses of the diasporic writers to India vary considerably. They are not always adulatory and range from sentimentality and nostalgia to a cynical celebration of their coming of age. However their diasporic condition, their sense and spirit of exile and alienation or isolation and their efforts to seek rehabilitation by making symbolic retunes to their own homelands bind all the writing into a unity. The feeling of dislocation and alienation create both positive and negative possibilities. Dislocation may be physical movement from home caused by war and persecution. It may be a voluntary migration with the feeling of estrangement and displacement. Away from home and lost in the Diaspora, such people have been made a constant subject of fiction and poetry German-Jewish philosopher Theodor Adorno rightly remarks:

Every intellectual in emigration is, without exception, mutilated, and does well to acknowledge it to himself. His language is expropriated, and the historical dimension sapped. The isolation is made worse by the formation of closed and politically controlled groups, mistrustful of their members, hostile to these branded different. 20
Nostalgia, longing and desire for home have become the central preoccupation of the diasporic writers. The 19th Century German poet Heinrich Heine’s poem expresses this kind of nostalgia very poignantly:

A spruce is standing lonely
in the North of a barren height.
He drowses: ice and snowflakes
Wrap him in a blanket of white.
He dreams about a palm tree
In a distant eastern land,
That languishes lonely and silent
upon the scorching land.  

The theoretical and literary possibilities and potentialities of the Indian diasporic literature is immense and profound, hence they need to be deeply pondered over. The stories interwoven with individual themes, amount to a subtle representation of the diversity of lifestyle prevalent in India, giving the reader a perspective on the Indian Diaspora. The Indian Diaspora has also made a mark in the world of film making. Mira Nair, producer of the *Monsoon Wedding*, has been nominated for the golden globe Awards. Her film deals with traditions and rituals that govern the preparations that an Indian family has to make prior to the wedding day. A family, whose members congregate from different parts of the world, representing the Diaspora, are at times reminiscing about the past, following through with customs, and finding time for fun and frolic. M. Night Shyamalan, director of the *Sixth Sense*, is a brilliant director and won several Oscar nominations for his film.

The overseas Indian community has been active on the political front in their respective host countries, be it developing countries, such as Uganda and Fiji or developed countries like US, UK, and Canada. As mentioned in *India Today* of January 2004, “The Indian diaspora has become an important constituency in the US.”  

The Republican Party has tried to target Indian community for political support and in 2007; Republican Congressman Bobby Jindal became the first Unites States Governor of Indian descent when he was
elected Governor of Louisiana. Nikki Haley also of Indian descent and a fellow Republican became Governor of South Carolina in 2010. Similarly, Permjit Dhanda represented Gloucester in UK parliament. In 2000 a High Level Committee on the Indian Diaspora was set up by the government as the first major initiative of the country since independence to address the various issues concerning the Indian Diaspora. Highlighting the role played by Indian Diaspora in enhancing India’s image abroad, The Committee in its report stated:

India’s emergence as a modern society, destined to play a role in knowledge based industries, particular in the field of information technology, has helped to change the image of the Indian Diaspora globally. It is no longer considered as an economically disadvantaged, silent minority in the many of the lands of its permanent settlement. It has even started playing a role in moulding public opinion in them. It is no coincidence that the last two decades have seen the emergence of members of the Indian Diaspora as elected leaders, politicians, and eminent professors and other professionals, managers and entrepreneurs, in their adoptive homelands. This period has coincided with India’s resurgence as a global player and country of stature in the comity of Nations. Members of the Indian Diaspora also Playing an important role in mobilizing political support for issues of vital concern to India in their new countries. The United States of America, Canada and the United Kingdom are example of that pro-active role. Because of their increasing economic strength, members of the Indian Diaspora are also well situated to play a pivotal role in energizing and augmenting bilateral trade, investments, transfer of technology and tourism with those countries.  

Overseas Indians share a strong bond with the country of their origin. This is reflected in their love and attachment to the motherland. They have maintained their language, culture and traditions. After having work experience in developed country, some NRIs return to their homeland to serve the country. Emotionally connected to their Indian roots, they are always ready to help the motherland. They help the country not only by charity and philanthropy but by giving grants to social and educational organizations to stimulate grass root social change. They invest in India to create employment and higher standards of
living. The relationship between India and its overseas community is growing. New partnership is evolving and newer multi faceted dimensions are being explored. Many of the members of Indian Diaspora occupy significant positions in their countries of residence. “Approximately 38% of doctors, 12% of scientists, 36% of NASA scientists, 17% of INTEL scientists, 13% of XEROX employees In U.S.A. are of Indian origin.”

Since 2003, India has been the world's largest recipient, at least in absolute terms, of remittances, defined as the inflow of private transfers. “From a modest US$2.1 billion in 1990-1991, remittances through formal channels were pegged at US$52 billion in 2008.”

![Graph showing remittances to India from 1970 to 2008](image)

[Table 4: Remittances to India, 1970 to 2008]

Generally, it is assumed that remittances through informal channels are significant as well. Despite the lack of data on such channels, it is believed that for India, informal channels do not play a major role. Professional migrants to industrialized countries are more likely to use formal channels and temporary labor migrants often hold special accounts with Indian banks that have established a presence in the gulf countries.
Also, in relative terms, remittances gained considerable importance since they now make up a larger chunk of India's gross domestic product: "3.3 percent in 2007 according to the World Bank versus 0.7 percent in 1990-1991 according to the Reserve Bank of India (RBI)." As economist Deepak Nayyar points out, "remittances increased from the mid-1970s to the mid-1980s largely because of remittances from temporary migrants in the oil-exporting gulf countries." But over the last decade, data from RBI shows, the migration of professional migrants to Western countries drove the sharp increase in remittances. Between 1997 and 2004, two-thirds of all received funds came from the United States, Canada, and Europe, and more than half of all transferred funds received in 2003 and 2004 originated from Northern America alone. Below table shows how private remittances increased every year simultaneously.

### PRIVATE REMITTANCES (2001-02 TO 2011-12)

<table>
<thead>
<tr>
<th>Year</th>
<th>In US $ Billion</th>
</tr>
</thead>
<tbody>
<tr>
<td>2001-2002</td>
<td>15.8</td>
</tr>
<tr>
<td>2002-2003</td>
<td>17.2</td>
</tr>
<tr>
<td>2003-2004</td>
<td>22.2</td>
</tr>
<tr>
<td>2004-2005</td>
<td>21.1</td>
</tr>
<tr>
<td>2005-2006</td>
<td>25.0</td>
</tr>
<tr>
<td>2006-2007</td>
<td>30.8</td>
</tr>
<tr>
<td>2007-2008</td>
<td>43.5</td>
</tr>
<tr>
<td>2008-2009</td>
<td>46.9</td>
</tr>
<tr>
<td>2009-2010</td>
<td>53.9</td>
</tr>
<tr>
<td>2010-2011</td>
<td>55.9</td>
</tr>
<tr>
<td>2011-2012</td>
<td>70.0</td>
</tr>
</tbody>
</table>

[Table 5 2001-02 to 2011-12]²⁹

There is no systematic data on the regional destinations of remittances in India. However, economists K.P Kannan and K.S. Hari estimate that for the South Indian state of Kerala, the origin of many temporary gulf migrants, remittance inflows averaged 22 percent of the state's income. When India has urgently needed foreign exchange, it has used diaspora bonds — debt instruments for raising money from a country's diaspora. “In total, India received US$11.3
billion in foreign exchange from the three schemes, each under different circumstances: during the balance of payment crisis in 1991, when it suffered from sanctions in 1998 in response to its nuclear tests, and during adverse global economic conditions in 2000.”

The Indian Diaspora shares a unique and strong bond with India, which in the economic sphere, is best, exemplified though the remittances of Overseas Indians. India continues to lead globally in being the highest recipient of remittances. “Due to the proactive investment policy of the Government, during 2009-10 to 2011-12, the total remittances received have reached to US$168385 million.” The Overseas Indian community continues to sustain its confidence in the home country. Where the share of remittances going for private consumption purposes has been the highest, Diaspora investments, though not a significant fraction, have largely been concentrated in land, property and securities. “According to the World Bank's Migration and Remittance Fact book 2011, remittances have contributed to almost 3.9 percent of India's GDP in the year 2009.”

The total FDI inflows under automatic and approval route over the past five years, as reported by RBI, are as under:

<table>
<thead>
<tr>
<th>Sr No.</th>
<th>Financial Year</th>
<th>FDI Inflows (In US$ Million)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2008-09</td>
<td>26732</td>
</tr>
<tr>
<td>2</td>
<td>2009-10</td>
<td>22458</td>
</tr>
<tr>
<td>3</td>
<td>2010-11</td>
<td>14939</td>
</tr>
<tr>
<td>4</td>
<td>2011-12</td>
<td>23473</td>
</tr>
<tr>
<td>5</td>
<td>2012-13 (April-Dec. 2012)</td>
<td>13920</td>
</tr>
</tbody>
</table>

[Table: 6 The total FDI inflows over the past five years]

Major sectors in which FDI inflows made are Service, Metallurgical Industries, Construction Development, Information & Broadcasting, Chemicals and Textiles. Separate data on NRI investments is not maintained by RBI. However,
the above data on NRI investments pertains to investment made by NRIs as individual investors, as reported by RBI. (Source: Department of Industrial Policy and Promotion SIA Newsletter and OIFC analysis).

Gujarat is situated on the west coast of India. It encompasses major sites of Indus Valley civilization such as Lothal and Dholavira. It has played an important role in the cultural and economic history of India. It is the home to the major ports in India’s ancient and modern history. Gujarat is the birthplace of Dadabhai Navroji, the grand old man of the freedom movement, Sardar Vallabhbhai Patel, the architect of a united India, and Mahatma Gandhi, the father of the Nation. Mahatma and his ideals hold special place for Gujaratis. Currently populated by more than 5 crores, Gujarat has some of the largest businesses in India. Approximately 65% of the total population of Gujarat lives in rural areas. Two-third of its population is engaged in agriculture. The main crops are wheat, millet, rice, cotton, tobacco and oilseeds. Gujarat is the main producer in India of tobacco, cotton and peanuts. Gujarat is one of the most prosperous states of India. Over the centuries, it has always been an ideal location for trade with neighboring Asian and African countries. Historically, it has served as a melting pot of different cultures. Fleeing religious persecution in Iran the Parsi landed in Gujarat as refugees in the twelfth century. They were warmly received by the Gujaratis. Being a coastal state it has a long tradition of overseas trade. “Gujarat traded not only with the region covered by the Indus Valley Civilization, but also with the far-off lands including Persia, Sumeria and Mesopotamia.” For several centuries, Gujaratis were used to travelling to, and trading with Asian and African neighbours. Gujarati business houses have existed in Africa since the thirteen century and Gujarati businessmen, particularly the Ismaili Muslims, have been bankers and moneylenders of high repute. During the Mughal times, Gujarat was a bustling trade center. The entrepreneurial Gujaratis have been the dominant figures in the Indian populations of Kenya, Uganda, and South Africa as well as in Britain even in colonial times. Thousands of Indian laborers including Gujaratis were brought
into East Africa to build the railroads. Most of Indians returned home except for the Gujaratis. They stayed there to become traders.

The Great Famine of 1900, known as ‘Chappaniyo’ was one of the main reasons of Gujarati migration in 19\textsuperscript{th} century. Not only the peasant communities but the Dalits also migrated to East Africa for economic reasons during this time. The Gujaratis migrated to East Africa in search of entrepreneurial opportunities had played a significant role by financing the nationalist activities of Indians and Africans. Even the Brahmins, Banias and Muslims with a trading background were part of this trend. Peasants realized the limit of land based activities in the state. They usually had large families. As the land was subdivided into smaller and smaller fragments for each son, farming did not provide adequate return. In the late nineteenth and early twentieth century, the peasant community of Gujarat migrated in significant numbers to countries like Uganda in the East Africa. A few took the route to Fiji. The combined impact of such migration resulted in greater urbanization within Gujarat and the expansion of the prosperous Gujarati diaspora.

Presently, Gujarati Diaspora forms an important part of the great Indian diaspora. Significant numbers of Gujarati people exist in the United Kingdom, U.S.A., South Africa and East Africa. A subsequent number of Gujaratis are also settled in Portugal after its independence. According to the:

US Census Bureau in 2006 there were 1, 41, 1700 Indian Americans in the U.S. who spoke various Indian languages at home. Gujaratis comprised 2, 99,000 of these numbers. Approximately 20\% of Indian Americans are Gujarati.\textsuperscript{35}

Currently, many highly educated professionals, academicians, physicians, engineers, motel and grocery store owners and blue-collar workers from Gujarat are contributing to the socio-economic, educational, political and cultural life of the U.S.A. Gujaratis constitute one of the largest emigrant groups from India. The NRGs are now spread all around the globe. Settled in various countries like U.S.A., U.K., Canada, New Zealand, South Africa, Uganda, Kenya, Tanzania,
Australia, and the Gulf countries, they are key players in retail business, hospitality industry, medicine, drug stores, engineering and Information technology. They have infiltrated every profession from accounting to filmmaking.

They are overwhelmingly dominant players in the Asian American Hotel Owners Association, whose members have a $40 billion stake in the hospitality industry. They are the owners of more than 17,000 hotels with one million rooms and representing over 50 percent of U.S. economy lodging properties.

The success of Gujarati Diaspora is well-acknowledged all around the globe. In the thousand villages of Charotar region in Gujarat, there is probably not even one from which at least one Patel family has not migrated, and there are some villages where more than half of the Patel families have emigrated. They keep alive their customs and their traditions, their cuisine and their social values even in alien lands with vastly different mores. “Currently Gujaratis constitute almost 4, 00,000 of the total Indian population in the United States, and out of that at least a 140,000 are Patels, a Gujarati surname that is as common Just as Smith or Brown is in the west.”

In telephone directory of New-Jersey, there are pages and pages of names bearing the surname Patel. The Gujaratis, settled in U.K. in the 1960s and 1970s, are twice migrants. First they migrated to East African countries to improve their economic condition. In the early 1970s, the infamous Ugandan dictator, Idi Amin, drove out the Asian population, including many Gujaratis, who sought their new homes in the United Kingdom. Some of them migrated to Australia and Canada. Gujaratis settled in Leicester have prospered and integrated with the British society in such a way that the city is often held up as a model city of multiculturalism in not only Britain but in the Europe. Today, Gujarati community continues to flourish in many fields. A multitude of Gujarati organizations operate throughout society, lending support to the community. British Gujaratis have made a great impact on Britain in almost all walks of life. They are a significant presence in small and large business well as in law, accountancy, academia, professions, business, arts, media as well as
politics. They are a law abiding community known for their entrepreneurial skill and capacity for hard work. They have made a great contribution to the British Society. They migrated to U.K. with very little resources but they have established themselves as model citizens through their sheer hard work and loyalty to the host land.

The Patel community of Gujarat is an upwardly mobile, middle-ranking peasant caste which can be found in many regions of Gujarat. Oriented to the capitalist economy, they possess the characteristics of a commercially tuned, bargaining culture informed by a pragmatic ideology. There is a community tradition of helping or supporting a new entrant. They have the strongest sense of family feelings. The vast majority of Patel immigrants enter into the motel business. They dominate the hospitality business. Among all Indian motels in USA, 90-95% is owned by Patels. Being overwhelmingly dominant players in the Asian American Hotel Owners Association, they own approximately 12,500 motels and hotels. Shri H.P. Rama, first president of Asian American Hotel Owners' Association says, “If we can achieve all this with no money, no technical skill, and poor communication, think what they [the next generation] can achieve.”

The social networks of Gujarati community have helped them to increase the migration flows in the developed countries of the world. The NRGs are strongly connected to their family, society and village. Their interpersonal ties to the mother land help in influencing migration of their relatives. The ‘Gujarat Samachar’ published from U.K. the ‘Sandesh’ in published from Chicago and ‘Gujarat Times’ from New York these papers also build a bridge between the Overseas Gujaratis and Gujarat. The Overseas Gujaratis get the latest information of the state and its affairs from these newspapers. The Radio Stations including ‘BBC Asian Network’ , ‘Sunrise Radio’ in West London, ‘Sabras Radio’ in Leicester, ‘Asian Sound Radio’ in Manchester, ‘Me FM’ in Aberdeen, ‘Radio XL’ in the West Midlands and ‘Sunrise Radio’ in Yorkshire broadcast some programme in Gujarati language. It is remarkable here to note
the role of Gujarati organizations and associations established in the host countries for the community service. FOGANA (The Federation of Gujarati Associations of North America) was founded in 1980 with a view to bring all the Gujarati people living in North America closer together by promoting a common platform to sustain and perpetuate the cultural heritage of Gujarat. Cultural organizations like Gujarat Samaj exist in various states including Illinois, California, Texas, North Carolina, New Jersey and Connecticut. The Gujarat Samaj provides a platform to the NRGs for networking and cultural activities. It organizes ‘Katha’, spiritual chants from well-known gurus, ‘Kavi Samelan’ with Gujarati poets and folk dance. The Vishwa Gujarati Samaj is a link between Gujaratis abroad and the Gujaratis in Gujarat, Vishwa Gujarati Samaj also helps in building up inter – diaspora and intra – diaspora links. Founded in 1989, The Vishwa Gujarati Samaj is an international organization representing Gujarat and Gujaratis world over. Following are some aims the Vishwa Gujarati Samaj:

1. To cultivate an understanding and an appreciation of Gujarati culture, language and society.
2. To assist, encourage, participate in and undertake those activities which promote the welfare, social, cultural and educational interests of its members.
3. To conserve, promote and advance generally the cultural, social, educational, linguistic and religious aspirations of its members; and
4. To provide a link between the members of the Samaj and the associations within a world which share similar aims and objects so that information on matters of common interest may be exchanged and the aims and objects of the samaj promoted.39

The NRGs all over the world celebrate ‘Gujarat Diwas’ on the first of May every year. The Gujarati community has managed to keep its culture intact because of the close-knit kinship of different groups such as Brahmins, Patels and Banias. Gujarat is one is one of the most progressive state in India and Gujaratis have been entrepreneurs from ancient times. Basically Gujaratis are traders and businessmen. They migrated to countries like Africa, England and some Far-East
era countries. The recent immigration is mainly prompted by the desire for education abroad, lucrative jobs and entrepreneurship. Non-Resident Gujaratis have carved a special niche wherever they have gone. Gandhiji in fact became the Mahatma in South Africa where he made his remarkable experiments with truth and non-violence. Gujaratis in Britain, US and Africa continued to have strong links with their country and the state. Even today, Gujarat is amply benefitted by the Non-Resident Gujarati’s (NRGs) and their active interest in the economy, culture and development of the state. There are active writers and poets who live abroad and write in Gujarati. Panna Naik, Preeti Sengupta, Vinod Kapasi, Ashraf Dabawala, Jagdish Dave, Vipul Kalyani and Natwar Gandhi are some of the more prominent writers and poets. It is heartening that Gujarati diaspora writes poetry rather than fiction or prose. Many Gujarati diaspora writers/poets lived and studied in Gujarat and then moved to England or the USA for better prospects. Some even went to Britain via Africa where their parents or forefathers had settled. Yogesh Patel, Prafull Amin, Jagdish Dave, Panna Naik, Adam Tankarvi, Dayabhai Patel, Jigar Tankarvi, Adil Mansoori, Bharati Vora have contributed immensely to Gujarati Diaspora writings. Jagdish Dave describes a foreign country as a threatening forest. Memory of homeland plagues the Gujarati diaspora poets quite intensely. They recall the memories of their days in their hometown of friends and the games they used to play. Bharati Vora says that in trying to make ‘home’ in an alien land, she feels that her real home has become alien. Jagdish Dave says that the Sun has become cold in Britain. The heat and brightness of the Sun is missing in England. It is often very cold and there is snow all around. The Indian weather is nowhere seen in these countries. Jagdish Dave says:

The sun is half seen, unseen,
Black sun, white sun
Never seen the red sun
Never there is that intoxicating sun.  

Gujarati expatriate poets and writers in Britain have an important role in promotion of Gujarati language. This was stated by the participants of a ceremony held to launch books written by eight Gujarati writers and poets under
‘The Gujarati Diaspora writings in Britain’ at Nehru Centre. Director of the centre Monika Kapil Mohta said, 'Gujarati expatriate community has contributed a lot in development of the society. This community maintains its deep relations with its language and culture even in Britain that keep deepening through generations.' In America there is also an association called ‘Gujarati Literary Academy of North America, the preeminent literary association among Gujarati NRIs. It invites writers and poets from India. It also arranges their coast-to-coast North American tours so that Gujarati community settled across the U.S. and Canada can benefit from their visits. While the first generation of Gujarati Diaspora is playing a prominent role in economic activities, the younger generation is making spectacular advances in education. According to several reports about the numbers of Asian and Gujarati students in various schools and colleges, Gujarati youngsters are in the forefront of achievement in higher education. Today there is hardly any prominent institution of learning in the United Kingdom, including such world famous names as Oxford, Cambridge and LSE, where Gujarati boys and girls are not well represented.

Presently, Gujaratis have become prominent players in both the educational and economical fields in their country of adoption. They are also eager to contribute to various philanthropic projects. They are making a massive contribution in various projects of their native land. With an aim to impart quality education, they have established schools, colleges and educational institutes. Ganpat Vidyanagar in Mehsana, Vallabh Vidyanagar in Anand and Charotar University of Science and Technology are some of the examples. With a view to bring a change in their native villages, they have built up hospitals and community halls in their native places. Indicorps, an organization founded in 2001 by three US-raised Gujarati siblings encourages young Indians around the world for public service and personal change in the context of grassroots development work in India.

The NRGs send the remittances to help their families at home and improve their economic status. They account for a major percentage of the foreign funds sent to India. Due to the remittances sent by the NRGs, Gujarat’s
Madhapar village is amongst the wealthiest in the whole of Asia. Gujarati Diaspora also continues to fund schools, roads, drinking water systems, retirement homes and other community facilities in the villages of the state. “There are more than 8 lacs NRI accounts in Gujarat and the total deposits in 2006 amounted to well over US$ 40 billion.” Overseas Gujaratis are considered to be one of the most successful communities in the world. The NRGs relationship with their homeland is so dynamic that the Gujarat Government has framed many important policies for the NRGs. The objectives of the policies are to promote, nurture and sustain a mutually beneficial and symbiotic relationship between Gujarat and its diaspora. Perhaps the simplest definition of state policy is that it is an attempt by a state to maximize its national interest in the external or international environment. NRGs have made significant contribution to their homeland through the state policy. For NRGs, Gujarat is an attractive destination for investment. NRGs and PIOs are the vital sources for foreign direct investments in Gujarat. Thus the NRG’s help in the progressive development of various segments of Gujarat.

Gujarat State’s Non-Resident Gujarati’s Foundation (NRGF) has been established by the Government of Gujarat to further the common interests, address the concerns and discover historical ties that bind the people of Gujarat to NRGs (Non - Resident Gujaratis) and people of Gujarati origin living outside Gujarat. With a firm belief that the contact and friendship established through programs of the foundation can go a long way towards generating mutual benefits for the people of Gujarat as well as of immigrant Gujarati.

1. Creation and maintenance of the NRG Database:

The foundation is established with the main objective of creation of the database on Non Resident Gujaratis. The database is collected from individuals, members of Gujarat Card scheme, members of Gujarati Samaj, Collectors, District Development Officers (DDOs) and Commissioners of Municipalities in various formats. The same has been compiled in a uniform format and is available with foundation.
2. Gujarat Card:

The NRGF is issuing "GUJARAT CARD" to Non-Resident Gujarati outside Gujarat and India. "Gujarat Card" is issued at a nominal fee of $5.00 US or Rs.225/-amount in Indian currency on filling the prescribed application form and submitting attested copies of recent passport and photographs. "Gujarat Card" holders can avail of several rebates / discounts on products, purchases and services etc. that has been negotiated by the NRG Foundation.

3. Appointment of Honorary Representatives:

The NRG Community is known for their knowledge, skill, capacity and interest in contributing towards the betterment of their Home State. The Government of Gujarat has decided to have a new scheme to facilitate and motivate contribution of NRG Community to the affairs of the State. The Government of Gujarat has decided to appoint suitable persons/organizations of eminence as “Honorary Representative of the Government of Gujarat” from the Non Resident Gujarati community residing outside the country. The Honorary Representatives will establish strong links with NRI-NRG community to motivate them to participate in the development process of the State and to contribute their valuable suggestion and ideas to the state Government regarding the development policy of the State.

4. Financial Aid for Gujarati Samaj Bhavan:

The Government of Gujarat has introduced a scheme of extending financial assistance to Gujarati Samaj of upto Rs.10.00 lacs to build, renovate or expand the Gujarati Samaj bhavan or buildings.

5. NRG District Committees:

The Government has formed NRG committees Under the Chairmanship of the Collector in all the districts of the State of Gujarat for resolving any problems/issues faced by the Non-Resident Gujaratis, including those related to their property/land in their native place in Gujarat. Non-Resident Gujaratis can directly contact the Member Secretary, Resident Deputy Collector of the
committee of the concerned district or can get in touch with the N.R.I. Division or The NRG Foundation.

6. Organization of Various Conferences on Gujarati Diaspora:

The Government of Gujarat organizes the Vibrant Gujarat seminar every year where NRGs are invited from all around the world.

7. Awareness about NRI marriages:

Government of India has published a book on NRI Marriages. The NRG Foundation has translated it in Gujarati. The book contains details of important matters to be considered before wedding an NRI. The book is useful for the welfare of the public. This can be viewed on the website www.nri.gujarat.gov.in. A seminar of Guidance for marriage with NRI is arranged every year in coordination with several NGO’s and Mahila Vikash Nigam to guide parents about marriage with NRIs. The main idea is to bring public awareness about the necessary precautions to be taken before getting married to an NRG.

8. Gujarati Language Cultural Support Project:

NRGF has initiated a project to develop Gujarati learning CD – Roms, distributes books and other material for self-teaching of Gujarati Language and creation of awareness about Gujarat, its’ past and present. This would be specifically useful to those who have not received any formal teaching in Gujarati language. The Copies of Gujarati learning CD – Rom are made available to NRGs Free of cost.

The North era part of Gujarat is called North Gujarat. It includes Patan, Mehsana, Sabarkantha and Banaskantha districts and these are the regions selected by this researcher for data collection. Diasporic communities from these districts enriched their ancestral village or homeland with the help of their experience and expertise which they got in the west. Now government is also paying attention to diasporic community by making certain policies which helps NRIs for investment in India. Their emotional attachment to their homeland helps and the feeling of giving back to their homeland gives better life to the
villagers. Indian Diaspora wields considerable influence over the “allocation of individual or collective philanthropic resources back to their country of origin.”

Their emotional attachment is important in the context of philanthropic help they provide to the homeland. This study seeks to examine the specific contributions of the Gujarati Diaspora from North Gujarat to its homeland. Migration of people from North Gujarat to various developed countries for the better economic prospects is a continuous process. Many people from North Gujarat have migrated to various countries. Generally, they have migrated in four ways as business class, chain migration, professionals and students. Migration from these districts started after independence of India. During the period of 1980 to 1990, many Gujaratis migrated from these districts. Most of them who migrated in the first phase were unskilled labourers from lower middle class. They belong to various castes including Patel, Prajapati, Muslim, Jain etc. They migrated to United States of America, United Kingdom, South Africa, and New Zealand. Poverty, unemployment, scarcity and irregularity of water supply were the reasons for their migration. As the colonial regime had devastated the self-sufficient life of the Gujarati village, these people migrated to various countries of the world to improve their economic condition.

In most Gujarati families, husband works and earns money and the wife manages the house. In the first wave of Gujarati migration from North Gujarat, there were large numbers of men who migrated to the host countries. They left their spouses and children in their native villages because they were clear that they wanted to earn money and return to their native village. They did not intend to settle down in the host countries. Moreover, they knew very little about the host land, so they did not take risk of taking their families with them. Moreover, they were not highly educated so they performed menial work in the host lands, for the initial few years. Most of them had their primary education in Gujarat. They did the menial work of sweeping, dish-washing, house keeping etc. with honesty. They worked hard and their intrinsic qualities helped them to get success. Many of them are very successful and prosperous businessmen today. After having ensured their security and prosperity in the host countries, they
helped their families migrate there to settle permanently under the family reunification rules. Presently, their families are also helping them in their business. They lacked education but entrepreneurship was flowing in their genes. Their astounding success, hard work and knock for business are now known across the world. As members of Indian diaspora, they have carved out a niche for themselves.

In the second phase of migration, many semi-skilled persons migrated during the period 1990 to 1995. As many people during the first phase from the Districts migrated to the various countries like United States of America, United Kingdom, South Africa, and New Zealand, they shared their experiences with their relatives and villagers on their intermittent visits to their homeland. People at home were inspired and impressed by the prosperity of these early migrants. Later on, the early migrants invited their families to settle down in the host country. They not only helped their relatives and friends financially to migrate but, also, helped them to enter into jobs. They provided them shelter in the host countries. These early migrants of various communities successfully made a chain of migration from their native land to the host land. Majority of Patels have successfully migrated to various countries of the world as a part of chain migration. Under the family reunification rules, the migration of female to the host countries helps to balance the gender ratio of both the host and home countries. The U.S. Family Reunification Policy and consequent gender balance tends to favour immigrant groups in which all members of the family can contribute and improve their economic condition.

In Sabarkantha Banaskantha and Patan districts, many people from the minority communities migrated in 1991. Due to the communal riots, they migrated mainly to the gulf countries, U.S.A., U.K. and Canada. The people who immigrated to the gulf countries did not settle there. From the gulf countries, they re-migrated to U.S.A. or Canada and got settled there permanently. It is interesting to note that some of them are doubly migrated. Overseas Muslims from Siddhpur and Palanpur talukas are prosperous and successful. From vohra community of the taluka, a large number of people have migrated from many
villages. Many of them donated money to the Aga Khan Educational Foundation in Siddhpur. It strives to improve the quality of basic education by ensuring better early caring in schools run by the Foundation and creating proper environments for young children.

In the third phase of migration, many professionals from North Gujarat migrated to the developed countries during 1995 to 2000. Many doctors, engineers, I.T. professionals, hairdresser, dress designers from the various castes migrated to U.S.A., U.K, Canada and Australia. They got their education in India and settled abroad. The word “brain drain” is often used for the young and well-educated migrants who left India for better economic prospects. They generally migrated with their family. Here, it is clear that the gender ratio of the professional migration from North Gujarat is balanced. Overseas professionals from these districts are successfully contributing to the socio-economic and cultural life of their host countries. Serving in various fields, they are involved in occupations like Computer, Information Technology, Medicine, Hotel Business, Retailing, etc. The purpose of their migration to the developed countries is to earn more money and have higher social status. The rising economy in the U.S.A. and higher value of dollar compared to Indian Rupee attracted numerous people of North Gujarat to migrate. Unlike the unskilled labour migrants, they generally migrate for settling down in developed countries permanently. Presently, many well-educated persons from North Gujarat are migrating mainly to U.S.A., U.K., Australia and Canada. Among these migrants, most of them are students who migrate for higher education in the developed countries after taking their degrees from various universities of Gujarat.

In this fourth phase of migration from Gujarat, many students from North Gujarat have migrated for higher studies and settled in the host countries since 2000. Some of the students migrated just after completing their twelfth standard. They broadly migrated to United Kingdom. After getting a student visa, all of them migrate temporarily. After getting education in foreign university, they try to find a job there. Most of them belong to the families of lower middle class background so they try to settle down in the host country to improve the
economic condition of their families. The other members of their family also hope that they will migrate with the help of these migrants. Their move to Britain, therefore, proves to be part of the process of their upward social mobility and their resettlement in developed countries like Canada and U.S.A. It has increased their social status among family-members and friends at home. It is easy to acquire student visa. So they choose to study and settle in these developed countries. In the host countries, they have to struggle a lot for their sustenance. Moreover, they have to pay their fees on their own because of the poor economic conditions of their families back at home in Gujarat. The purpose of migration, therefore, is not only to study but also to earn more money. Many students have permanently settled down in the host countries. Some of them, who returned home, have got good jobs in the fast growing metros of India. Their experience of studying abroad also helps them to serve and contribute in the development of the state. Being a member of Indian Diaspora, they earn respect and social prestige in their native village. Due to recent economic development in India and Gujarat, many students from the rural areas wish to study abroad. India's students are flocking abroad for higher education.

Today, India is the leader in sending its students overseas for international educational exchange, with over 123,000 students studying outside the country in 2006. More than 76,000 of them have chosen the United States as their academic destination.  

The Indian Diaspora and particularly the Gujarati Diaspora is the result of various socio-economic-political processes. Gujarat has had a long history of migration and Gujaratis are one of the largest Indian communities’ abroad. Migrants from Gujarat have always maintained connections with their homeland. “Using the Bunyan tree metaphor, for India’s Diaspora, where the tree, that has thrust down roots in the soil which is stony, sandy, and marshy draws sustenance from diverse unpromising conditions and where the Bunyan tree itself has changed in response to its different environments.” The researcher tried to fashion their research framework in ways that show clearly how migrants
intensively conduct activities and maintain substantial commitments which link with the significant others who dwell in places other than those in which the migrants themselves reside. Migrants from Gujarat’s rural villages and small towns have contributed significantly towards the development of their villages or towns and communities. Diasporic people from these four districts are playing vital role in the development of their villages or towns. Though they are settled in their host countries, they are emotionally attached to their villages. Longing for the motherland can never fade away from their hearts. There is a strong social and emotional bond between the native villages and them. So they always want to do something for their native land. Analyzing the recent development of the state, it is noteworthy that many NRGs have contributed immensely and donated a lot of money for the development of their native land. Generally, they contribute to developing the civic amenities and landscaping. They also make massive contributions for building up temples or other places of worship. Funds from NRGs from these four Districts have helped to develop the basic infrastructure of their native villages.

Non-resident Gujaratis from these four Districts have contributed immensely to the development of the educational sector. The expertise and financial support of the NRGs and the cooperation of the local people and the government are the key factors which impel development. The NRGs from these districts have donated in schools, colleges and universities of Gujarat. Donations and funds, received by the educational institutes of Gujarat, are a great support to set up new facilities, buy books, computers and establish laboratories. When the NRGs visit their native villages, they donate money for the development of the school from where they had their primary education. They also give prizes to the brilliant students of their native villages and towns and inspire them to perform well in S.S.C., H.S.C., and University examinations. Sometimes they also form a trust or an association which contributes the educational enrichment of the region. Thus, there develops a strong emotional connection between the
diaspora and homeland. NRG Funds are also directed towards the overall development of the villages. The Overseas Gujaratis from these four districts are regularly contributing to the village. Ganpat University is a deemed university with key disciplines such as engineering, pharmacy, management, and computers is an ideal example of NRIs’ contribution to Gujarat. The highest donation was observed to be of more than Rs. 1 Crore that was donated in Colleges and University of Ganpat Vidyanagar in Mahesana taluka of Mahesana district. Other major donations were found to be in the range of Rs. 70 Lakh to 1 Crore in a Community Hall of Akhaj Village of Mahesana taluka and in the range of Rs. 50-70 Lakh in a Community Hall of Garita village of Vijapur taluka, Sundhiya village of Vadnagar taluka and in a school of Kheralu town of Kheralu taluka. Rs.10-15 Lakh was donated in Harsiidhi Mataji Temple of Sudasna village of Kheralu Taluka by one professional migrant. Akhaj in Mehsana Taluka has received large volume of contributions as well as diversity of donations /contributions in the various fields of developments like: Balmandir, Concrete Village Road, Crematorium, Primary Health Center, Public Bathrooms, Pankhi Ghar, Community Hall, Village Gate, School facilities, etc. Javalpur village of Mehsana Taluka is known as dolariya gaon and diasporic community has donated immensely in Village Gate, Meldi Mataji Temple and Umiya Mataji temple etc.

Panch Gram Leuva Patidar Samaj in Patan Taluka has received a large volume of contributions towards establishment of diverse philanthropic establishment like old age home, Community Health Center/Hospital, Girls Primary School, Mahila Udhyog Center, Public Library, Community Hall, Higher Secondary School, Veterinary Hospital, as well as Panchayat Building, Road and Street Lights. In Aghar village the diasporic community has contributed immensely for the development of various projects in the village but as the villagers believe in *Gupt Dan* they are not ready to reveal the exact amount of donation made by individual NRGs. Mr. Prabhudas Prajapati has
donated more than 1 crore in Patan District towards various philanthropic projects.

Sabarkantha district by contrast has received small amounts of donations from NRGs, ranging from Rs. 25,000- Rs. 1,00,000/-. In Banaskantha, Dhanera Taluka Uvak Pagati Mandal is one of the most well known charitable trusts. This trust runs several educational institutes in Dhanera. H.K. Akoliya Vivekanand Vidyalaya is one of the best schools run by this Trust. The Jains of Dhanera have set up many charitable institutions including hospitals, schools, boardings, Ambilshalas, temples etc. The people of Dhanera also run the Dhanera Panjrapole which has branches in various places in Gujarat to look after the welfare of animals. Most of the donors are residing in Mumbai and have their own diamond business in Mumbai. In Vadgam Taluka of Banaskatha district Rs. 50, 00, 000/- was contributed by a single donor in educational sector. Another major donor from the district is Mr. Girishbhai Kathrotiya from Patosan village of Palanpur district who has contributed lot for the various developmental activities. Other major donations were observed in Kanodar village of Palanpur Taluka. Jains from the district donated immensely for the development of Banaskantha district.

It is very difficult to undertake field work when different donors live in various parts of the globe. Fieldwork in North Gujarat was conducted over a period of two years. The districts with high degree of international migration are ideal settings for understanding the intricate ways in which diasporic Gujaratis have transcended boundaries to contribute to the development of their native state. Yet it is very difficult to collect the information from those who are living in the village because they have fear that the data will be misused. Primary data was collected using in depth interviews, observation and group discussion. Data was collected keeping in mind the following class of respondents: Sarpanchs of the villages, households with members who have migrated, representatives of the villages, representatives of various trusts and institutions, leaders of the
communities to which the migrants belong, returned migrants and the village people. Another additional problem was locked houses which broke the networks at certain junctures.

With a view to studying the immense contribution of NRIs in developing the various sectors of Patan, Mehsana, Sabarkantha and Banaskantha districts an attempt has been made to examine their contribution to religious, socio-cultural-literary, health, educational, infrastructural, and industrial sectors in the next chapters.
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