

CHAPTER 5

DATA ANALYSIS

INTRODUCTION

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

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

Changes in the Socio-cultural aspects: In host countries

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

Table 9: The type of family respondents live in

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

Graph No.9: Description of the type of family respondents live in

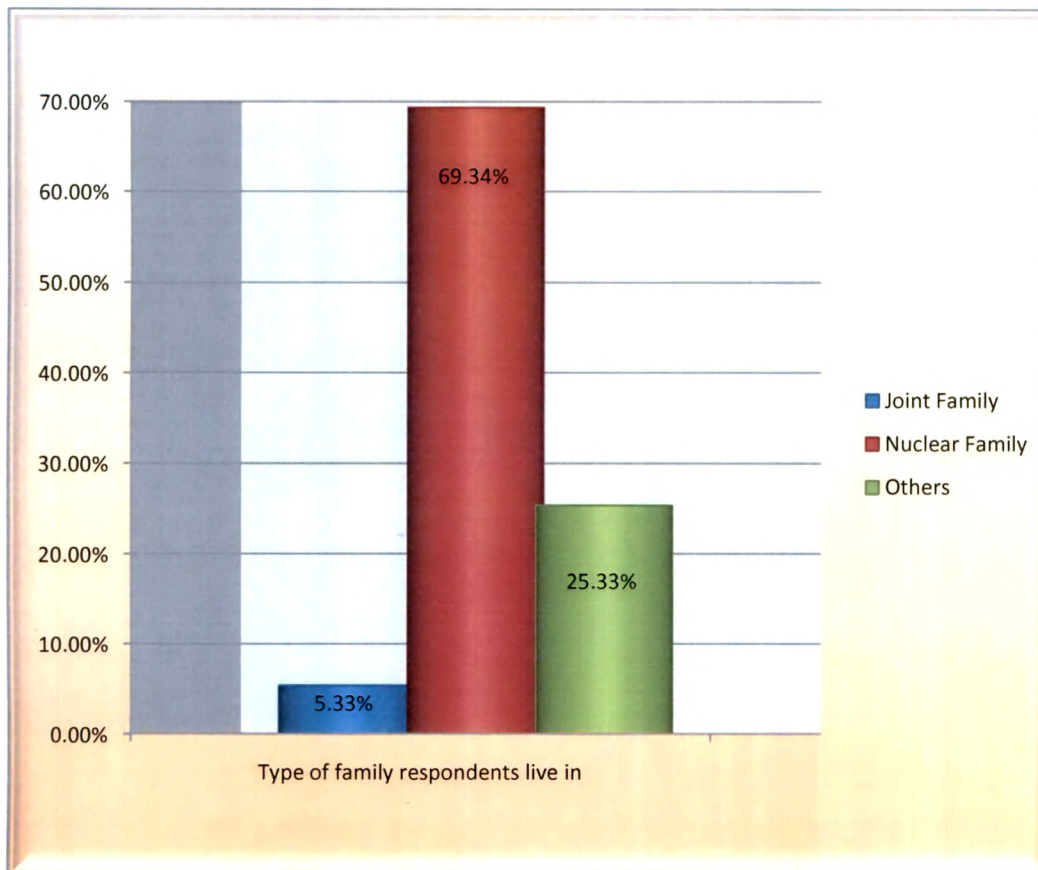


Table No.9 and Graph No.9 shows that majority of the NRG respondents (69.34%) stay in Nuclear families whereas 25.33% stay in Joint families and 5.33 % of them are single residents like bachelors or divorcees. This clearly shows that in spite of the NRGs being deeply rooted to their culture and religion,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

Table 10: Category under which migration took place

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

Graph No.10: Description of category under which migration took place

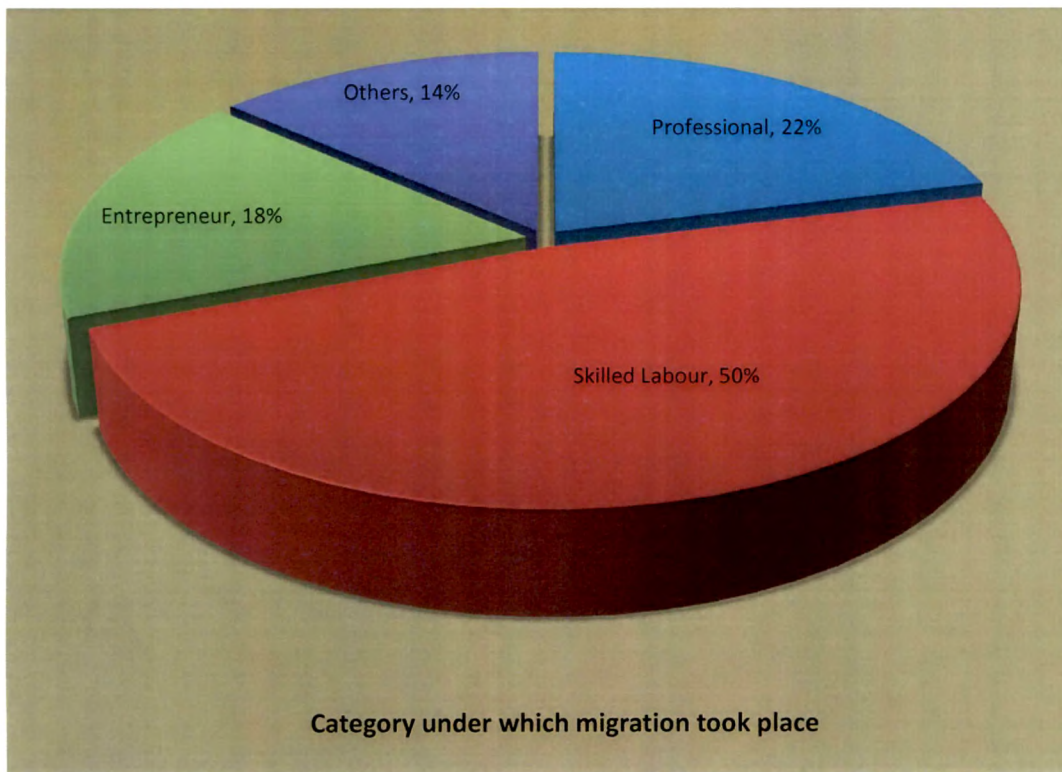
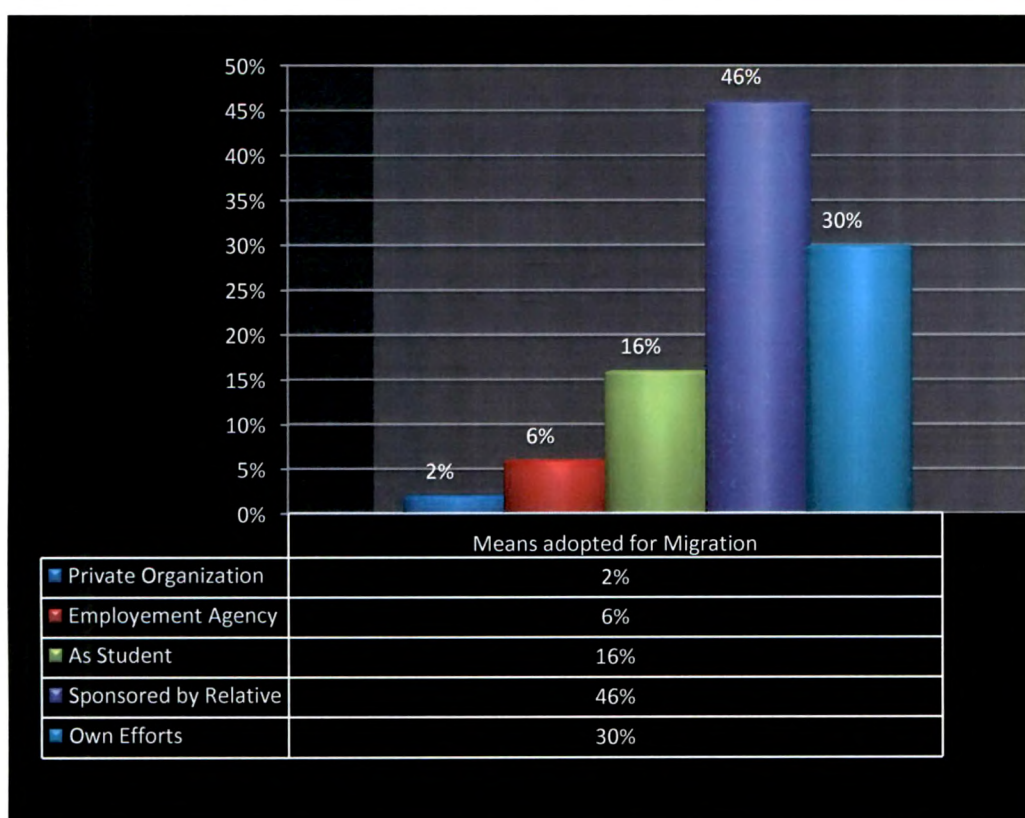


Table No. 10 and Graph No.10 depicts that majority (50%) of the Gujarati migrated to foreign lands under Skilled Labour category. 22% migrated under Professional category and only 18% migrated as Entrepreneur and 14% as others which includes student's or visitor's visa to England, America and Canada.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

Table 11: Means adopted for migration

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

Graph No.11: Description of means adopted for migration

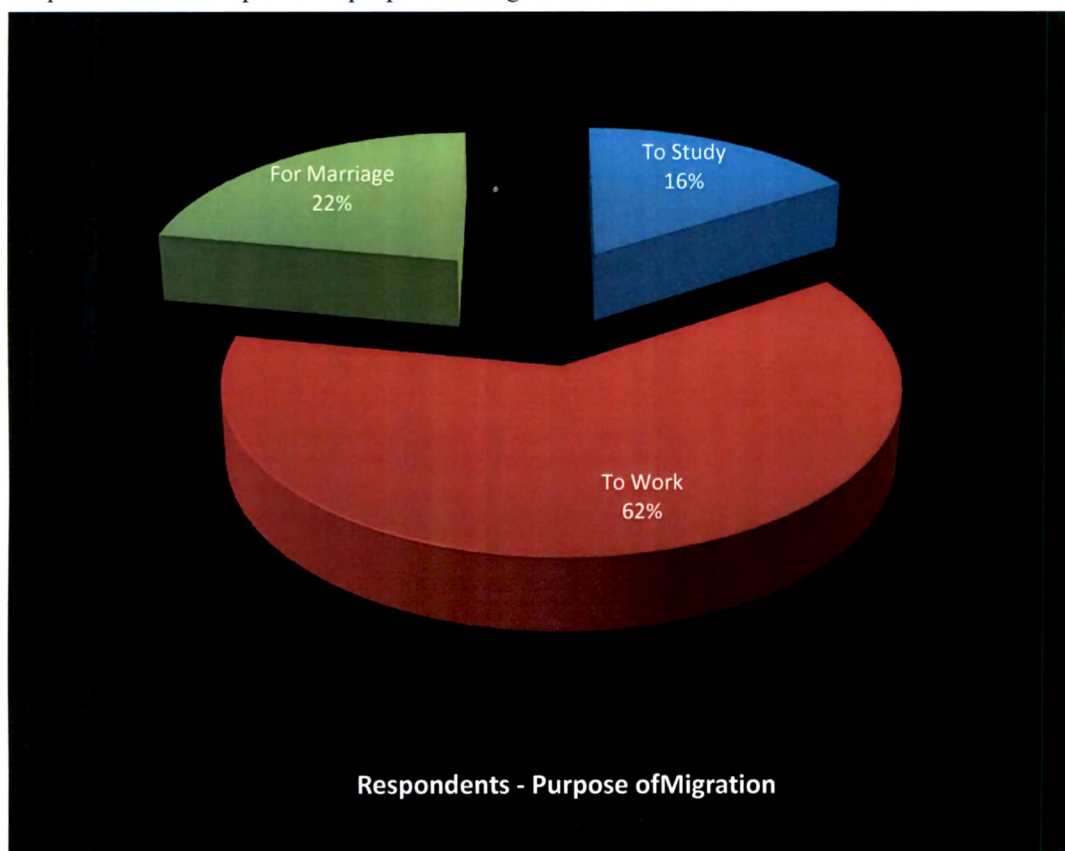


The above Graph No.11 and Table No.11 shows that majority (46%) of the NRGs were sponsored by relatives who were already residing in host countries whereas 30% made own efforts for migrating to England, America and Canada. 16% of migrated as student, 6% took support of employment agency and 2% used private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

Table 12: Purpose of migration

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

Graph No.12: Description for purpose of migration



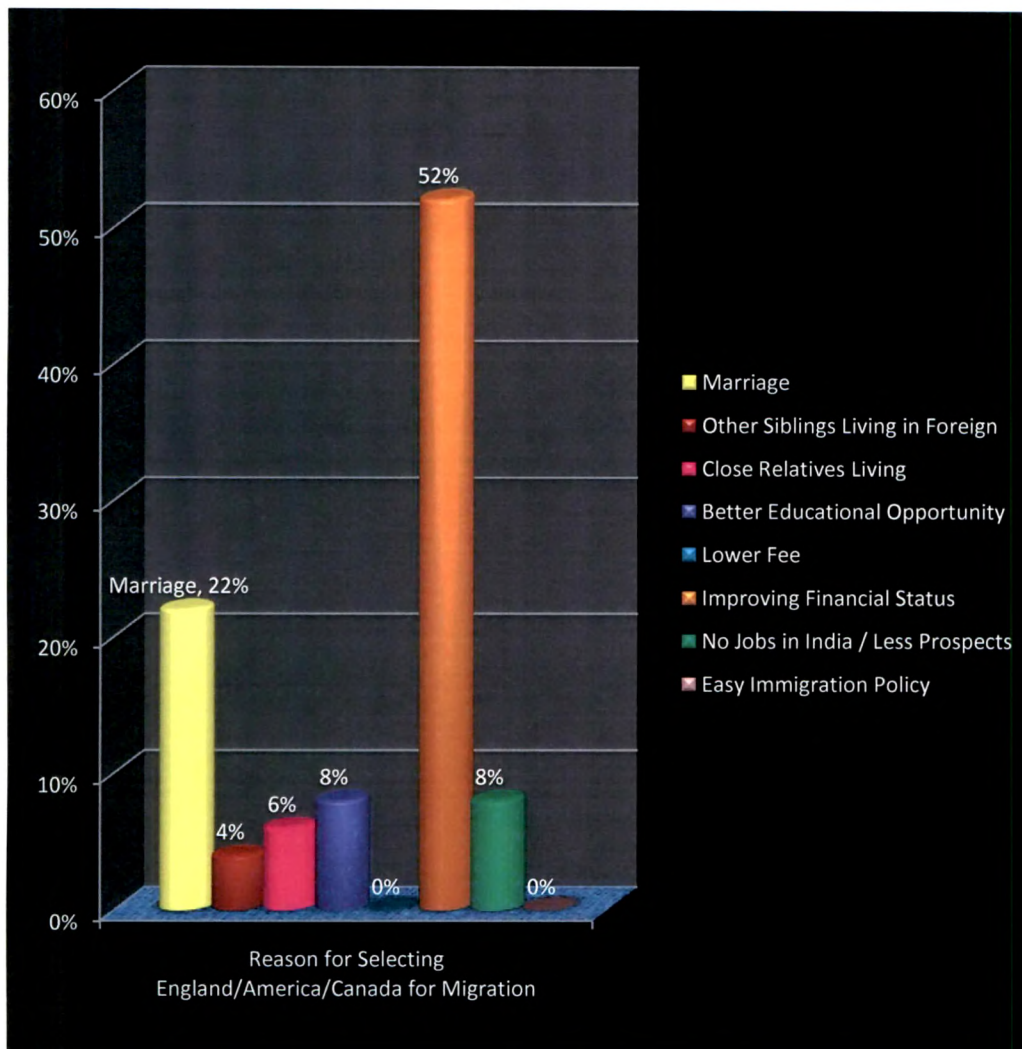
The above Graph No.12 shows that majority of NRGs (62%) migrated to foreign lands for work, 22% for marriage and least (16%) migrated because of studies. This shows that the major purpose behind migration is that the Gujarati community wishes to have a good source of livelihood in order to have a comfortable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

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

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

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

Graph No.13: Description of reason for selecting host country for migration

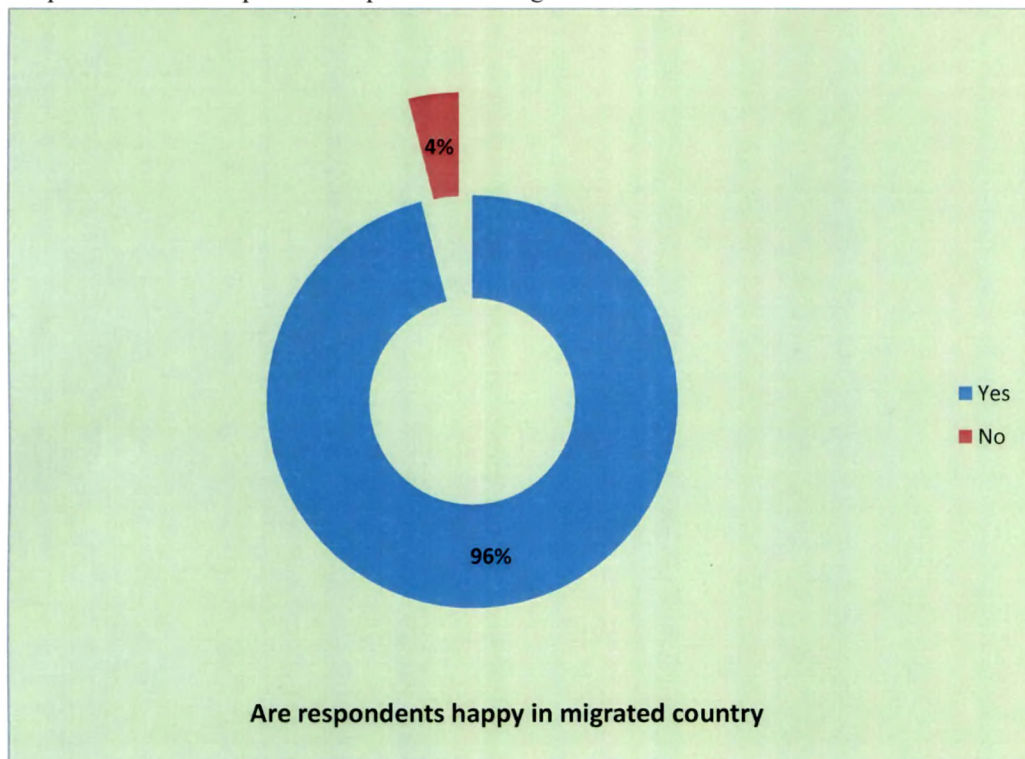


The above Graph No.13 clearly shows that the major reason for migrating to England / America or Canada was that the NRGs wanted to improve their financial status. This is implied by the fact that maximum percentage of the respondents (52%) chose this option as the reason for their migration. This shows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

Table No.14: Respondents experience of migration

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

Graph No.14: Description of experience of migration

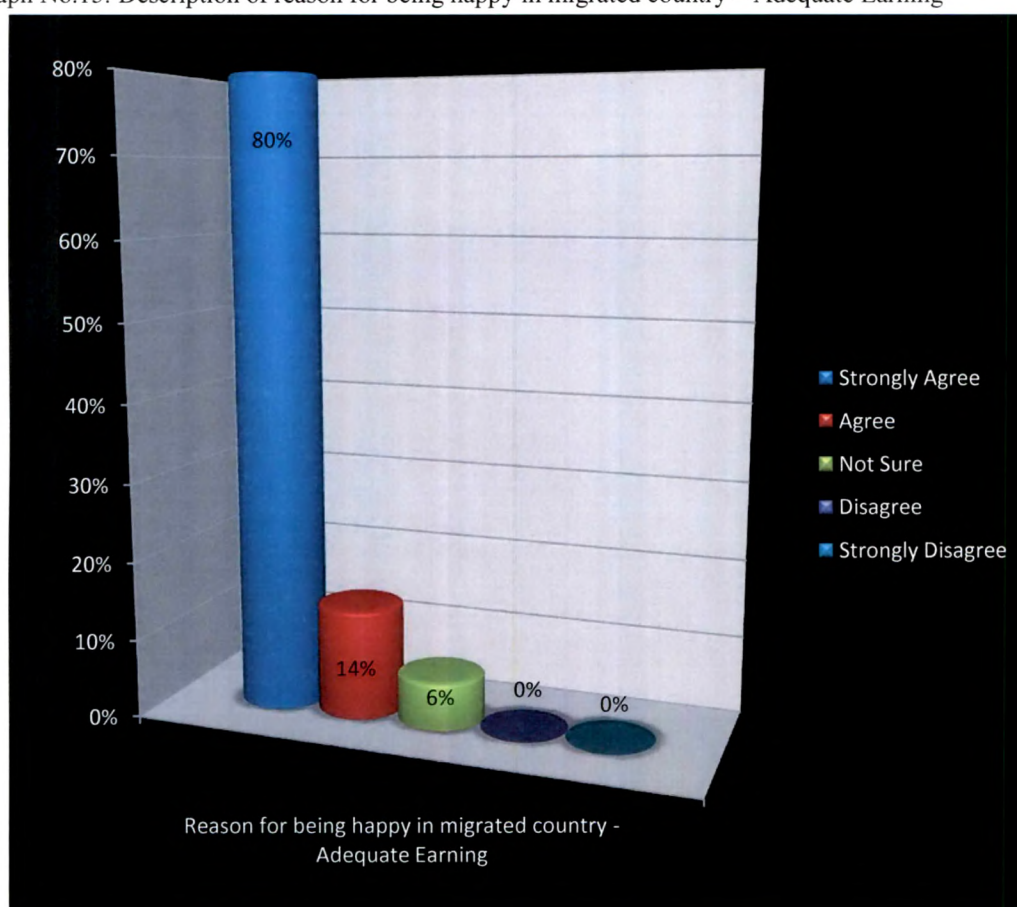


As per Table No. 14 and Graph No. 14, majority (96%) respondents feel that their decision to migrate to respective country was right and are happy in those host countries. 4% of respondents showed their unhappiness towards migrated country. It is observed that this response of respondents to be happy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

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

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

Graph No.15: Description of reason for being happy in migrated country – Adequate Earning



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

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

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

Graph No.16: Description of reason for being happy in migrated country – Satisfied with Job

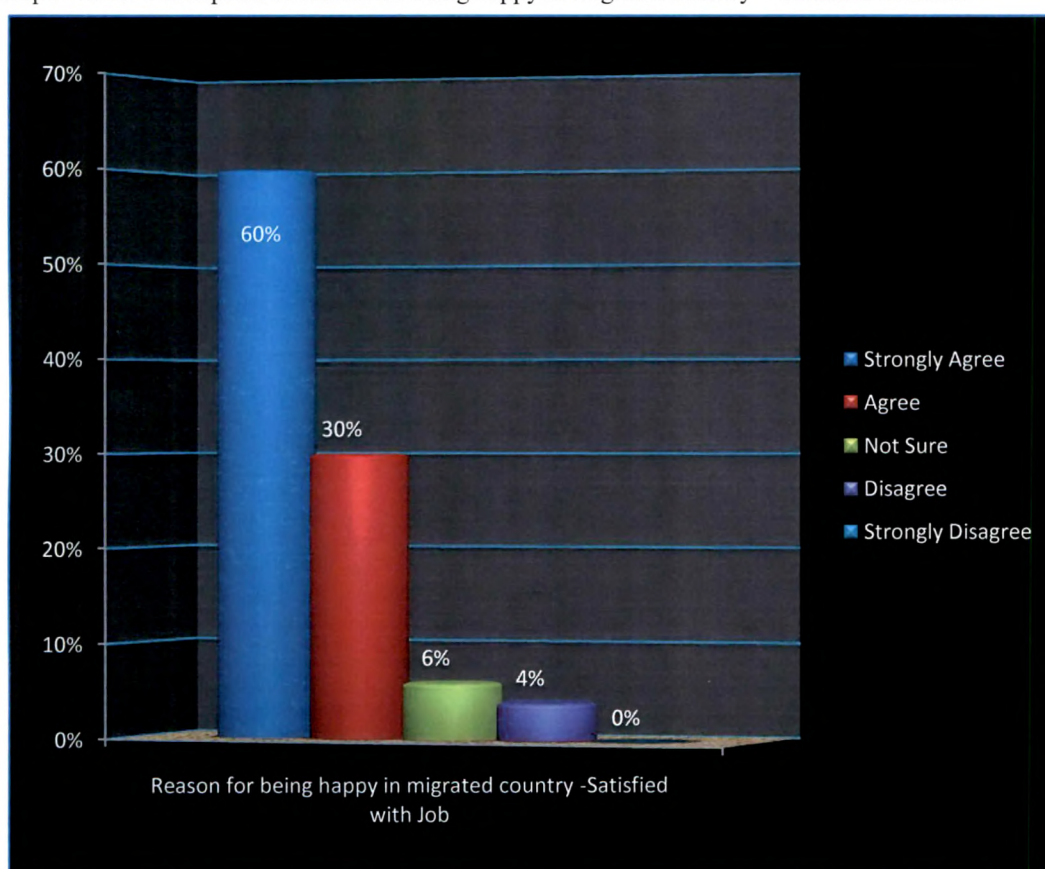


Table No.16 and Graph No.16 shows that majority of the NRGs (60%) strongly agree that they are satisfied with their job in the foreign land, 30% agree, whereas only 65 are not sure and 4% disagree to this fact. Overall, we can see that most NRGs are happy and satisfied with their career in the foreign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

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

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

Graph No.17: Description of reason for being happy in migrated country – Better living condition

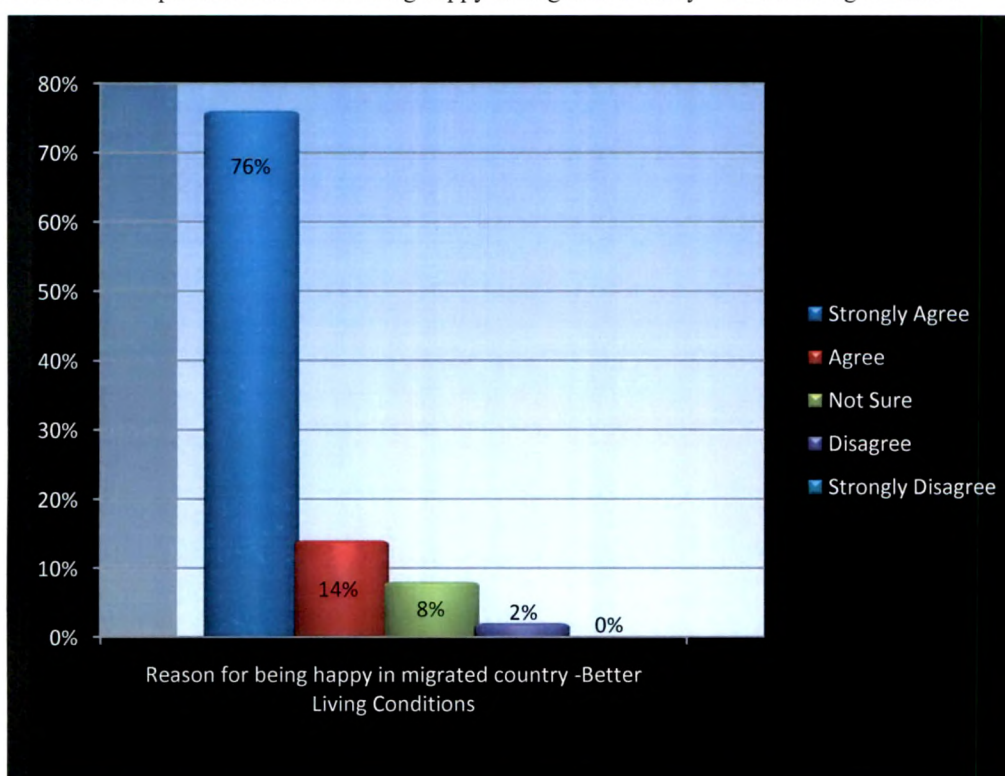
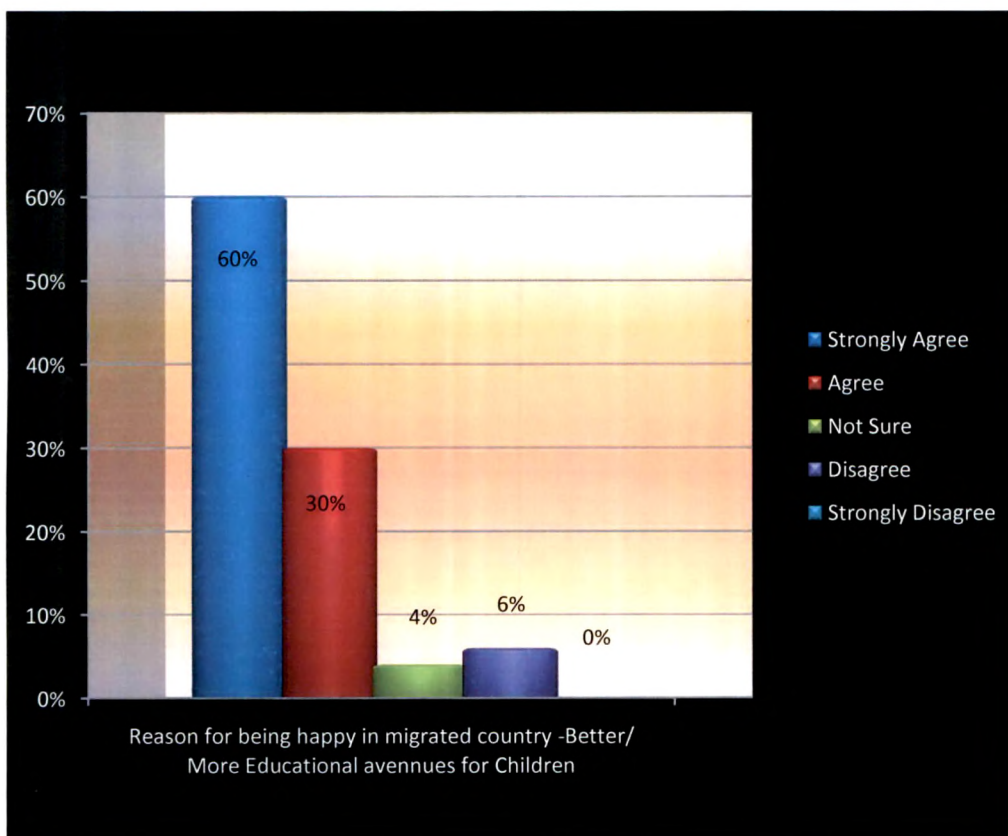


Table No.17 and Graph No.17 shows that 76% of the NRG respondents strongly agree and 14% agree that their living conditions are better in the migrated country as compared to their home land. This indicates that the standard of living and quality of food, housing, etc. is better in the foreign countries.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

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

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

Graph No.18: Description of reason for being happy in migrated country – Better educational avenues for children

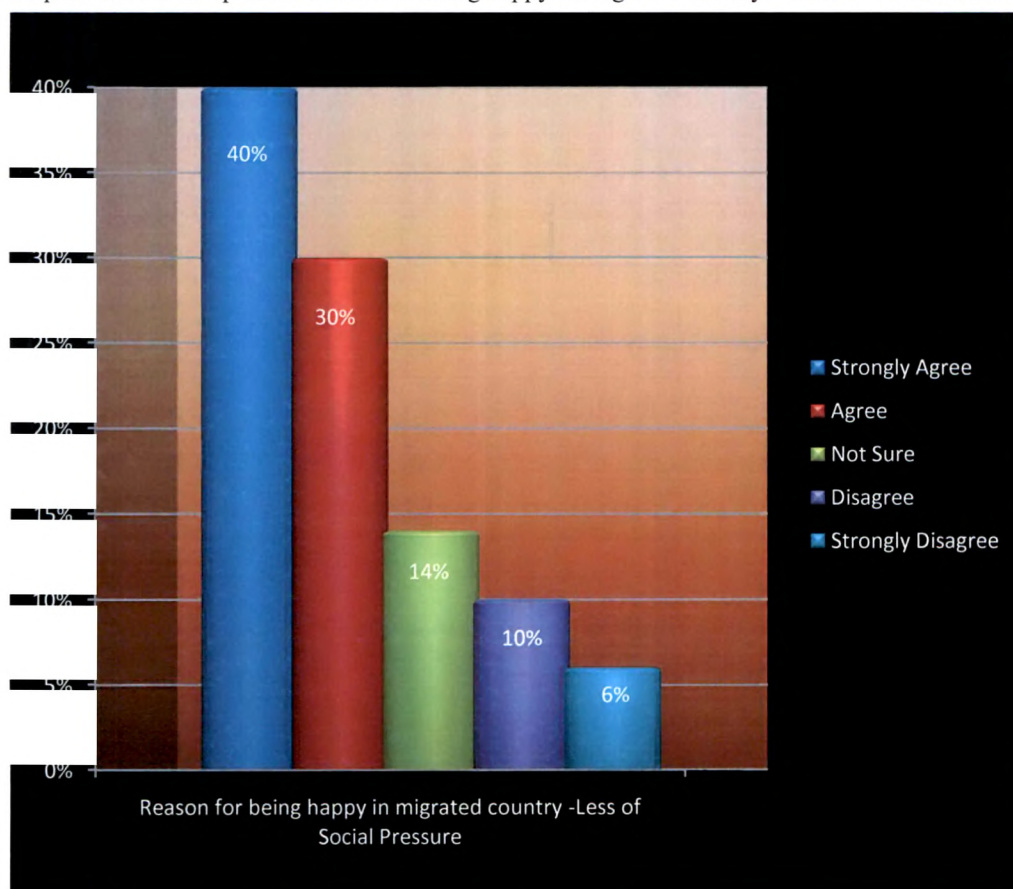


The above Graph No.18 and Table No.18 depicts that from a sample size of 150 NRGs, 60% strongly agree and 30% agree that better and more educational avenues are available for their children in the foreign countries as compared to their home land.

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

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

Graph No.19: Description of reason for being happy in migrated country – Less of Social Pressure

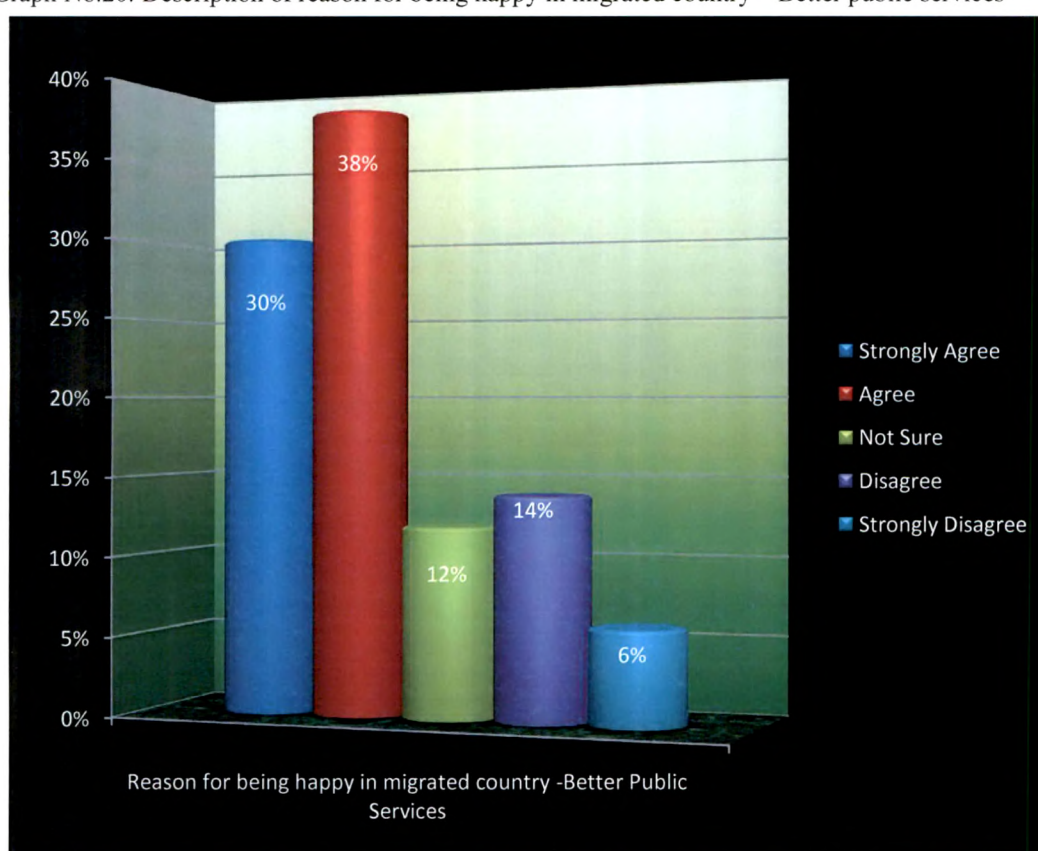


We observe from the above Table No.19 Graph No.19 that 40% of the NRGs residing in England, America and Canada strongly agree, 30% agree that less social pressure is there in these foreign countries as against their own home land. Only 10% disagree, 6% strongly disagree and 14% are not too sure about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

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

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

Graph No.20: Description of reason for being happy in migrated country – Better public services

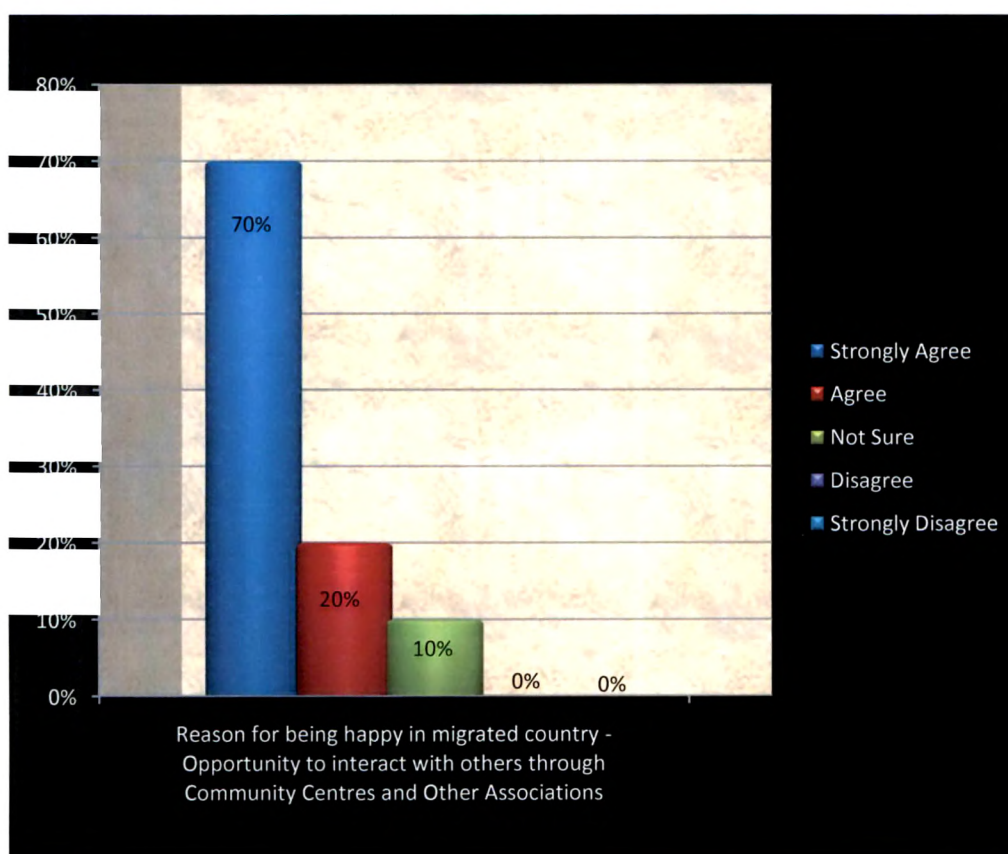


The above Graph No.20 and Table No.20 shows that 30% NRGs strongly agree and 38% agree that better public services are available in countries like England, America and Canada. 12% of the respondents are not sure, 14% disagree and 6% strongly disagree that better public services are available in the foreign countries.

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

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

Graph No.21: Description of reason for being happy in migrated country – Community centres

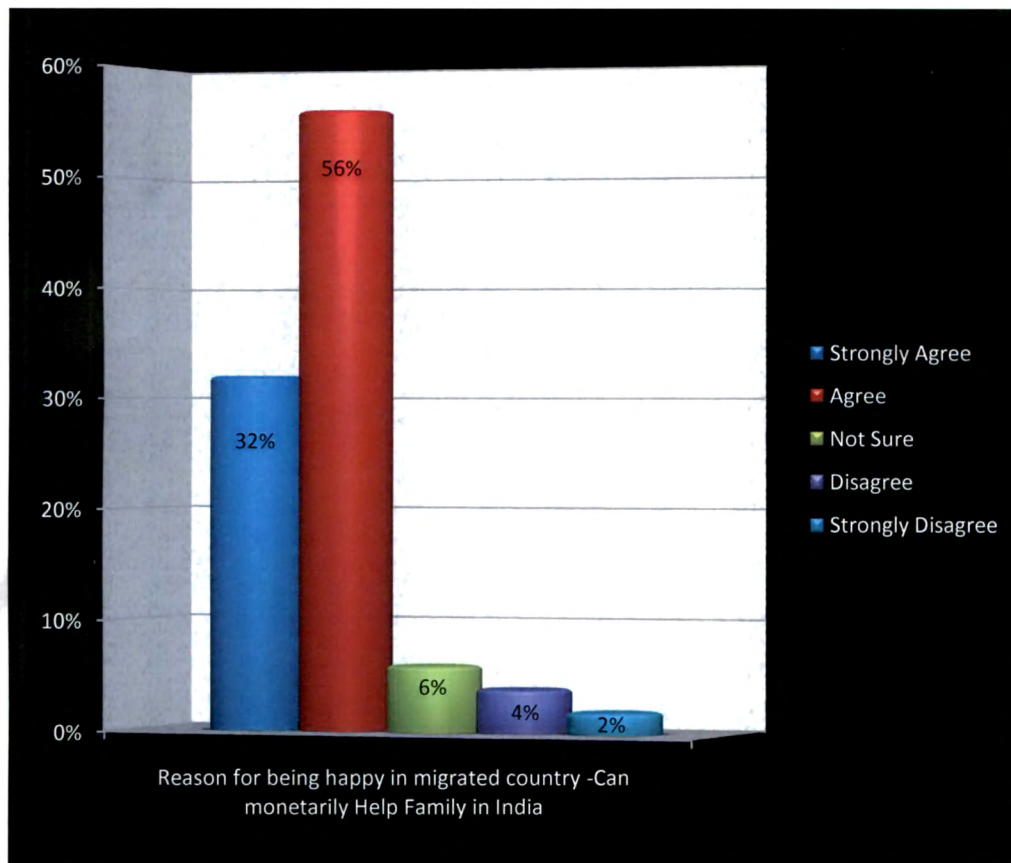


The above Graph No.21 shows that the majority (70%) of the NRGs strongly agree, 20% agree that the opportunity to interact with others through community centers and other associations in England, America and Canada is better as compared to their home and other countries.

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

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

Graph No.22: Description of reason for being happy in migrated country – Can monetarily help family in India

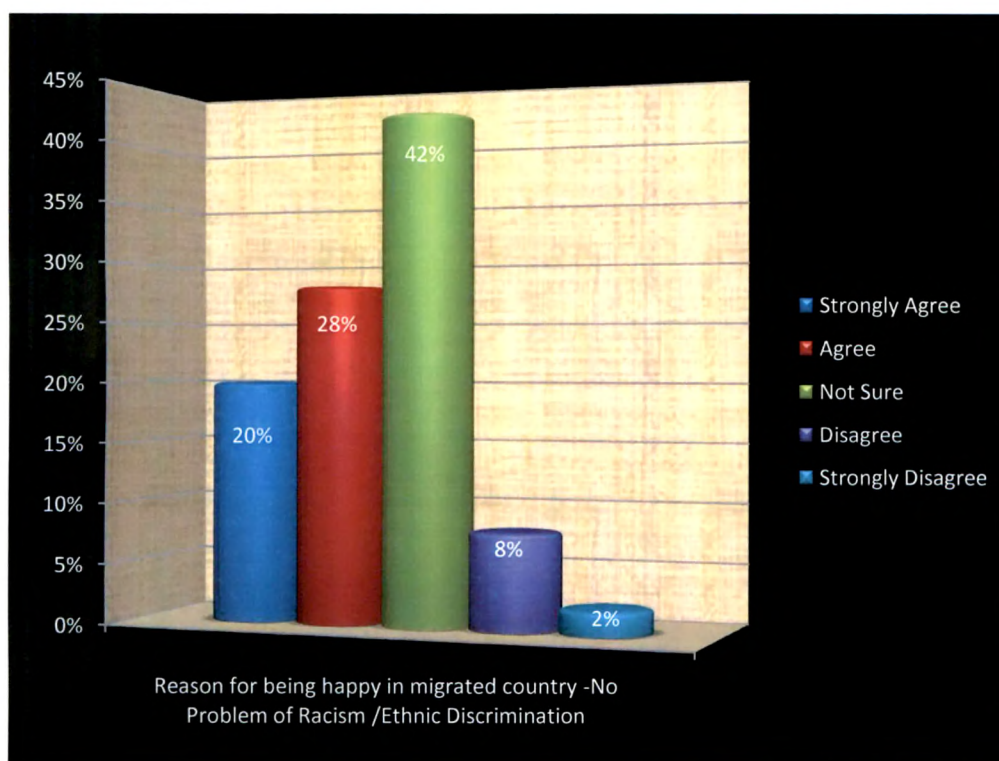


The above Graph No.22 shows that out of the total respondent sample size, 32% strongly agree, 56% agree that they are able to monetarily help their families staying in India which indicates that staying in the foreign countries the NRGs are having a good source of earnings.

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

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

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



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

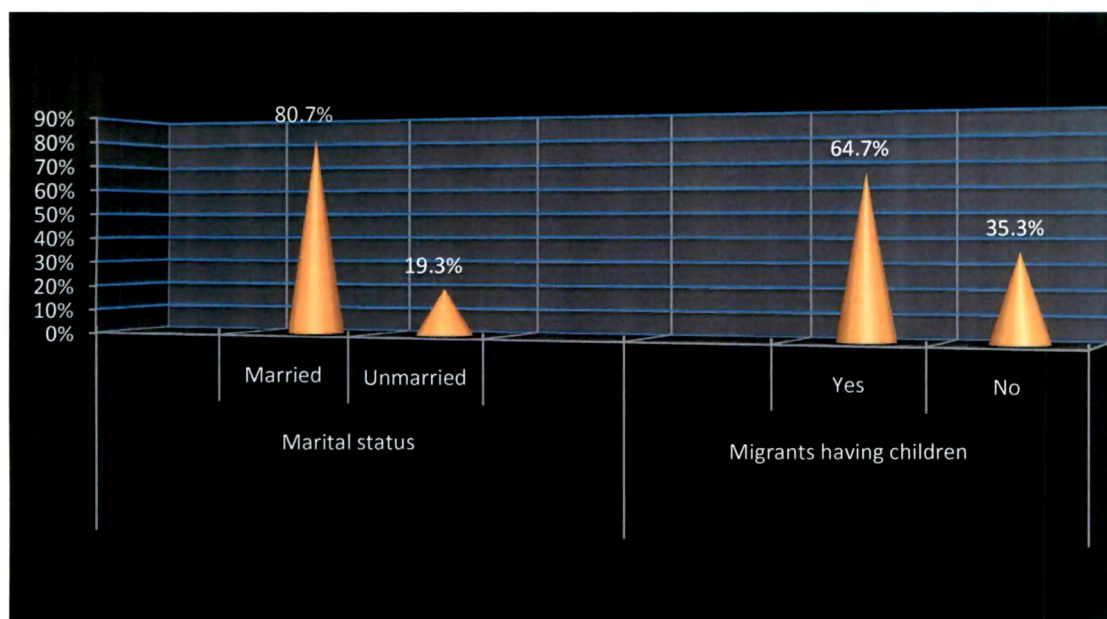
Table 24: Respondents marital status

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

Table 25: Respondents having children

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

Graph No.24: Description of Marital and family Status



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

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

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

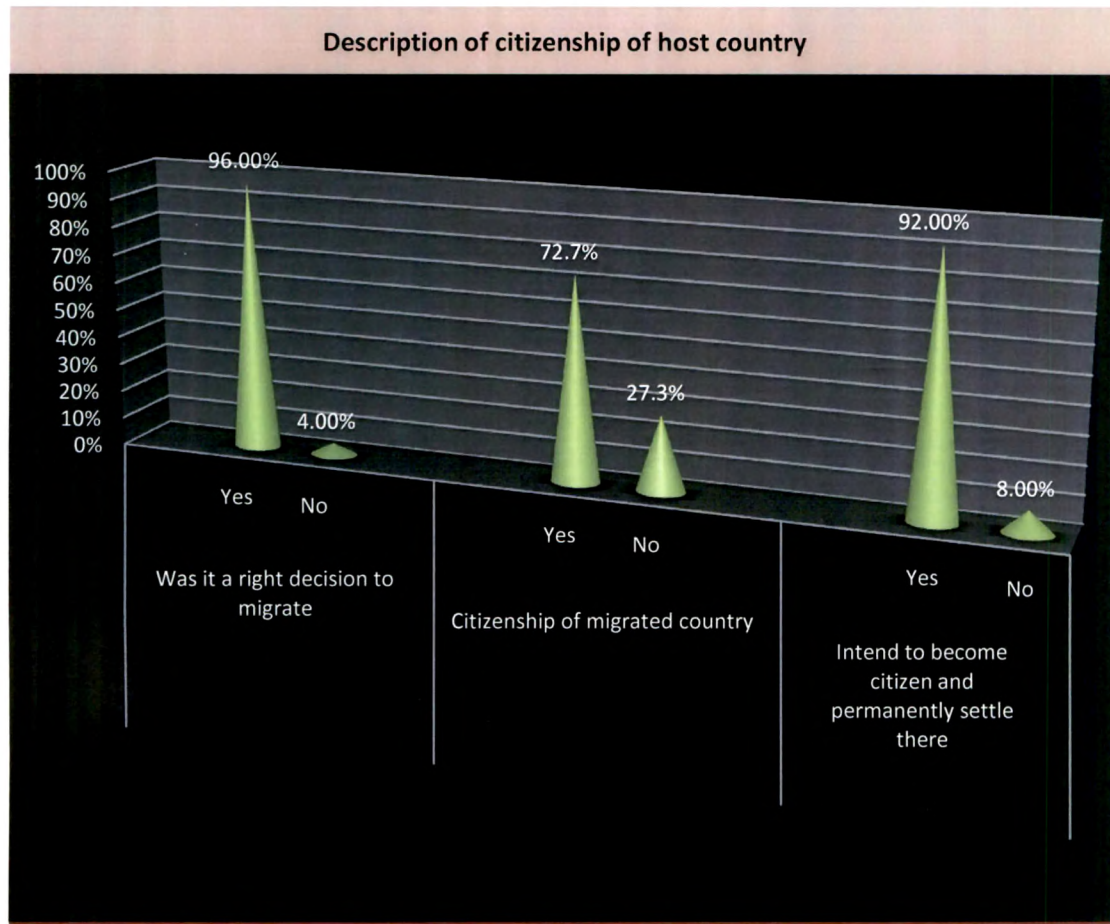
Table 27: Response on respondents citizenship of migrated country

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

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

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

Graph No.25: Description of Citizenship of host country

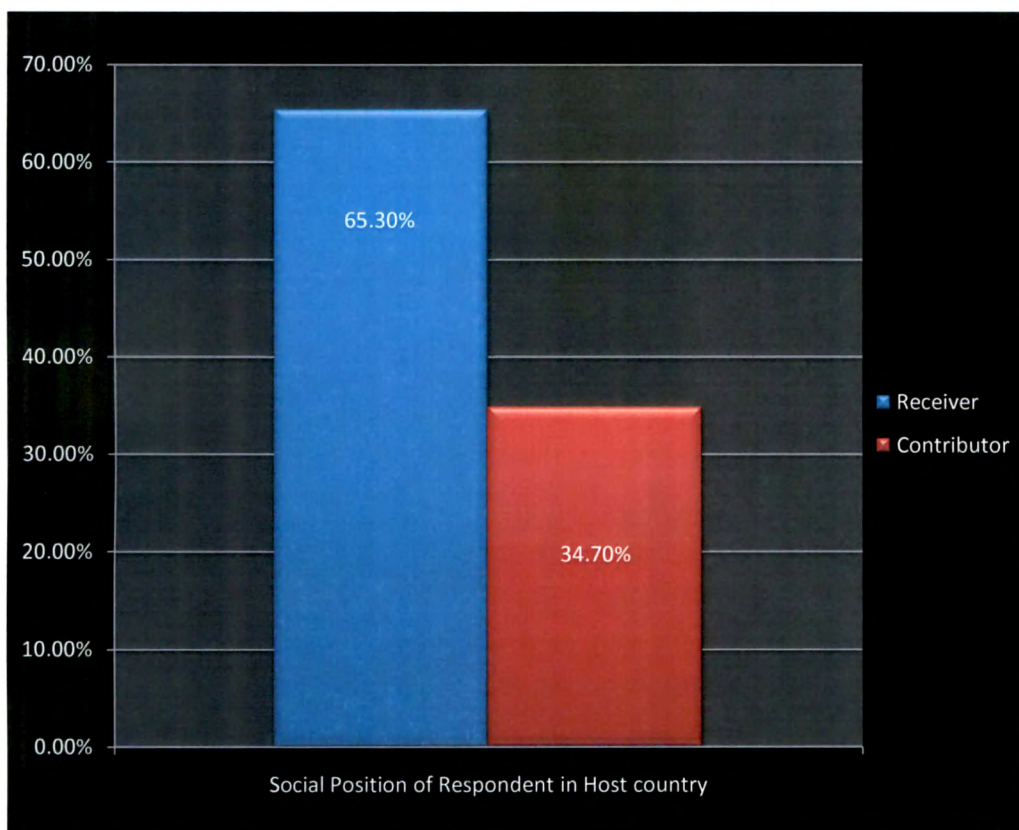


From the above Table No.26, 27, 28 & Graph No.25, we infer that most (72.7%) NRGs respondents staying in England, America and Canada have the citizenship of the migrated country and about 92% of respondents out of 150 agreed that they intend to become citizen of the migrated country and permanently settle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

Table 29: Respondents social position in host country

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

Graph No.26: Description of social position of respondent in host country

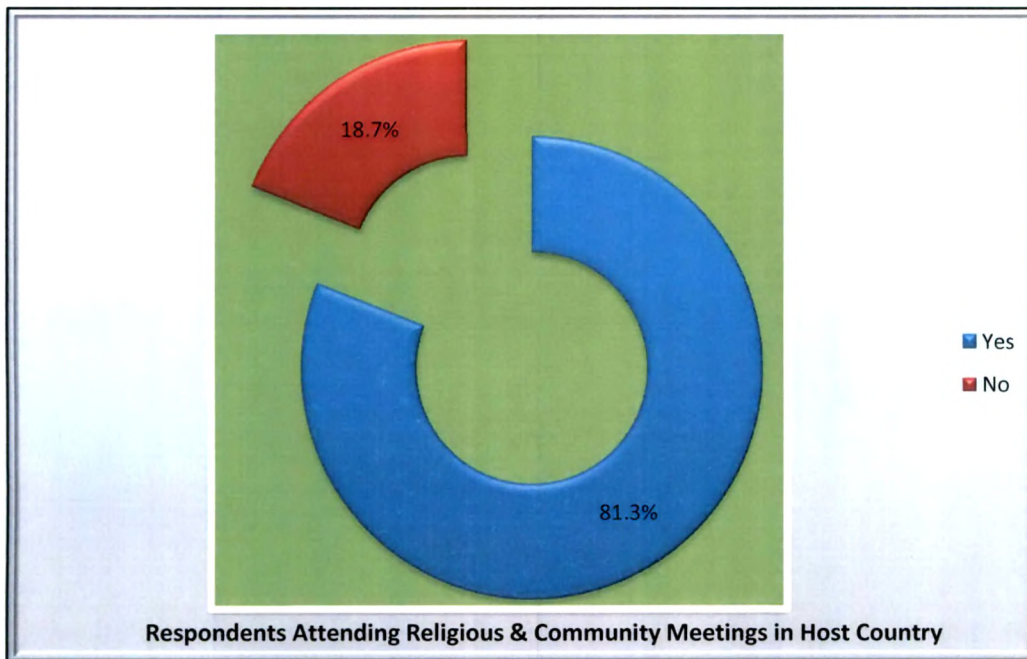


The above Graph No.26 & Table No. 29 shows that majority (65.30%) respondents believe that they hold the social position of Receiver in their host country whereas other 34.7% respondents feel they are contributor.

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

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

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

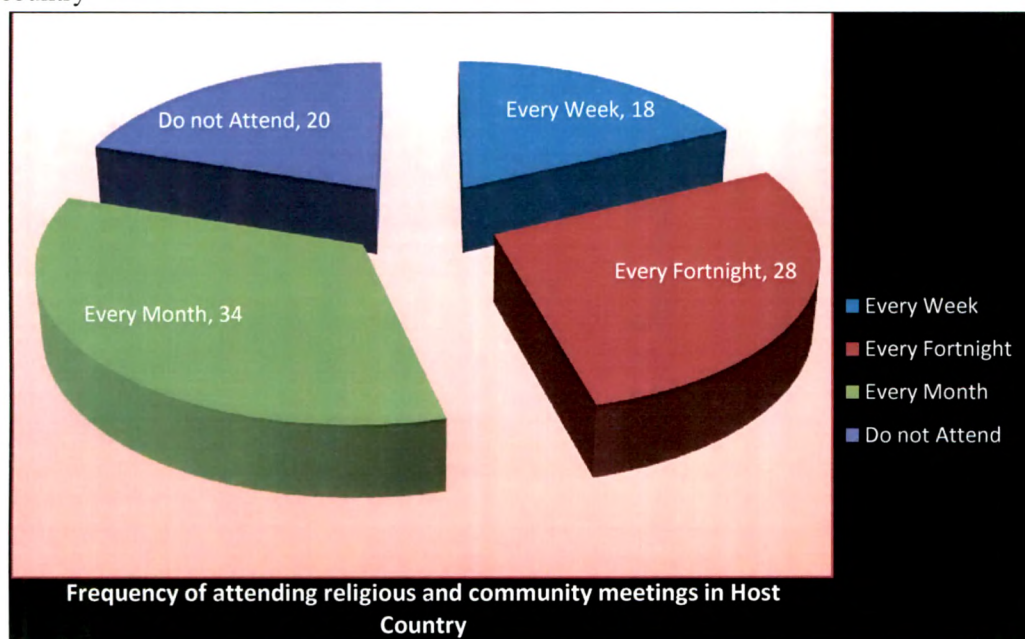


The Graph No.27 and Table No. 30 shows that majority of the respondents (81.3%) visit their host country to meet their relatives, caste fellows, community people and attend religious meetings. This indicates that Gujarati NRIs are extremely tied to their values and tradition and thus, even though they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

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

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

Graph No.28: Description of frequency of visit in religious & community meetings in host country

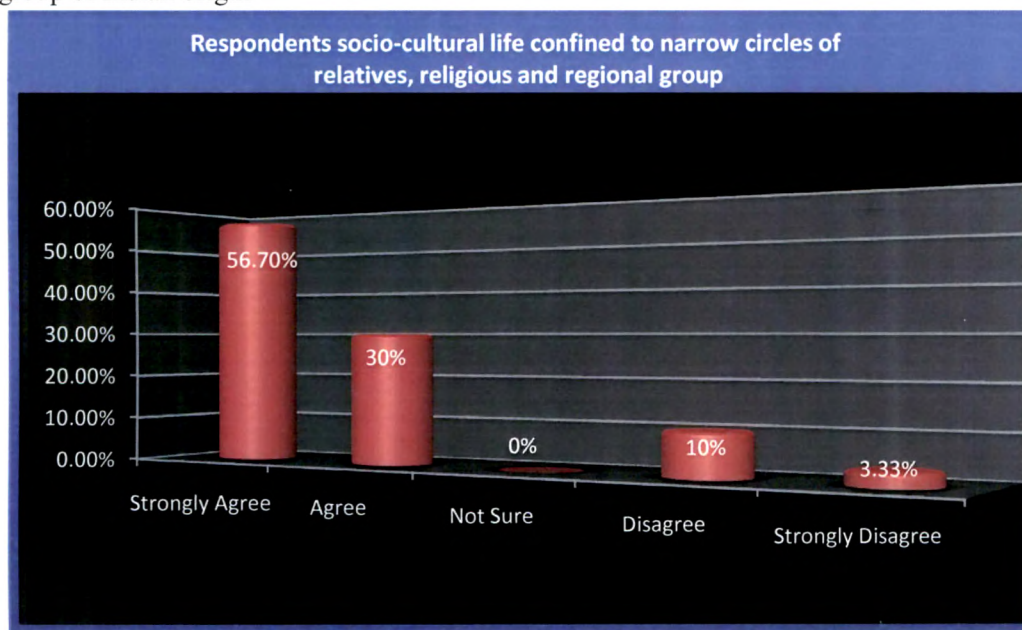


The above Graph No.28 and Table No.31 imply that most respondents frequently attend religious and community meetings. 19% of the respondents attend these meetings every week, 27% attend every fortnight and 35% attend every month whereas only 19% do not attend. This implies that the Gujarati people have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

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

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

Graph No.29: Description of socio-cultural life confined to relatives, religious and regional group of Indian origin

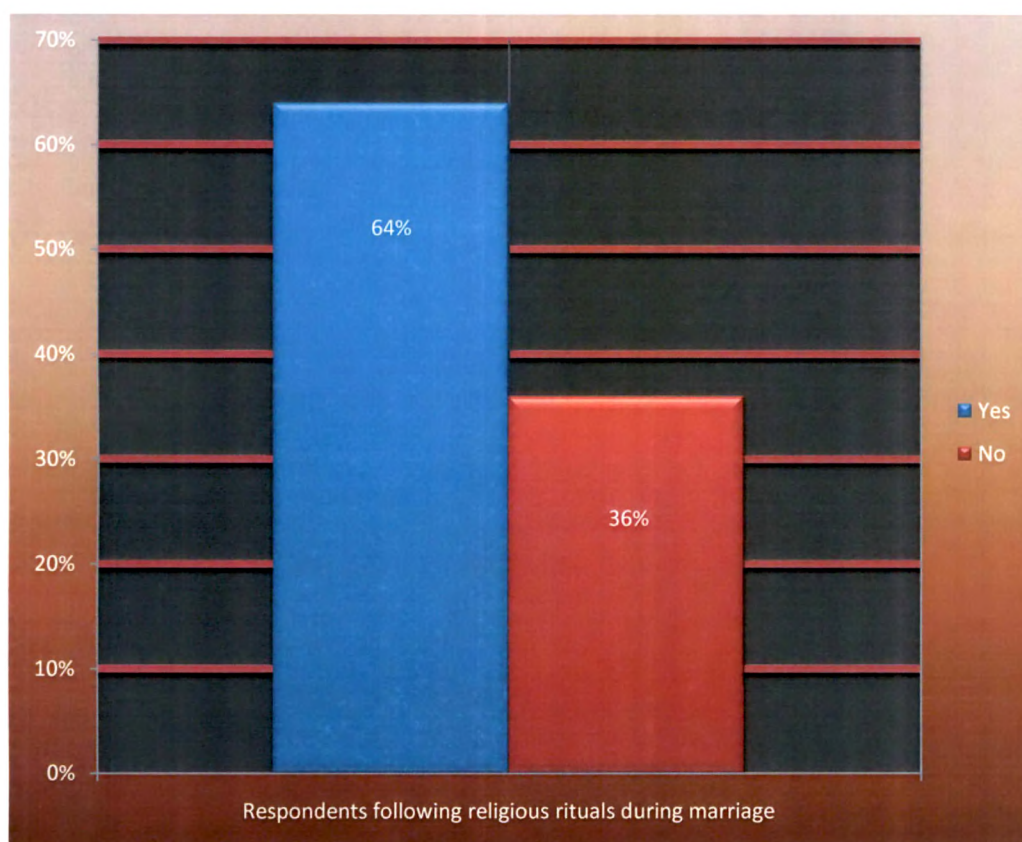


As shown in above Graph No.29 and Table No.32, 87% people have responded that their socio-cultural life is confined to the narrow circles of relatives, regional and religious groups of Indian Origin as against 13% people. This clearly shows that majority Gujarati residing in America, England and Canada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

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

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

Graph No.30: Distribution of respondents following religious rituals during marriage



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

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

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

Graph No.31: Description of believing in cultural tradition like "Kanyadan" in the form of Dowry during marriage

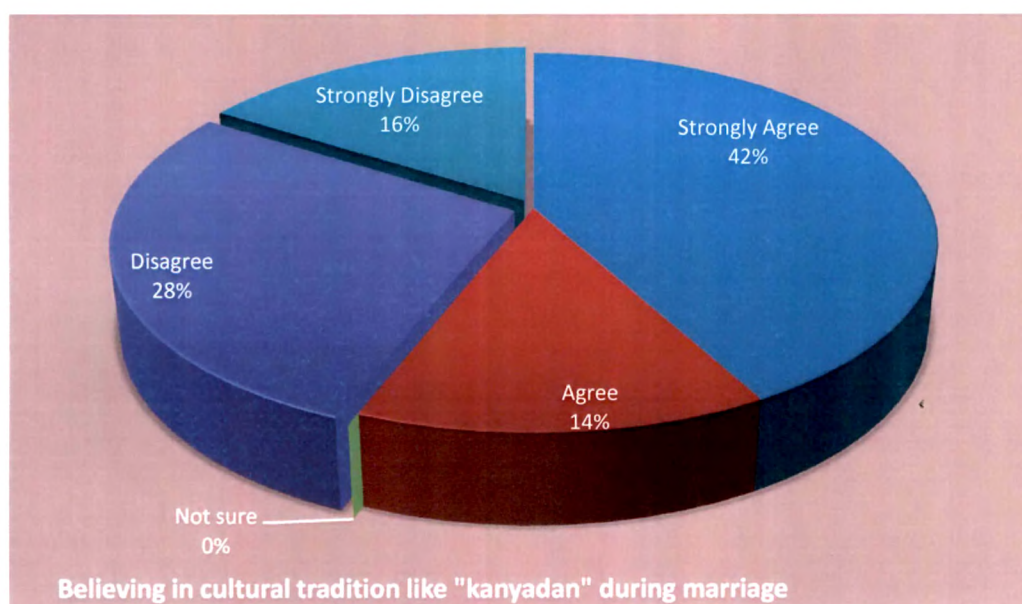


Table No.34 & Graph No.31 shows that most Gujarati NRIs (56% i.e. 42% strongly agree and 14% agree) residing in England, America and Canada believe in traditions like Kanyadan in the form of Dowry during marriage. This is a clear indication that the Gujarati NRIs do follow their tradition and values.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

Table No.35: Respondents believing in caste belongingness

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

Graph No.32: Description of respondents following caste belongingness

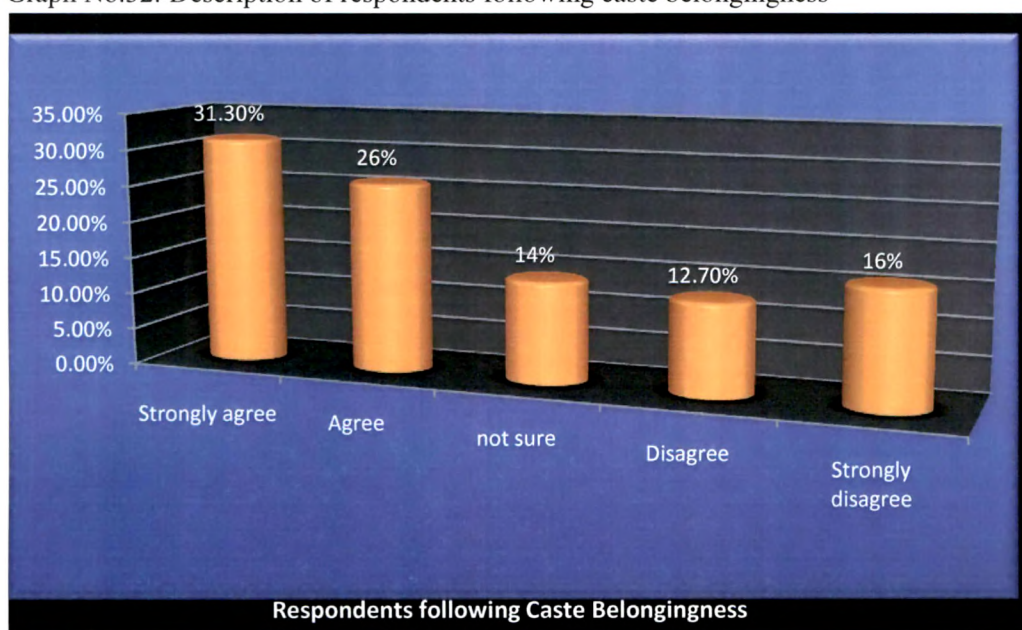


Table No.35 & Graph No.32 shows that most (57.3%) Gujarati NRIs residing in England, America and Canada are proud of believing in caste belongingness as against 28.7% of people who do not believe in caste belongingness, whereas other 14% are not sure about it.

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

Table No.36: Respondents actively participating in caste association

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

Graph No.33: Description of respondents participating in caste association

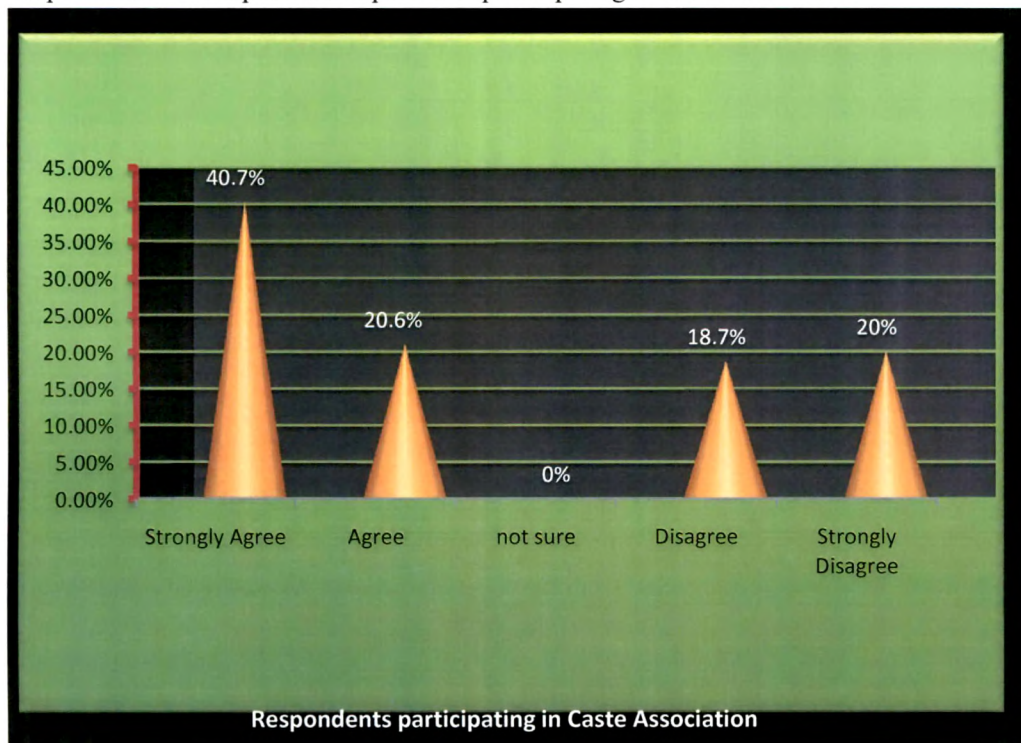
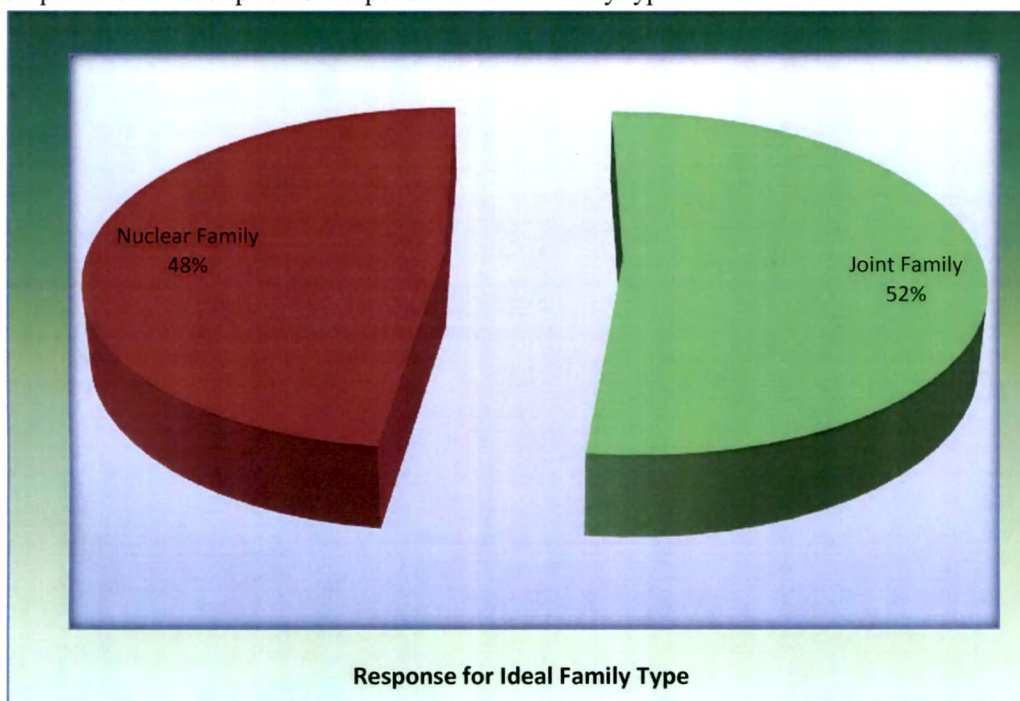


Table No.36 & Graph No.33 shows that majority (61%) of the respondents actively participate in caste association as against 38.7% people who do not. As seen in graph, 40.7% strongly agree, followed by 20.6% agreed on participating in caste associations implicate the importance of having caste associations.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

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

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

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

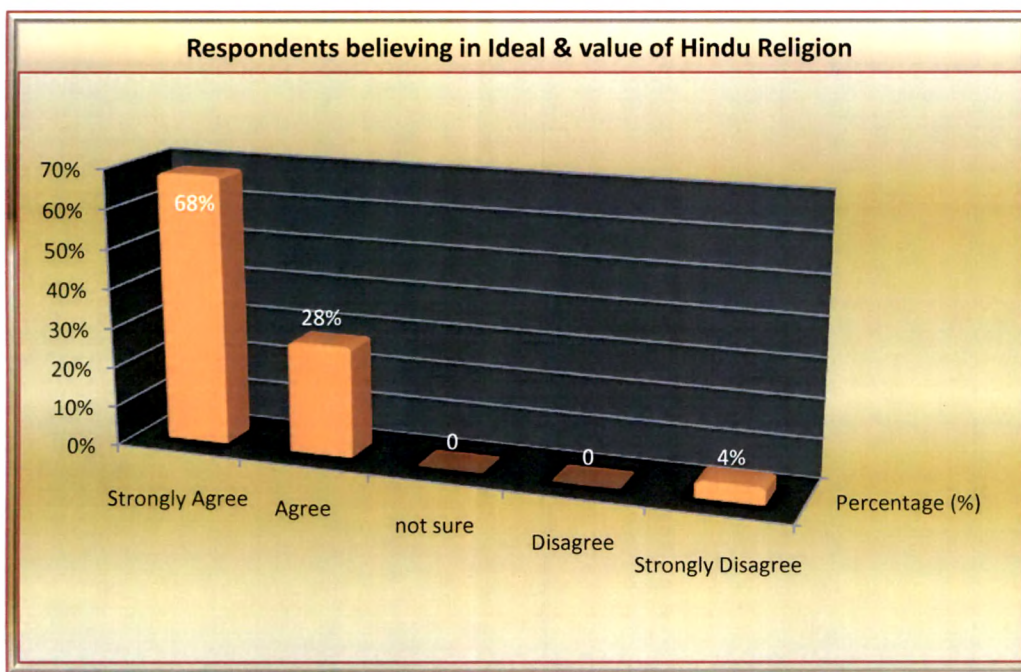


The above Table No.37 and Graph No.34 depicts that majority of the respondents (52%) believe that Joint family is ideal. Living in host country somewhere brings the feeling of loneliness and also creates thought that it would be better to have joint family, which could help them in reducing their multi-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

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

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

Graph No.35: Description of respondents believing in Ideal and value of Hindu religion



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

Table No.39: Respondents believing in caste endogamy

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

Graph No.36: Description of respondents believing in Caste Endogamy

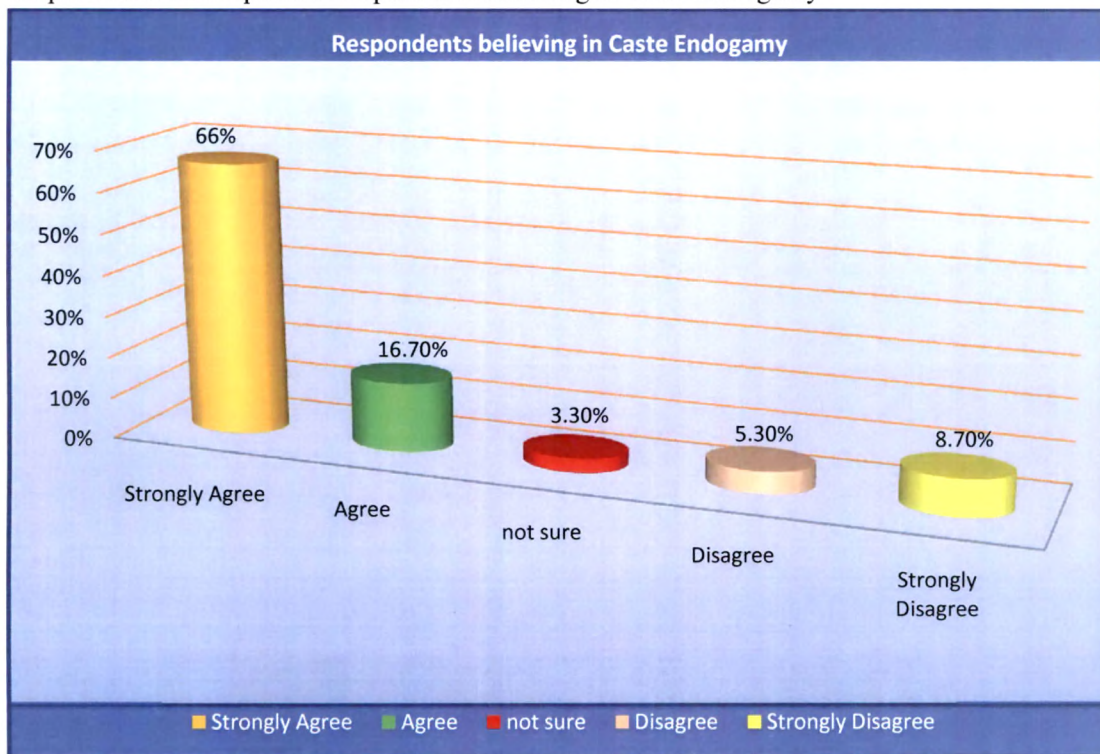
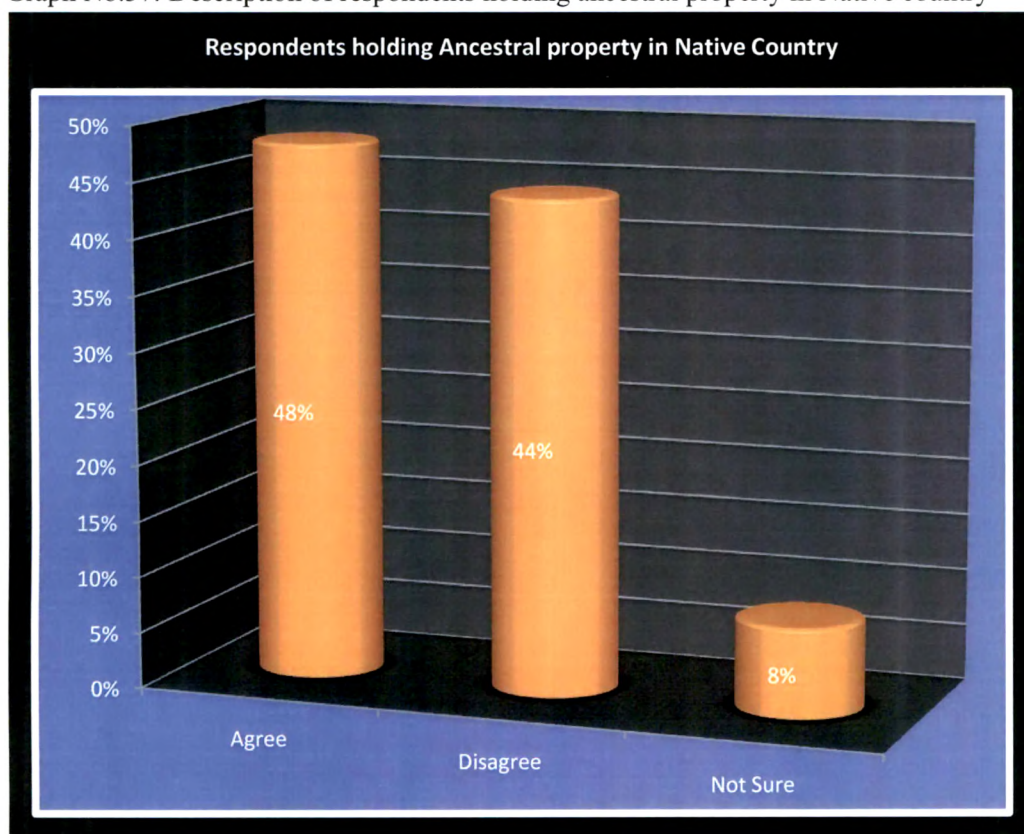


Table No.39 and Graph No.36 shows that 83% of the sample size believes in caste endogamy as against 17% who do not. Among the respondents, 66% strongly agree and 16.7% agree in believing caste endogamy. Most of the NRGs are still in very live touch with the country and region of origin. They prefer to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

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

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

Graph No.37: Description of respondents holding ancestral property in Native country

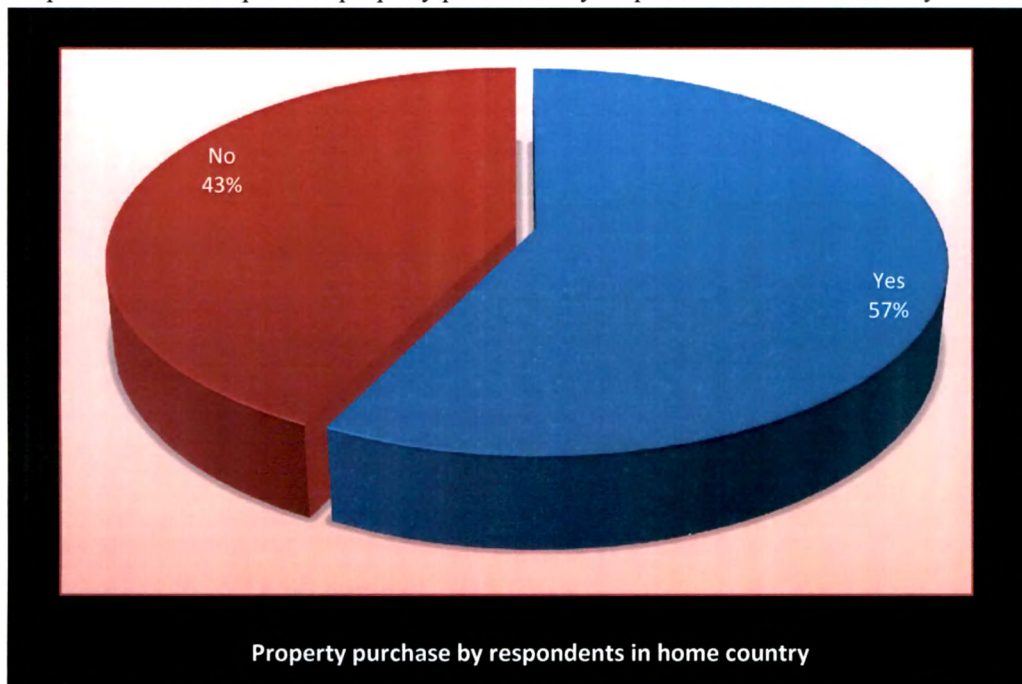


The above Table 40 and Graph No.37 show that 48% of the Gujarati NRIs hold ancestral property in their native country. However, the gap between the people holding the ancestral property as against not holding (44%) is not wide. 8% of respondents are not sure about their ancestral property.

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

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

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



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

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

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

Graph No.39: Description of respondents visiting home country on occasions

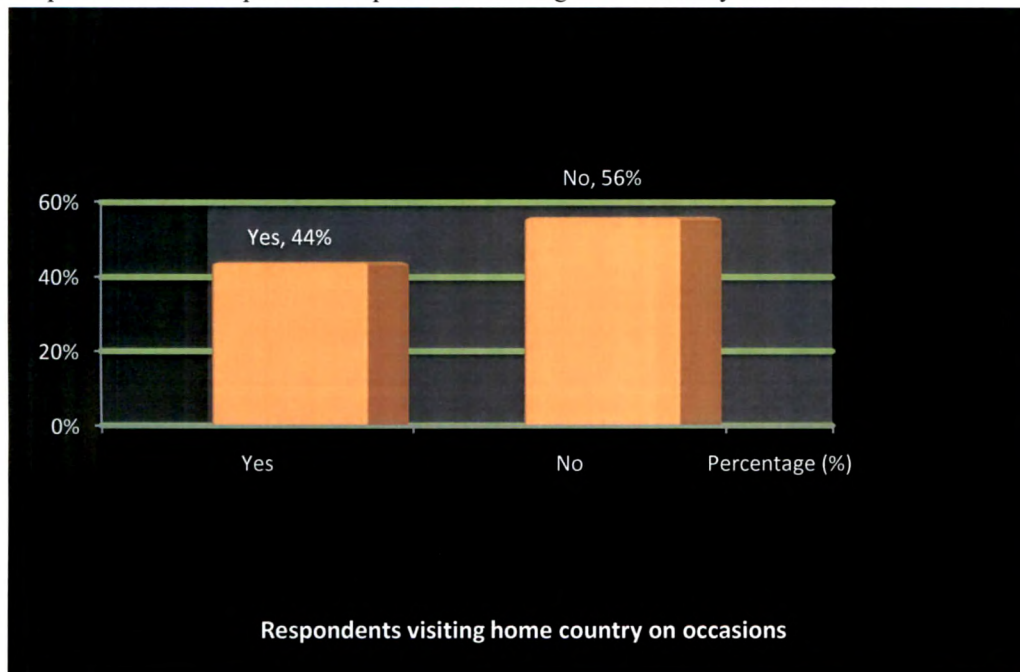
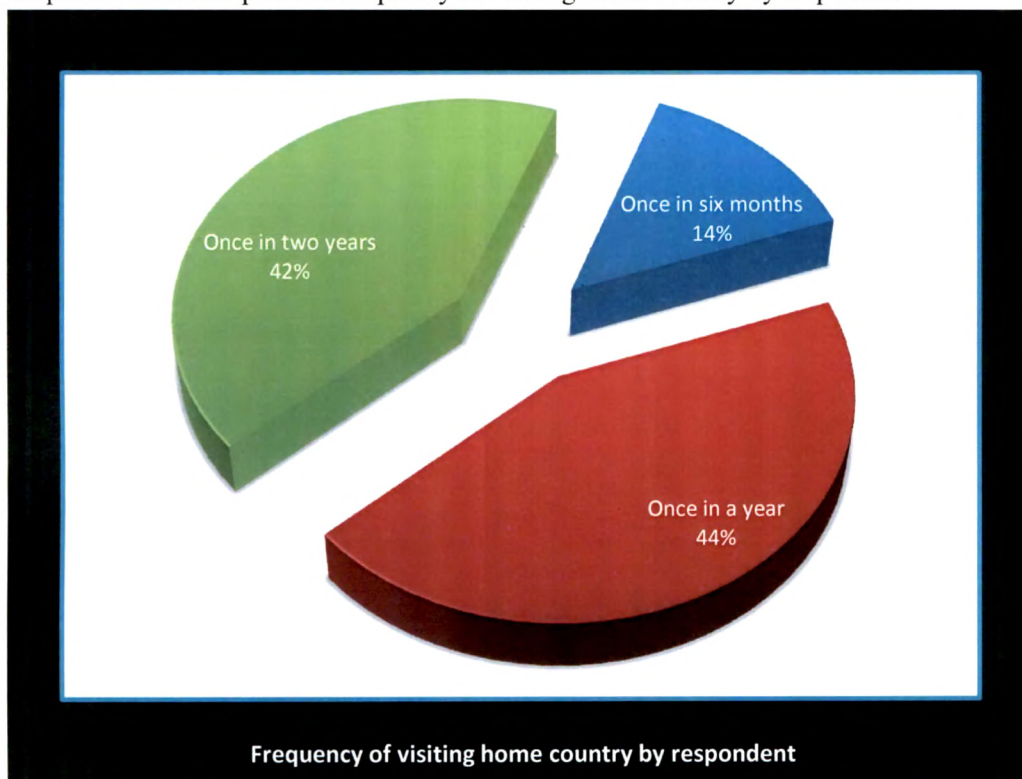


Table No.42 and graph 39, shows that (44%) of the sample size does visit their home country to meet family, relatives and for attending social occasions as against majority 56% who do not visit. Visit of 44% of NRGs implicate that level of intimacy and brotherhood has not gone down and this in turn attracts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

Table No.43: Respondents frequency of visiting home country

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

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



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

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

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

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

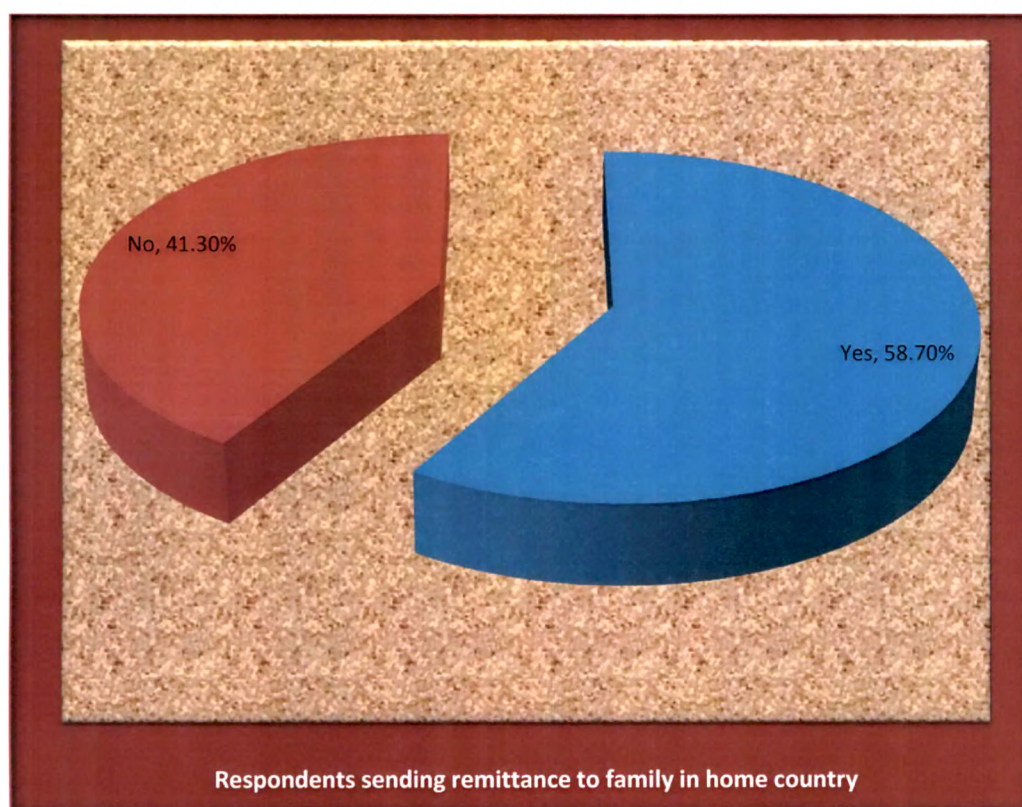
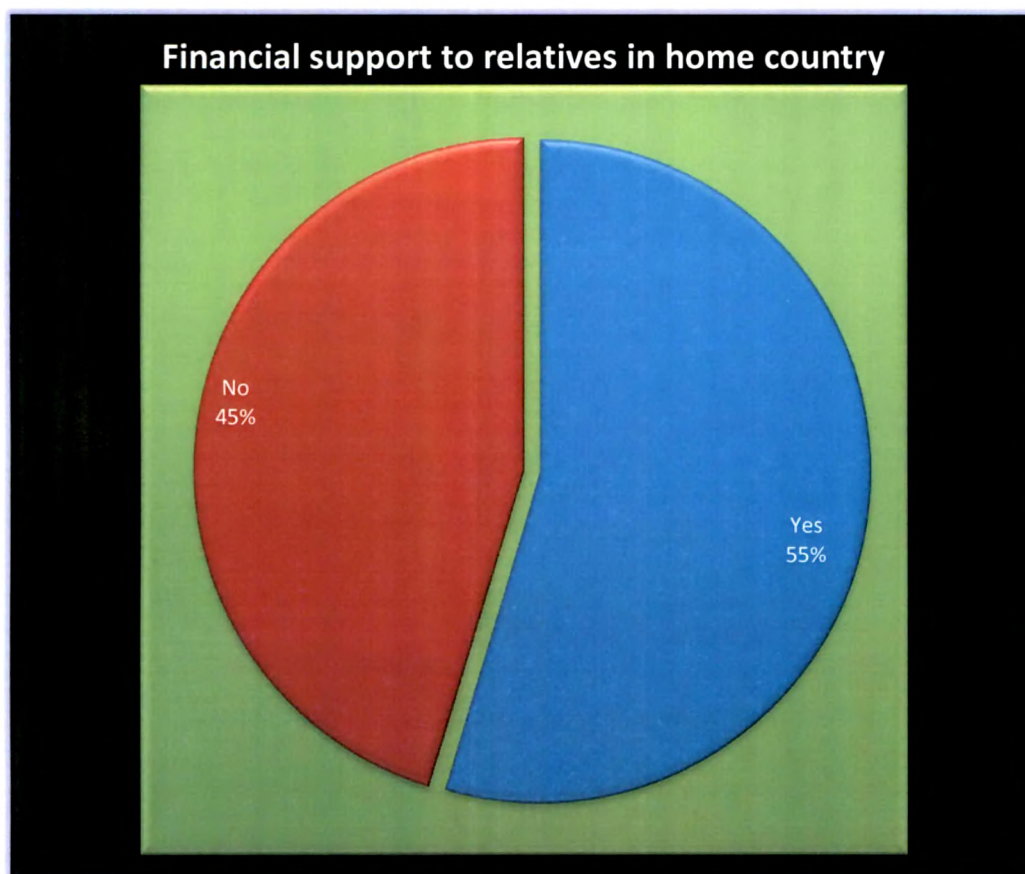


Table No.44 & Graph No 41, majority (60%) of respondents send remittance to family in home country. This shows that respondents are well connected to their roots and are helping the family members by providing financial support. Even after busy and expensive life in host country, respondents save money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

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

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

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



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

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

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

Graph No.43: Description of respondents sending financial support for social purpose in home country

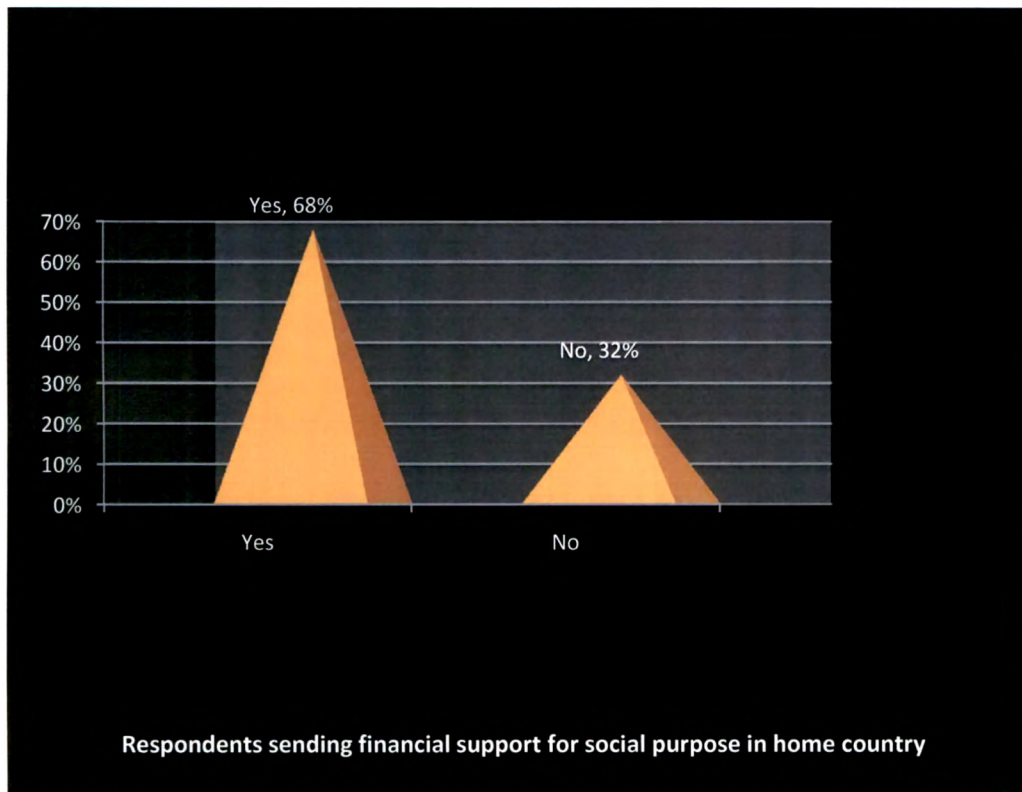


Table No.46 & Graph No.43 we see that majority respondents (68%) send financial support for social purpose or for village development in home region as against 32% who do not send. This shows that the Gujarati NRIs wish to develop their own countries and lead their home country towards progress and prosperity.

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

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

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

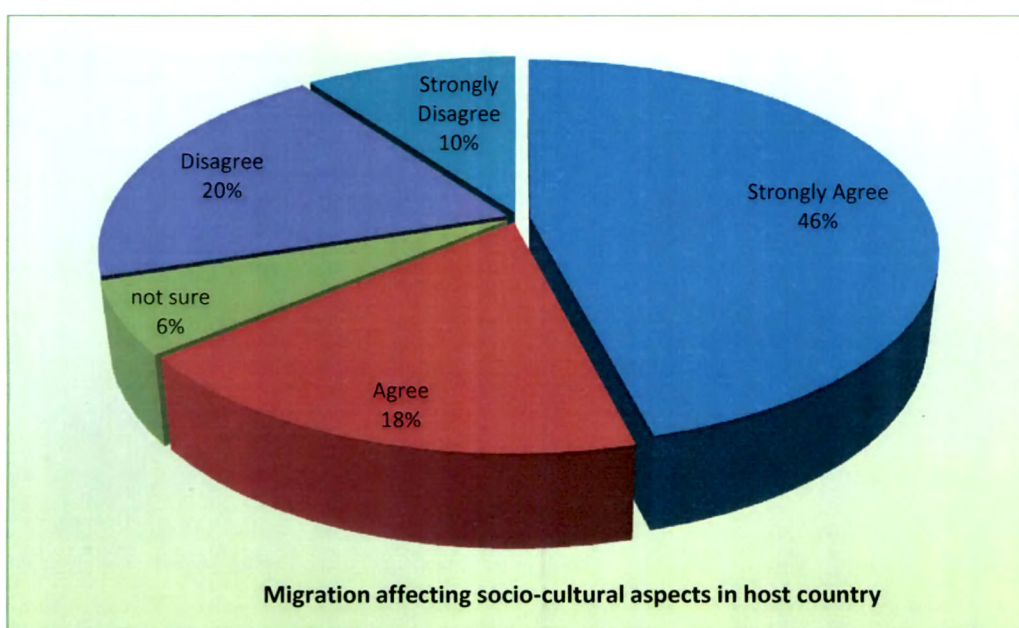


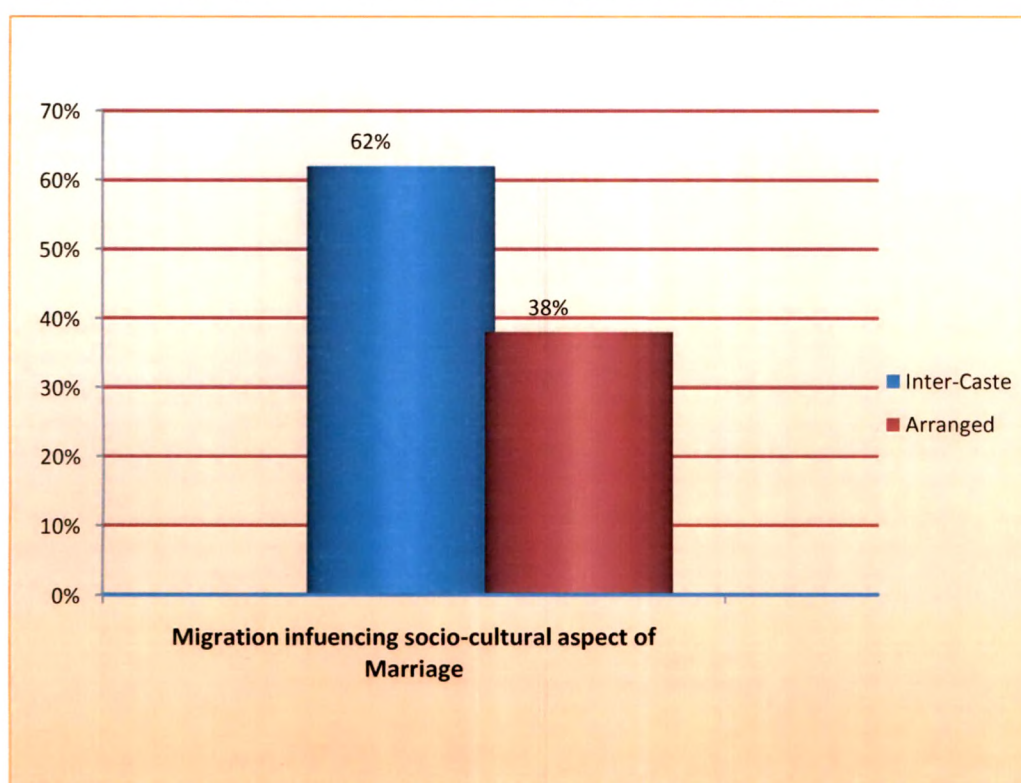
Table No.47 & Graph No.44 shows that 64% of the sample size thinks that their migration affects the social and cultural aspect of their family in host country.

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

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

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

Graph No.45: Description of migration influencing socio-cultural aspect of Marriage

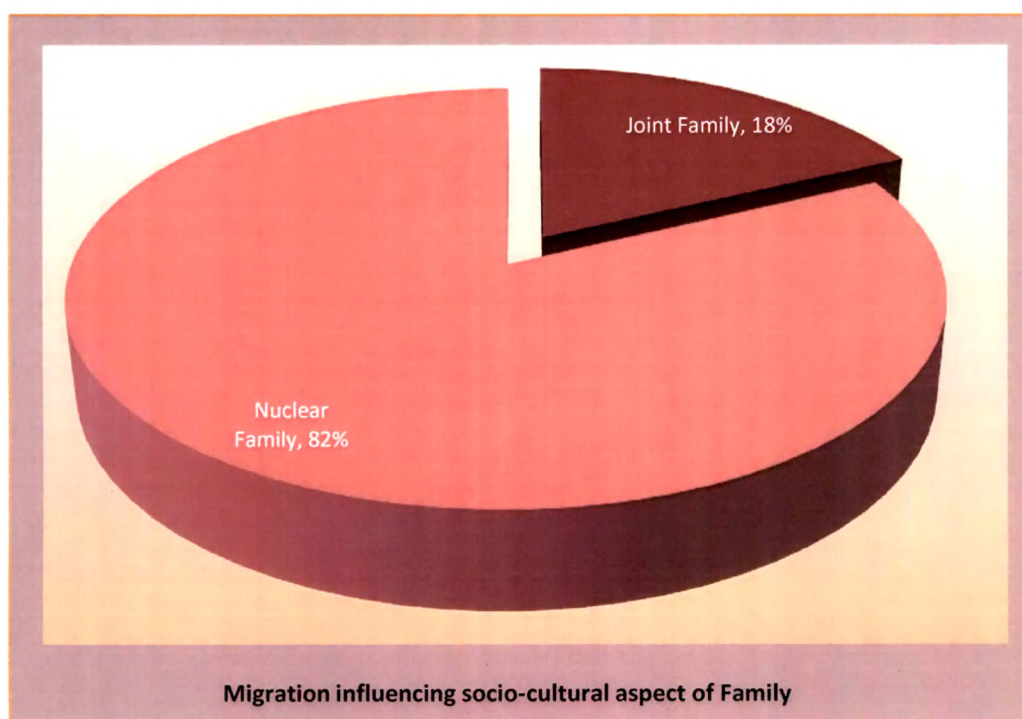


The above Graph No.45 and Table No.48 shows that after migrating the foreign countries, 62% of the respondent now believe in Inter-Caste marriages as against 38% who still believe in Arranged marriages. This shows that after migration the NRGs have adapted to the foreign culture and adopting to new marriage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

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

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

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

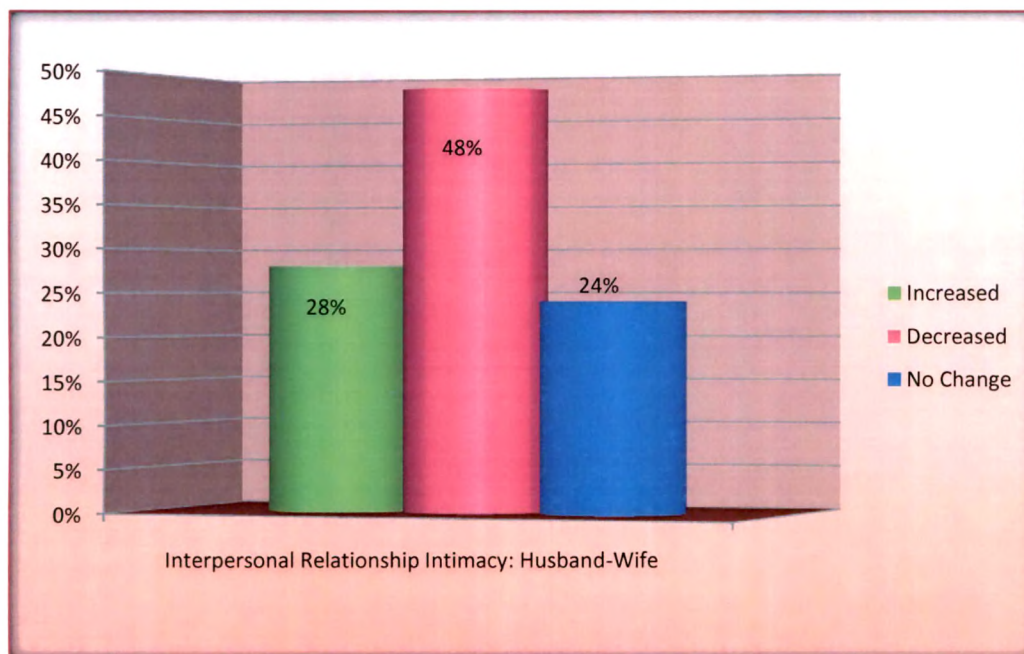


The above Graph No.46 and Table 49 depicts that post migration to the foreign countries; the NRG's family pattern has shifted from joint families to nuclear families. 82% respondents agreed that due to migration family pattern is changed. The reason behind this shift is that due to increase in cost of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

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

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

Graph No.47: Description of migration influencing interpersonal relationship or intimacy between husband- wife relations

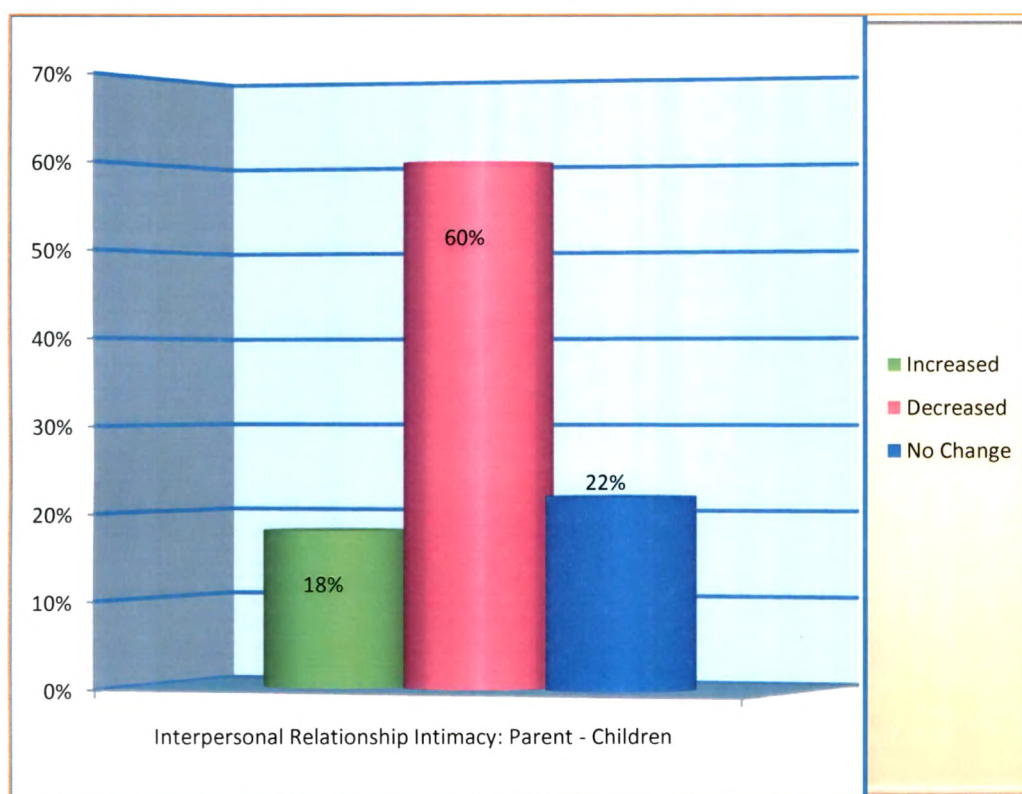


The above Graph No.47 shows that after migration to the foreign countries the intimacy between husband and wife has decreased. This is evident from the fact that 48% respondents believe the intimacy has decreased, 28% believe that intimacy has increased and 24% believe there is no change in the interpersonal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

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

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

Graph No.48: Description of migration influencing interpersonal relationship or intimacy between Parents - children relations

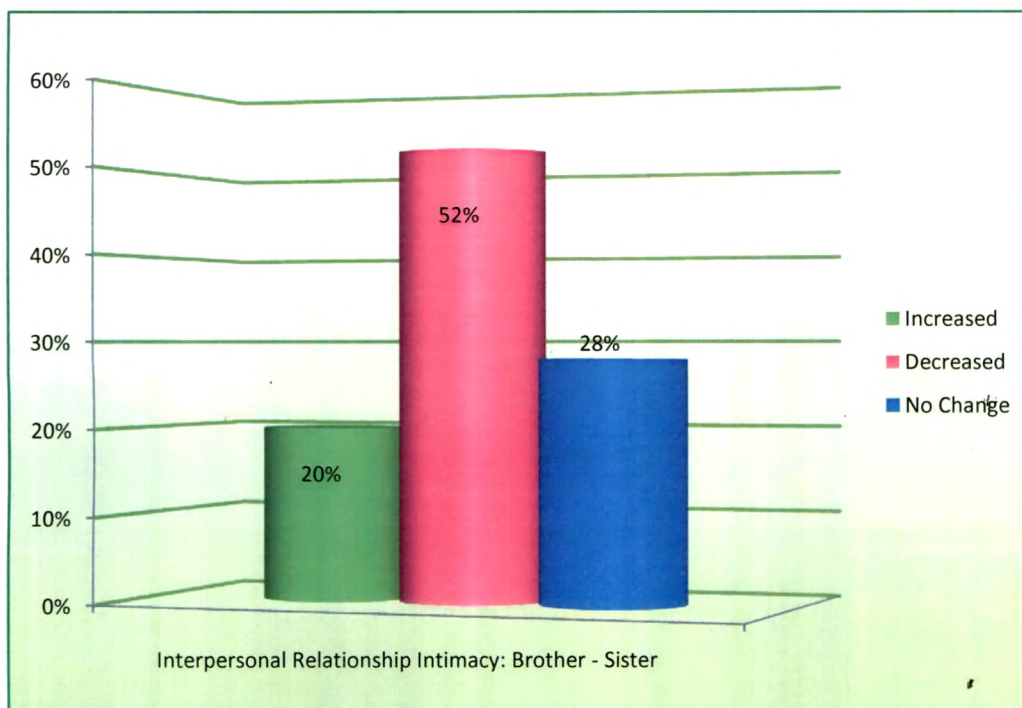


The above Graph No.48 shows that 60% of the respondents believe that the intimacy between parent and children has decreased after migration to the foreign country, 18% believe that the intimacy has increased and 22% believe that there is no change in the interpersonal relationship between parents and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

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

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

Graph No.49: Description of migration influencing interpersonal relationship or intimacy between Brothers - Sister Relation

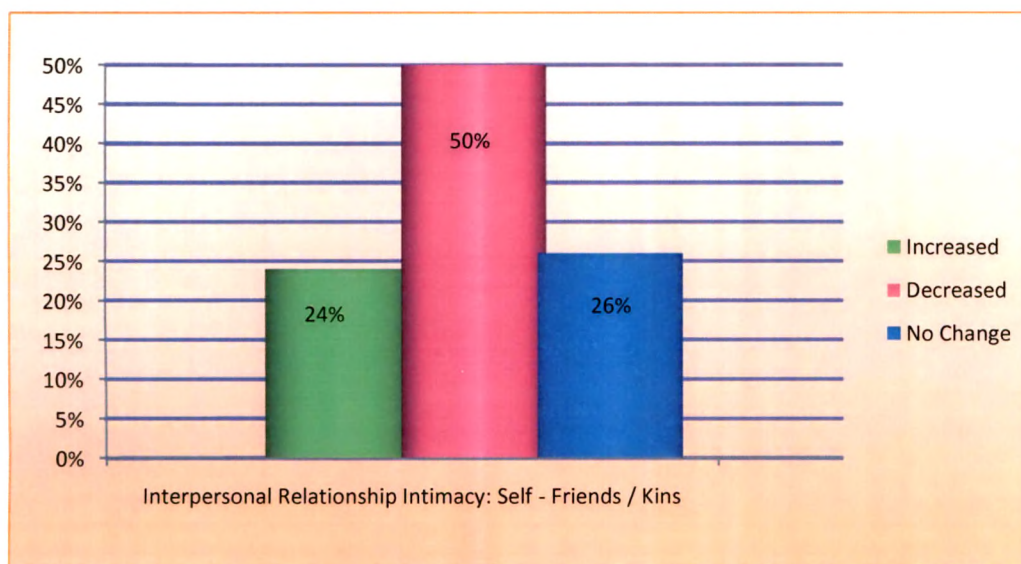


The above Graph No.49 & Table No.52 shows that 52% of the respondents believe that the intimacy between brother and sister has decreased after migration to the foreign country culture, 20% believe that the intimacy has increased and 28% believe that there is no change in the interpersonal relationship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

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

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

Graph No.50: Description of migration influencing interpersonal relationship or intimacy between Self- Friend/Kin relation



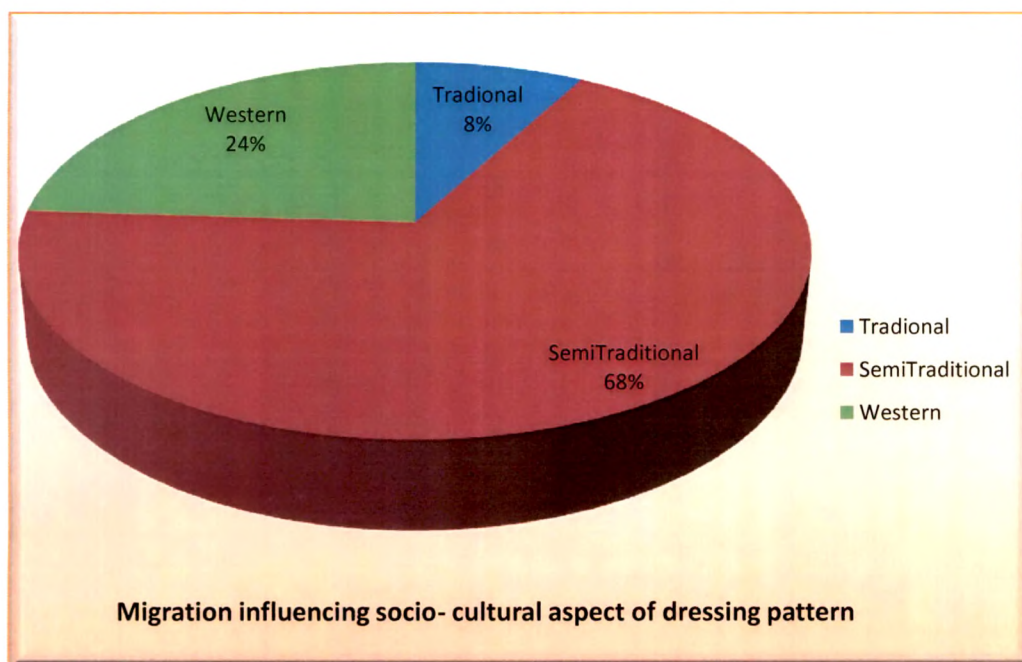
The above Graph No.50 shows that 50% of the respondents believe that the intimacy between self and friends has decreased after migration to the foreign country, 24% believe that the intimacy has increased and 26% believe that there is not change in the interpersonal relationship between parents and children.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

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

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

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

Graph No.51: Description of migration influencing socio- cultural aspect of dressing pattern



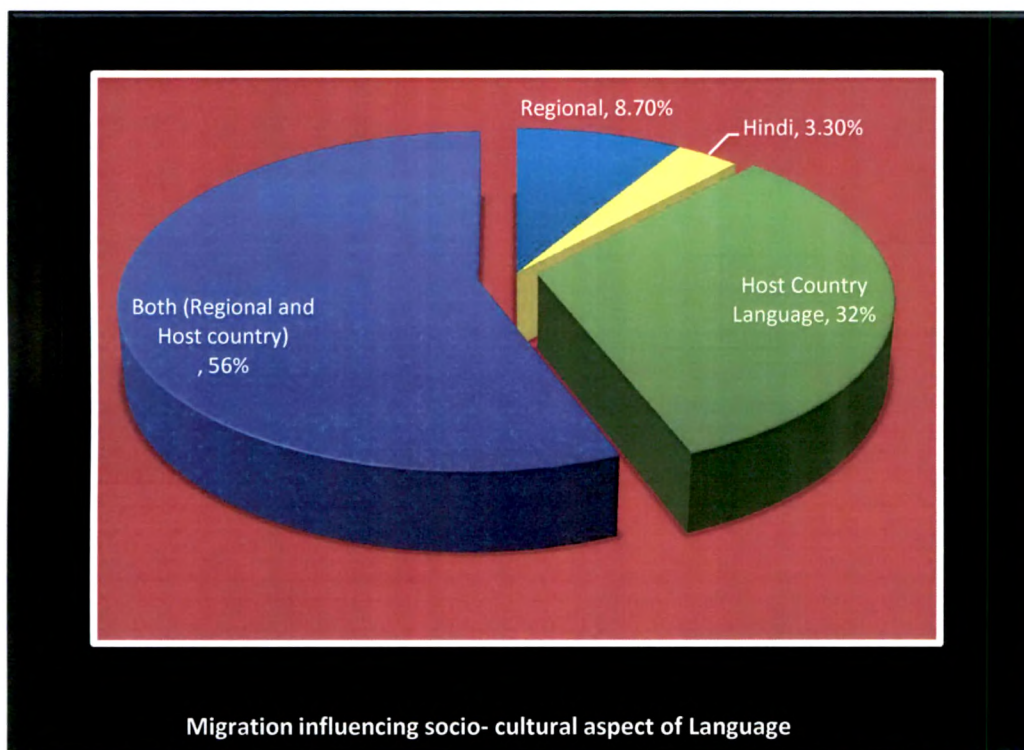
Above Graph No.51, shows that majority of respondents agreed on changes in traditional dressing pattern. About 68% respondents accepted that their migration has affected their dressing pattern and now they follow Semi-traditional dressing pattern. 24% respondents has completely accepted the western dressing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

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

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

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

Graph No.52: Description of migration influencing socio- cultural aspect of language

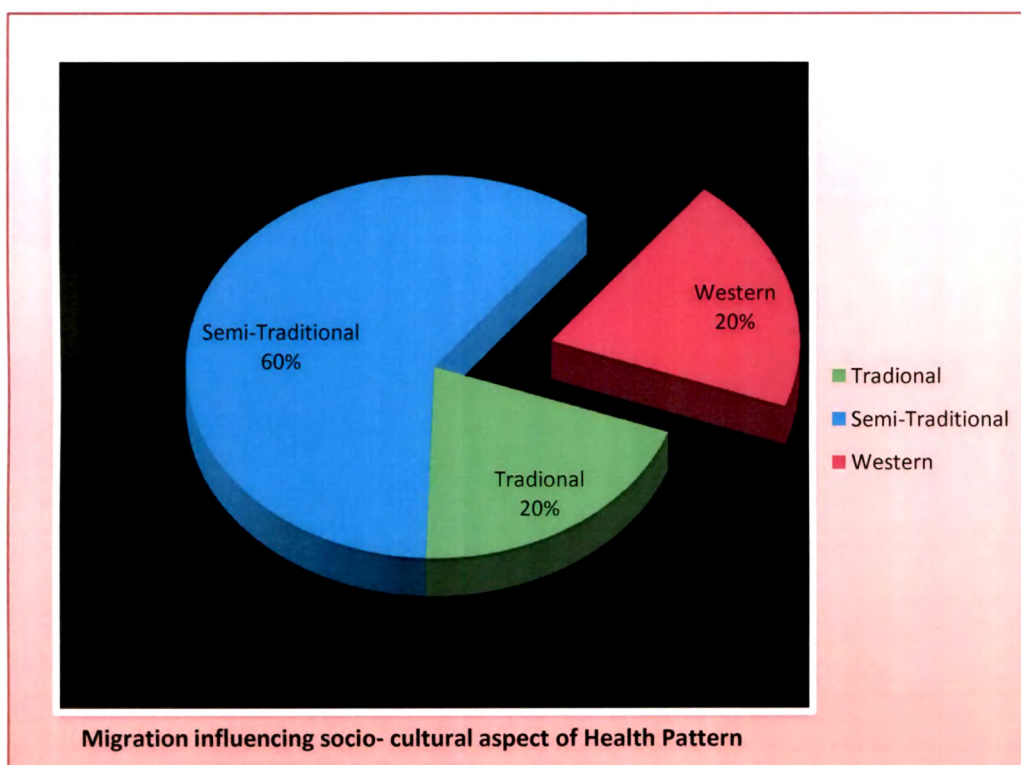


Graph No.52 and Table No.55, show that 56% respondents follow both, host country language or English and regional language of home country. Followed by them 32% of respondents completely accepted the host country language or English. Whereas 8.7% follow their regional language and other 3.3% speaks Hindi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

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

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

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

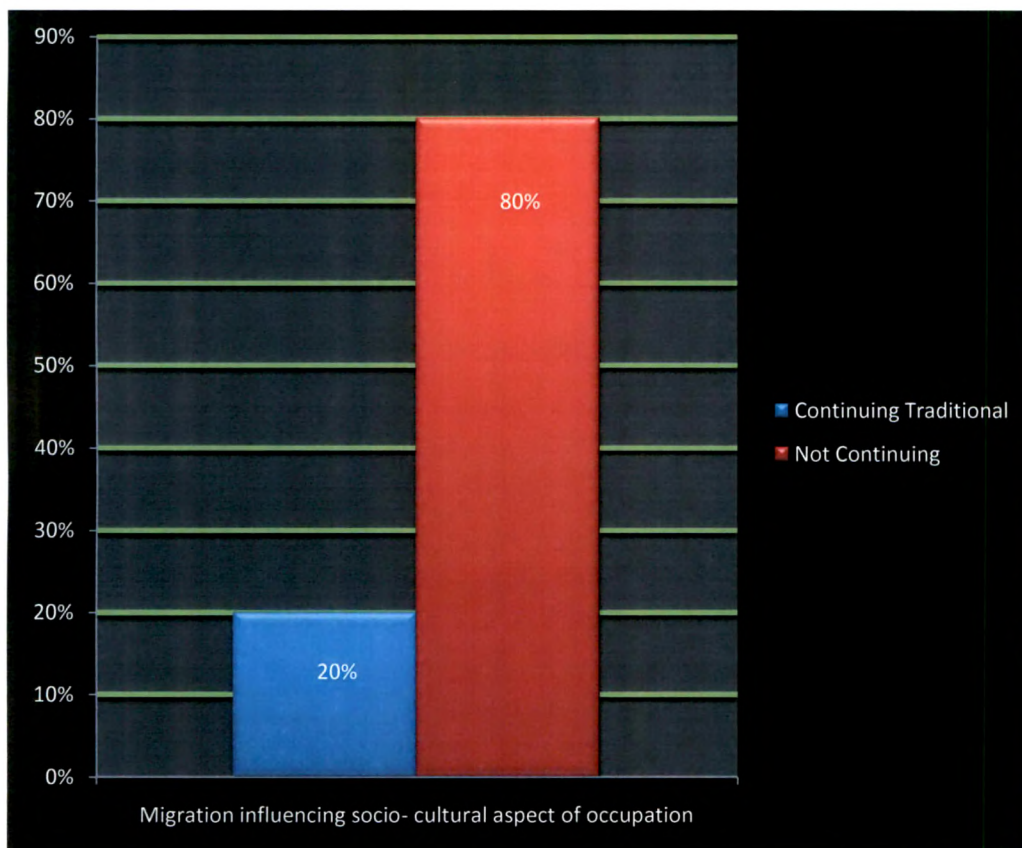


As per the above Graph No.53 and Table No.56, 60% of respondents follow semi-traditional health pattern. 20% of respondents follow western and 20% of respondents follow their traditional health patterns.

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

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

Graph No.54: Description of migration influencing socio- cultural aspect of occupation



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

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

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

Graph No.55: Description of migration influencing socio- cultural aspect of Status

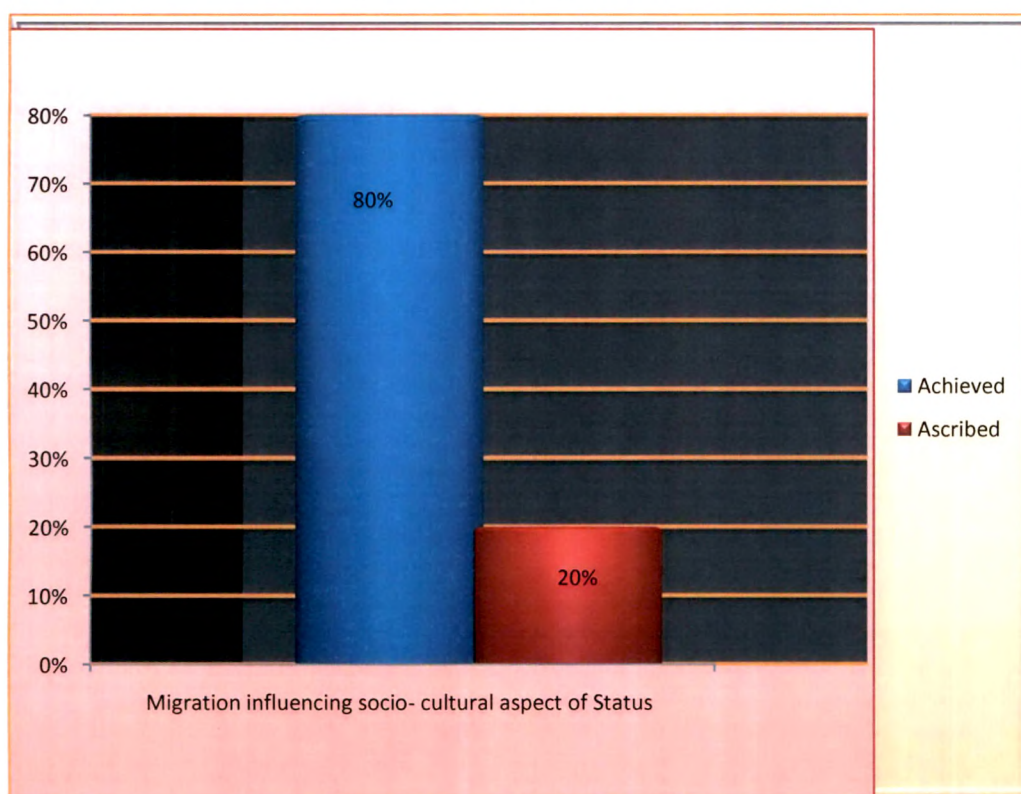


Table No.58 & Graph No.55, indicates that 80% of respondents agree on changes in their status. Their migration gave them independence and opportunity to explore new avenues and because of that today they are able to succeed in having achieved status. Other 20% have ascribed status.

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

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

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

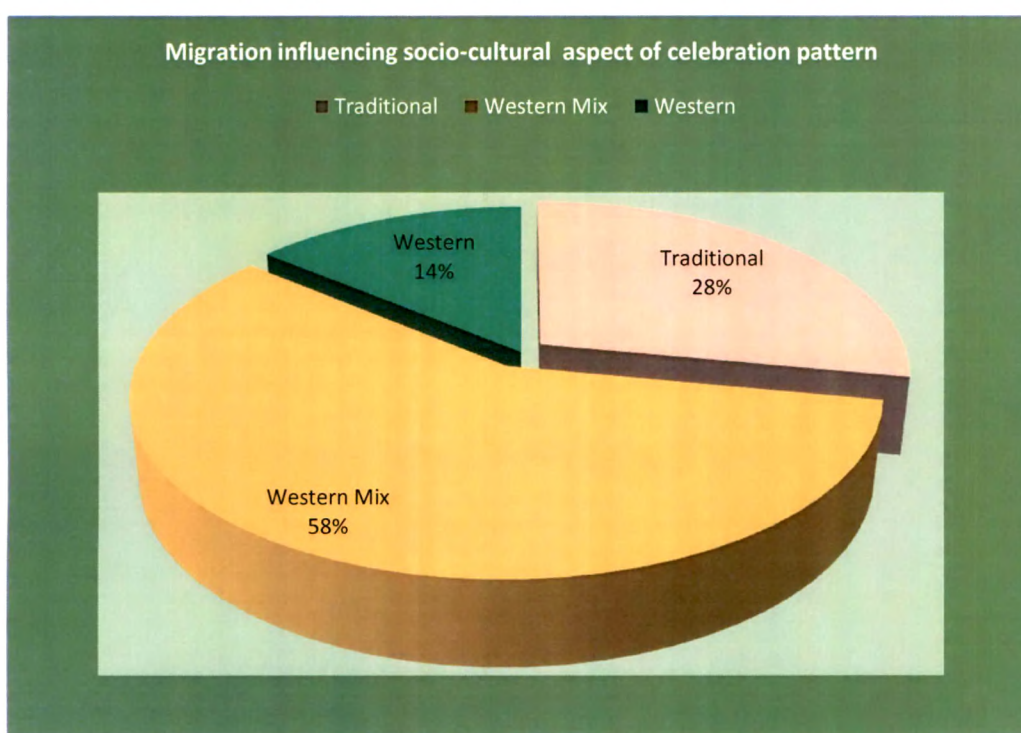


Table No.59 & Graph No.56, indicates that majority of respondents believe that migration has affected their celebration pattern. 58% of respondents follow Western mix celebration pattern and 14% follow completely Western celebration pattern. Whereas 28% of respondents have managed to keep their traditional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

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

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

Graph No.57: Description of migration influencing socio- cultural aspect of celebration of various festivals

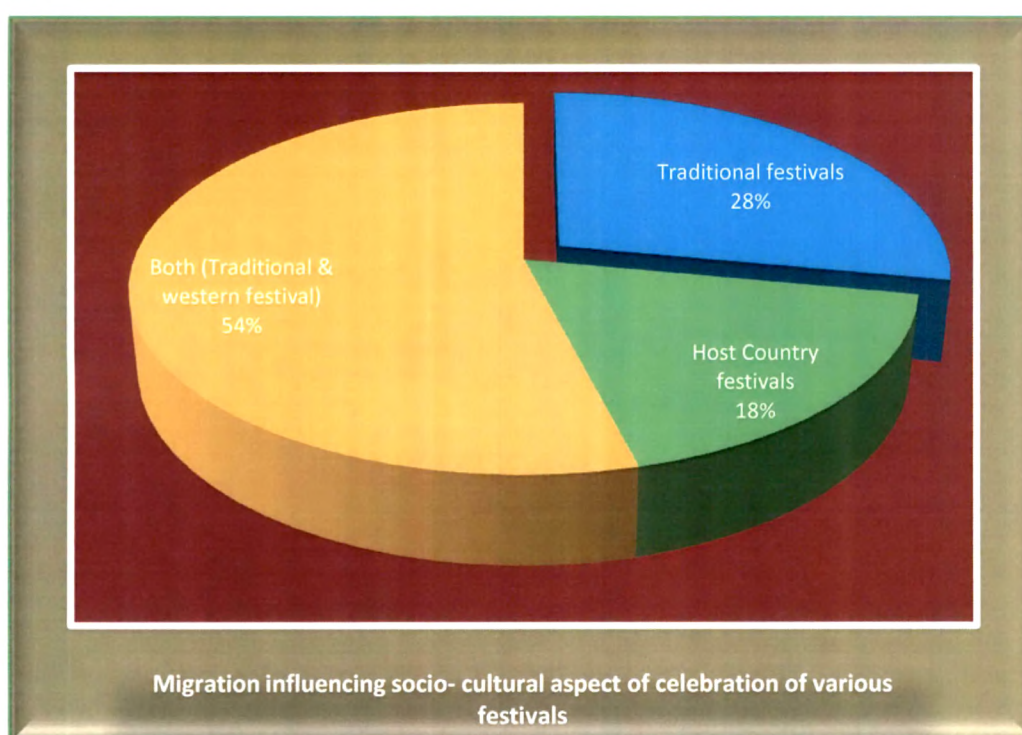


Table No.60 & Graph No.57, highlights the acceptance of western festival celebration by respondents. Majority (54%) of respondents celebrates both tradition and western festivals. This shows the lively nature of NRGs. 28% of respondents celebrates only traditional festivals and other 18% has completely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

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

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

Graph No.58: Description of migration influencing socio- cultural aspect of food habits

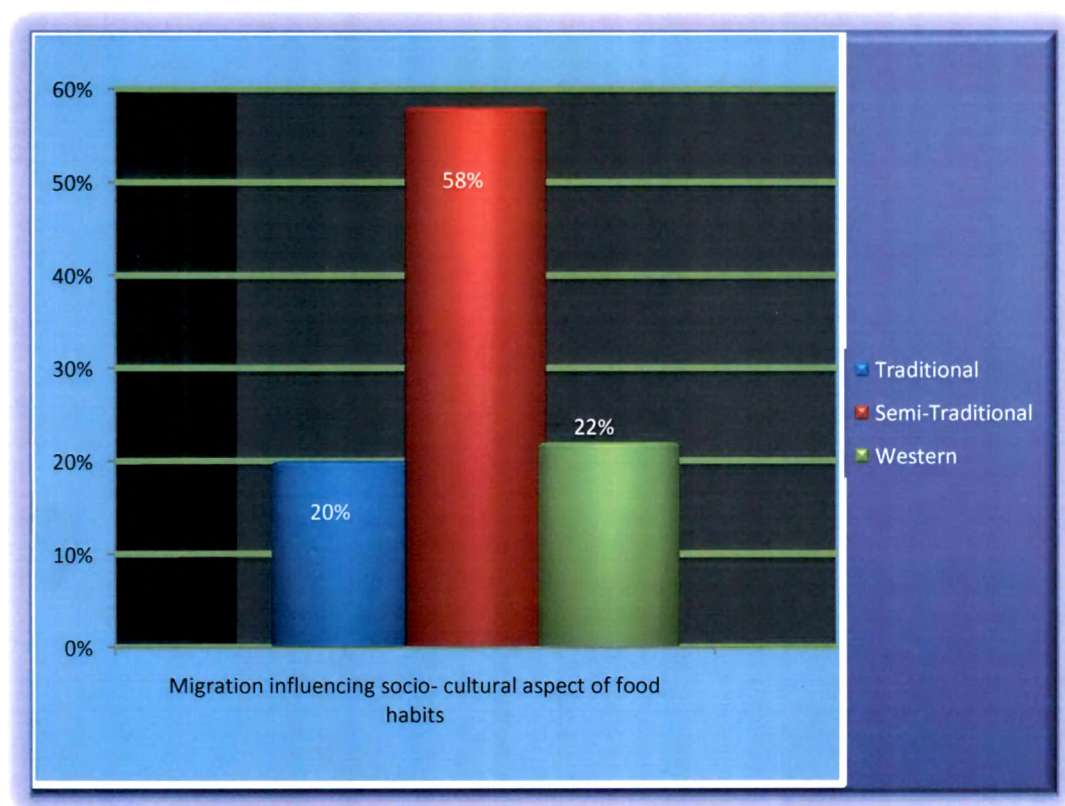
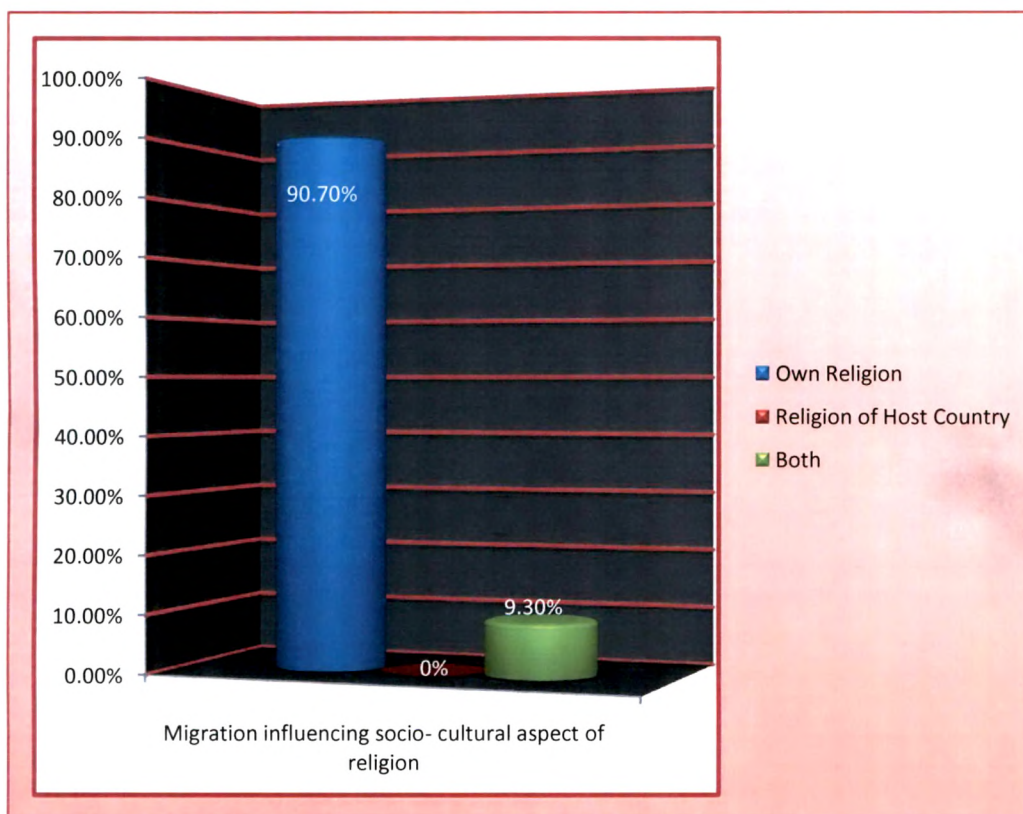


Table No.61 & Graph No.58, shows that 58% of NRGs respondents believe that migration has affected the food habits and because of that they follow semi- traditional food habits, followed by 22% of respondents who have completely accepted the Western food habits. Other 20% of respondents still continue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

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

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

Graph No.59: Description of migration influencing socio- cultural aspect of religion



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

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

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

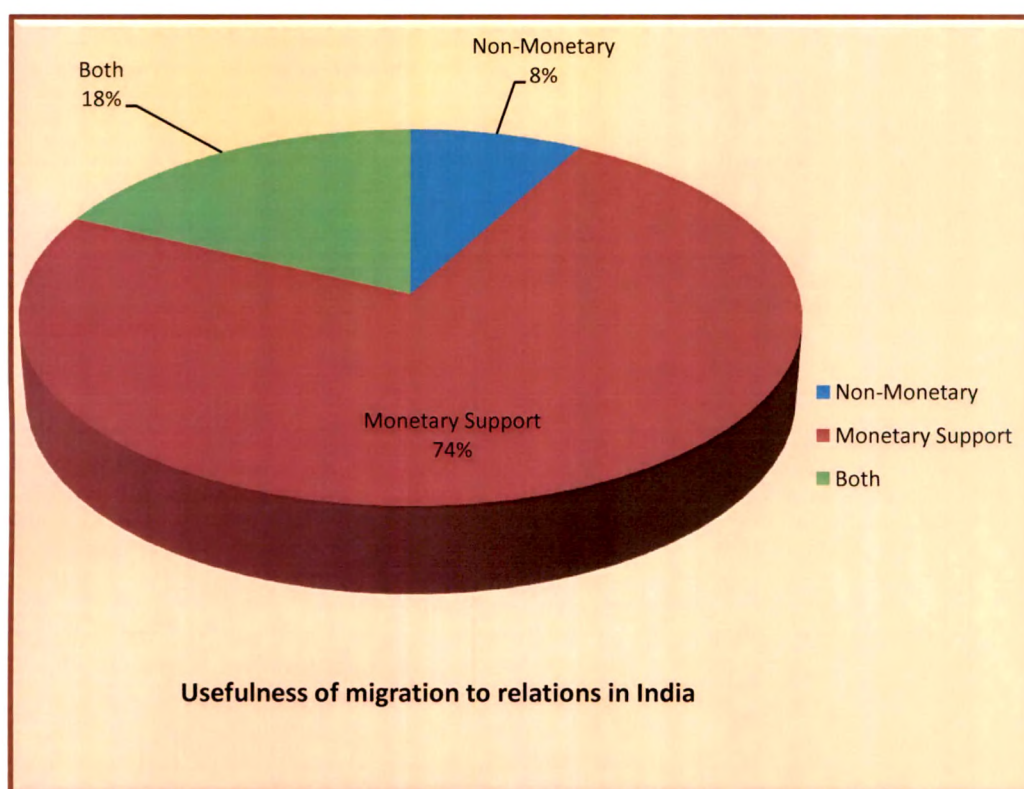
Immigrants' remittances are of significant importance in the sense that they provide additional capital and are a source of foreign exchange earnings. Considered as a development originator (even as an important tool in poverty reduction), remittances sent by NRGs contributes to long-term socio-economic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

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

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

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

Graph No.60: Description of how migration is useful to relations in India



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

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

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

Graph No.61: Description of financial support affecting purchase habits in India

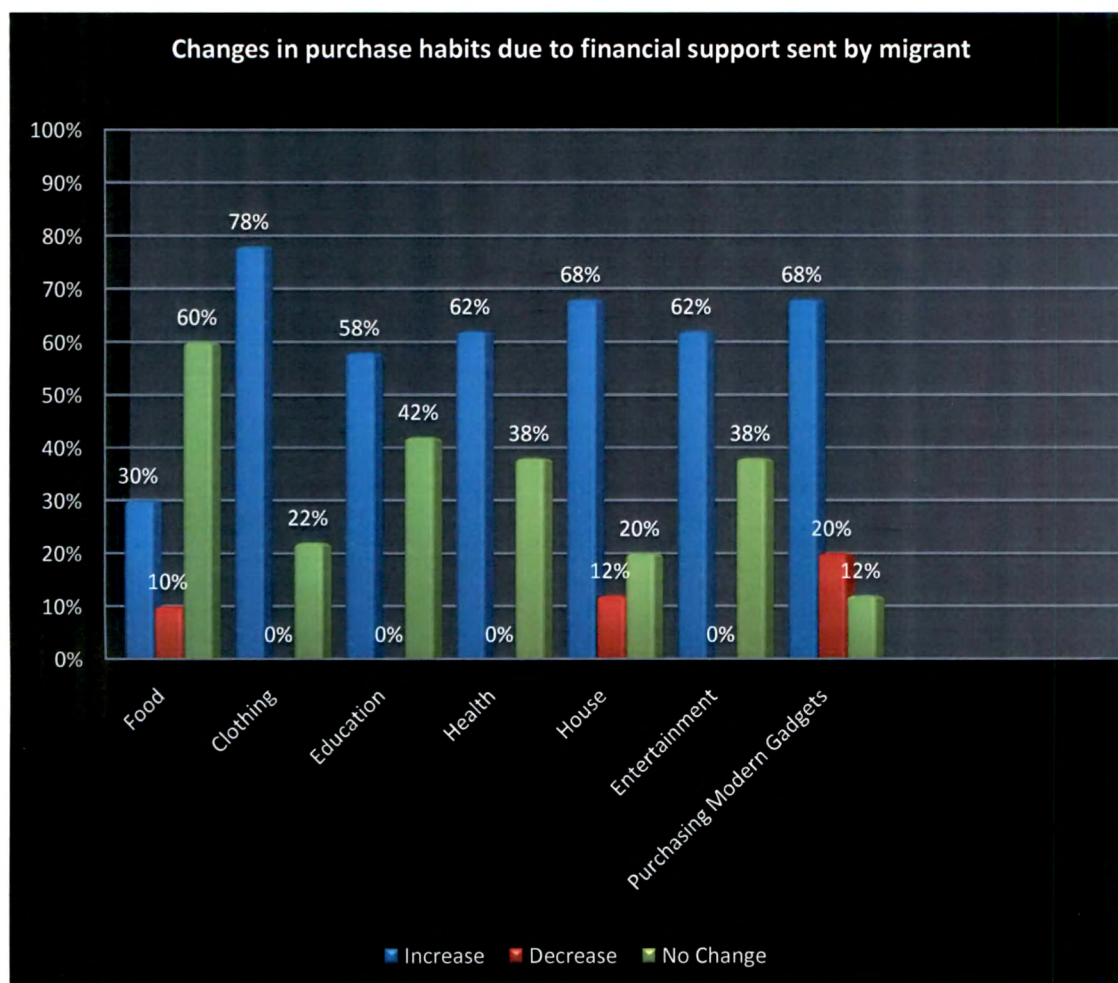


Table No.64 and Graph No.61, shows that how the financial support sent by migrant has affected the purchase habit of relatives in India. Increase in purchase could be seen in food (30%), clothing (78%), education (58%), health (62%), house (68%), entertainment (62%) and modern gadgets (68%). Decrease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

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

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

Graph No.62: Description of frequency of communication

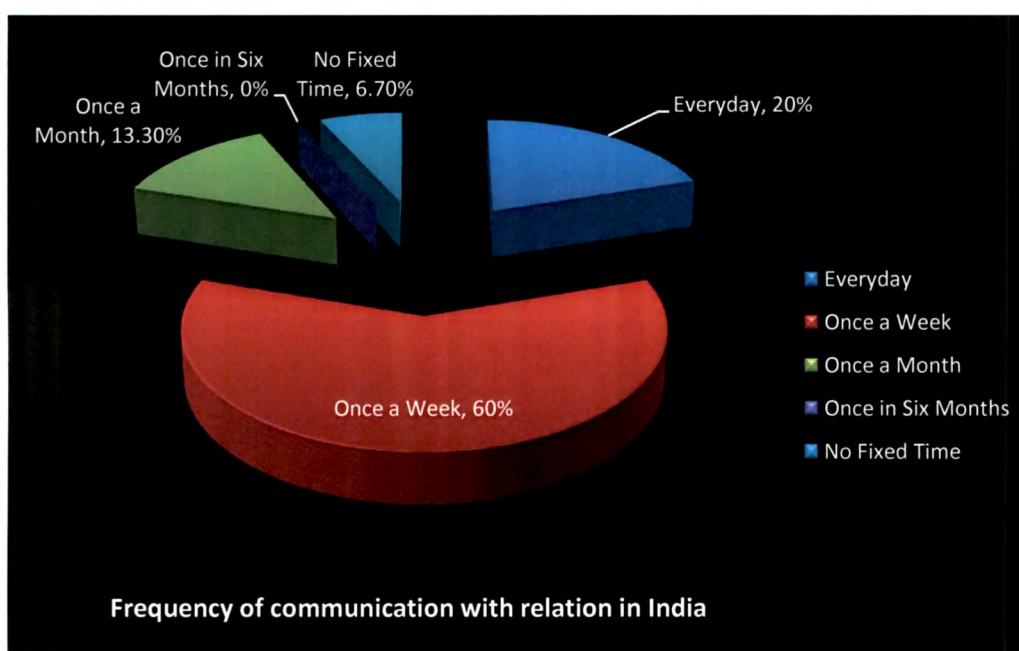


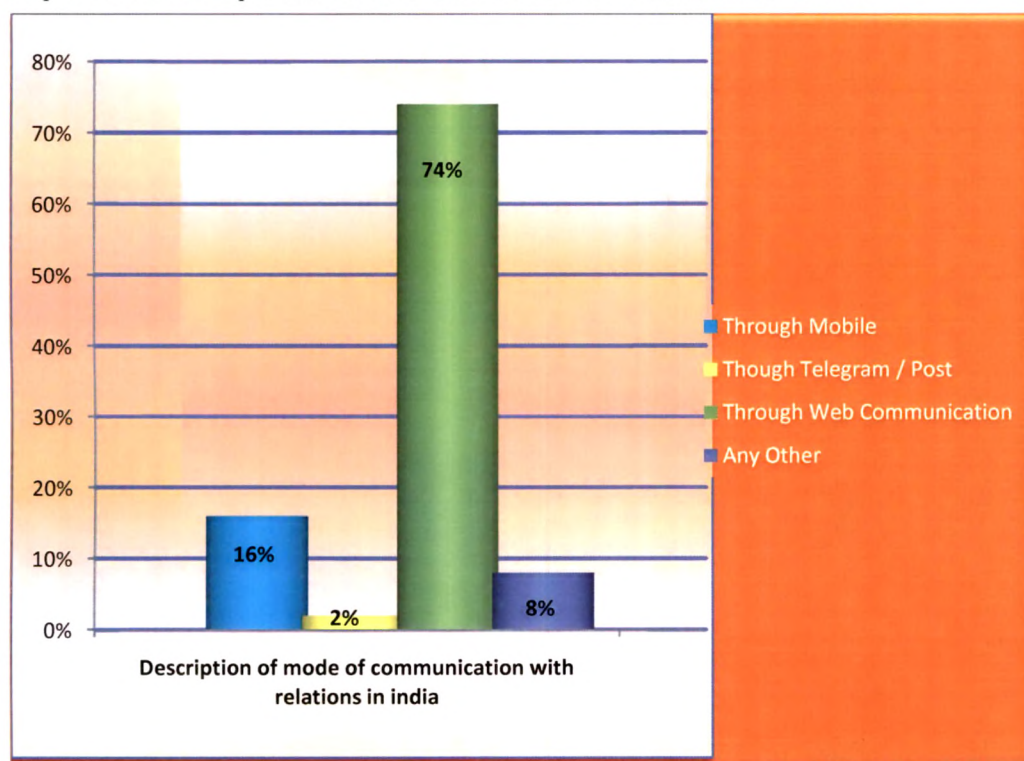
Table No.65 and Graph No.62, shows that majority (60%) of respondents communicate once a week to their relatives in India. 20% of sample NRGs communicate everyday, 13.3% communicate once a month whereas 6.7% of respondents said that there is no fixed time of communication and they do it as per there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

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

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

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

Graph No.63: Description of mode of communication with relations in India

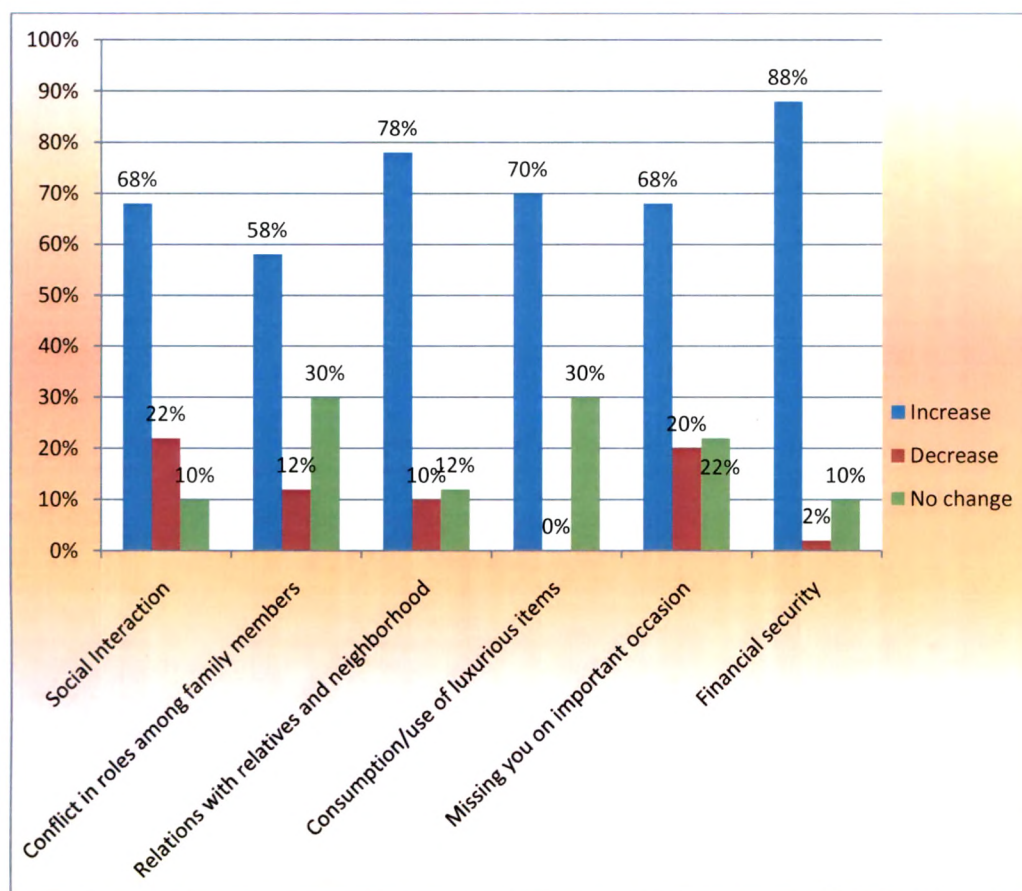


Above Table No.66 & Graph No.63, shows that most (74%) of the respondents and their families in India prefer using web communication. 16% of respondents use mobile, 2% of respondents feel comfortable sending telegram or post whereas 8% said they use public telephone booth, do not communicate or any other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

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

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

Graph No.64: Impact of migration on family member in India



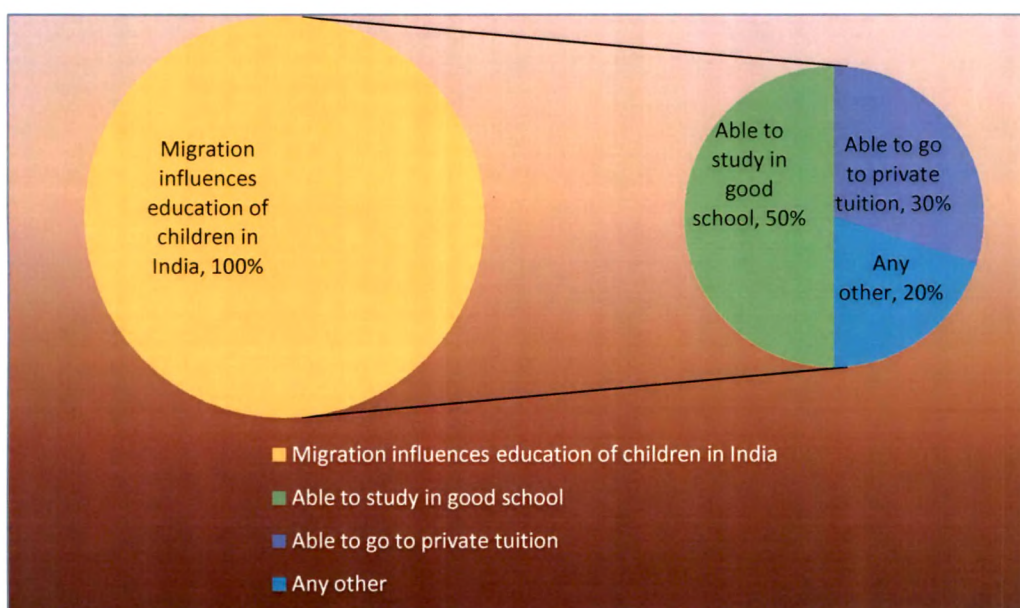
Above Table No.67 & Graph No.64, shows the impact of migration on families in India. It indicates that respondents believe that their migration has impacted their families in India by increase in social interaction (68%), conflict in roles among family member (58%), relations with relatives and neighborhood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

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

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

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

Sr. No.	RESPONSE	FREQUENCY	PERCENTAGE
1	Able to study in good school	75	50
2	Able to go to private tuition	45	30
3	Any other	30	20
	Total	150	100



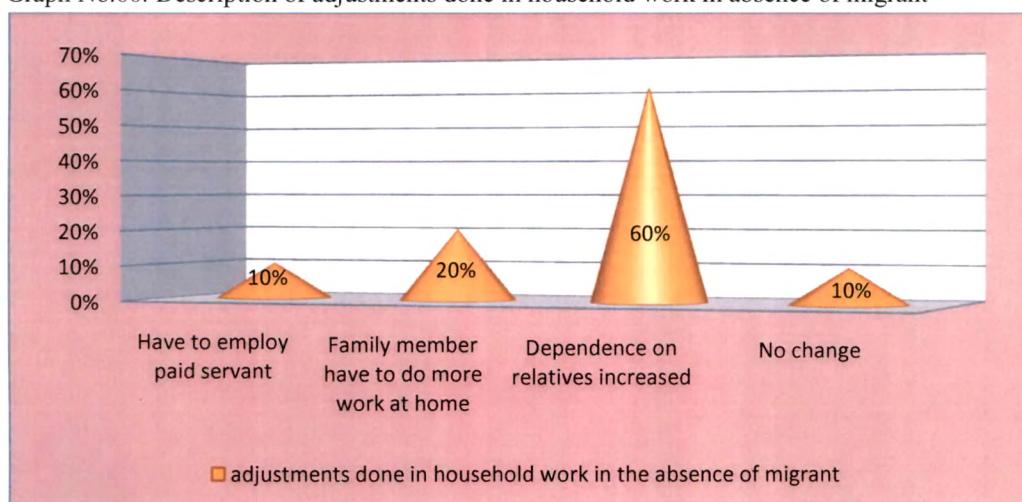
Graph No.65: Description of influence of migration on education of children in India

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

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

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

Graph No.66: Description of adjustments done in household work in absence of migrant



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

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

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

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