

A General Note on the Telugu Diaspora in the United States

Bhaskar, T.L.S & Bhat, Chandrasekhar

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**T.L.S.Bhaskar, Ph.D. Student, Room 148
Centre for Study of Indian Diaspora
School of Social Sciences
University of Hyderabad
Gachibowli
HYDERABAD, AP, INDIA- 500 046**

bhaskar@justindian.com

bhaskar@webmail.co.za

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International migration has become the order of the day and people are on move more than ever before- evolving social networks, cultural linkages, and the emergence of transnationalism. As a result of the streams of migrations across the frontiers, countries around the world are interconnected and no nation- state has total control over the multifaceted relations that link it to other nation-states. Through international migrations, multinational corporations and global communication networks the nation-state finds itself in a node of a complicated web of transnational relations (Featherstone 1990). Diasporas can be viewed as one of the results of the international migration over the years, and are today analysed from the point view of associated concepts like *deterritorialisation*, *displacement*, *exile*, *multiculturalism*, etc.

The word *diaspora* has a Greek (first used in the book *Deuteronomy*) origin and it is a compound of two Greek words *dia* (over, apart) and *speirein* (to scatter), meaning a migration and a consequent colonisation. The word was specifically used to convey the experience of the Jews in exile after the Nebuchadnezzar's Babylonian conquests in 597 and 587 B.C.E. The concept was evolved, especially to refer to the dispersion of Jews among the Gentiles after the Babylonian conquest or the aggregate of Jews or Jewish communities scattered "in exile" outside Palestine or present-day Israel. But, presently the word and the concept are widely used to denote variety of populations such as- exiles, immigrants, refugees, etc, and also applied to the descendants of those communities that have left their homelands for various reasons under different circumstances. This makes clear the point that the 'current notions of exile, nomadism, and diaspora are inescapably tied to the Hebrew Bible, ancient Greece, Christianity, and their divergent intellectual, artistic, and political afterlives. Stories of pilgrimage, displacement, and dispersion are central to Western tradition, and we can deploy these concepts more creatively the better we understand their multiple histories' (Peters 1999: 17).

The present paper attempts to provide a brief outline of the Telugu diaspora in the United States. Since their initial migration during the early 1960s, Telugus have emerged as an influential and affluent ethnic minority by their visible presence in the US in terms of their occupational profile, rising income levels and contributions to the US economy. The paper also recognizes the emerging networks between the Telugu diaspora and the homeland, and among the Telugu diaspora communities in different countries.

The Telugus

Telugus form the pre- dominant population in the state of Andhra Pradesh, the fifth largest state in India. The state consists of 23 districts divided in to three major geographical regions- Coastal, Telengana, and Rayalaseema. The Telugu language is spoken by nearly 88% of the population in Andhra Pradesh (Rao 1983). The Telugu speaking population consists of 88% Hindus, 7% Muslims, 4% Christians, and 1% of Sikhs, Parsees, Buddhists and Jains (Rao 1983). Telugus are also known as the Andhras.

Andhras were first mentioned in the Aitreya Brahmana. The word Telugu is used synonymously with the words Andhra and Tenugu.

Telugu Emigration

The Telugus presence in the United States is a post- colonial or post- 1960s phenomenon. They have been part of many Indians who migrated during the period as scientists, engineers, and students under various schemes of scholarships and assistantships to pursue their higher studies. The present article attempts to trace the history of Telugu diaspora in various countries, especially focussing on the Telugus in the United States. The migration of Telugus occurred as early as 1830s during the colonial times, under the system of *indenture* and *kangani* labour practices to the British and French colonies, where as the post- colonial migration consisted of professionally trained and skilled, middle and upper class elite. The latter process is referred to as brain drain.

The abolition of slavery in the British Empire in 1833¹ necessitated a search for the labourers to work on the plantations. The British planters followed the South American planter's system of recruiting the Chinese labourers. As a result many Indians were recruited² as *contract* labourers to work on the sugar and coffee plantations. Telugus formed part of this recruitment and migrated prominently to Mauritius, South Africa, Malaya, Fiji, Burma and Ceylon during the colonial times. The following paragraphs briefly explain Telugu migration to some of the erstwhile colonies.

Telugu migration to South Africa occurred as a part of the indenture system from the Madras Presidency. Under the British rule several parts of present Andhra Pradesh were under Madras Presidency. It was believed that the first ever-Indian migrant to the colony was a Telugu, who was taken there in July 1885, to work for RathBone, an English farmer in Natal. Apart from a large number of Naidus (Naidoos) and Reddys, the migrants included peasants, farm labourers, clerical, teachers, Kamsala (weavers),

¹ Slavery was abolished as an institution in 1834 and as a practice in 1838 in the British Empire.

² The licence to recruit was issued by the Protector of Emigrants and counter signed by the Magistrate of the district.

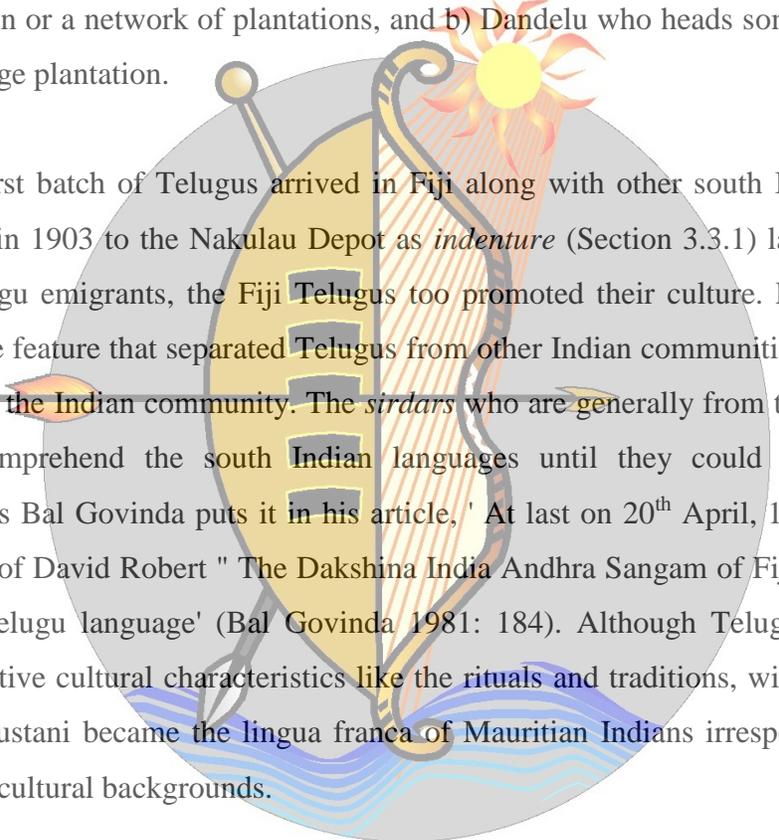
Kummara (potters), and a few Komatis (traders). Except for a few families, most lost their identity in due course of time. The Andhras were very active in business along the coast of Natal, Durban and Pietermaritzburg, and were involved not only in the distribution of food and household goods but also owned cinema halls, garages, and some as transport operators and laundry owners. The South African Andhra Maha Sabha is involved with the promotion of Telugu culture and identity over the generations.

Telugus migrated to Mauritius as part of indenture in 19th century. The first Telugu emigrant was from Coringa (Koringa) who travelled onboard 'Ganges' in the year 1836, to be followed by people from areas surrounding Vizianagaram. Telugus were listed in the Emigration records under various names like Coringas, Jentoos, Telings, and Kalings. In 1843, Telugus migrated in large number, for the first time in the ship 'Coringa Packet' from the port of Coringa near Kakinada. The ship is believed to carried nearly 200 Gentoos and Malabaries, and was owned by Ponamanda Venkata Reddy. Beginning from 1837 to 1880s, nearly 20,000 Today, Telugus amount to nearly 60000 on the island nation, and have a distinctive culture of their own in terms of language, festivals and temples. They are widely spread on the island and are involved in wide variety of occupations. Presently the socio-cultural activities of Telugus are co-ordinated by the Mauritius Andhra Maha Sabha which has nearly 85 branches on the island nation. It is involved with various cultural activities of the Telugus, like teaching the children/youth the language, celebrating festivals³, building temples (notable are Simhadri Appanah Mandiram of Beau Vallon, and Vishnu Mandiram of St. Pierre), and the uphill task of passing on the Teluguness to the next generations.

Telugus formed a part of the *kangani* labour to migrate along with Tamilians and Malayalese to the Malay Peninsula. The main recruiting centres were Vizagapatnam and Nagapatnam. The contract in the *kangani* form was for three years as compared to five years in the indentured form. The labourers mainly worked on the rubber plantations, oil palms, and coconut plantations. The whole process of recruitment was based on systematic caste/community network among villagers (generally from same family or

³ The prominent festivals are Rama Bhajanamu, Ammoru Pandaga, and Govinda Mala

extended kin- kinship) by a *maistry* who has already served under the European plantation. Most of the migrants are from the castes- *Gavara*, *Kapu* (sometimes called as *Telaga* in coastal Andhra) and *Velama* (the richer section among them are called *Velama dora*). The remaining is from *chakali* (washer man), *mangali* (barber) and others. The word *maistry* usually denotes head of a group of construction/ repair/ or *coolie* workers in coastal Andhra. Another word/ term mentioned is '*Dandelu*' or '*Tandelu*' which literally means '*dandunu elevadu*' (one who rules/directs the group). There are two kinds of Dandelu- a) Pedda Dandelu who co-ordinates or heads as nearly as 100 families on a large plantation or a network of plantations, and b) Dandelu who heads some 20 families on a single large plantation.



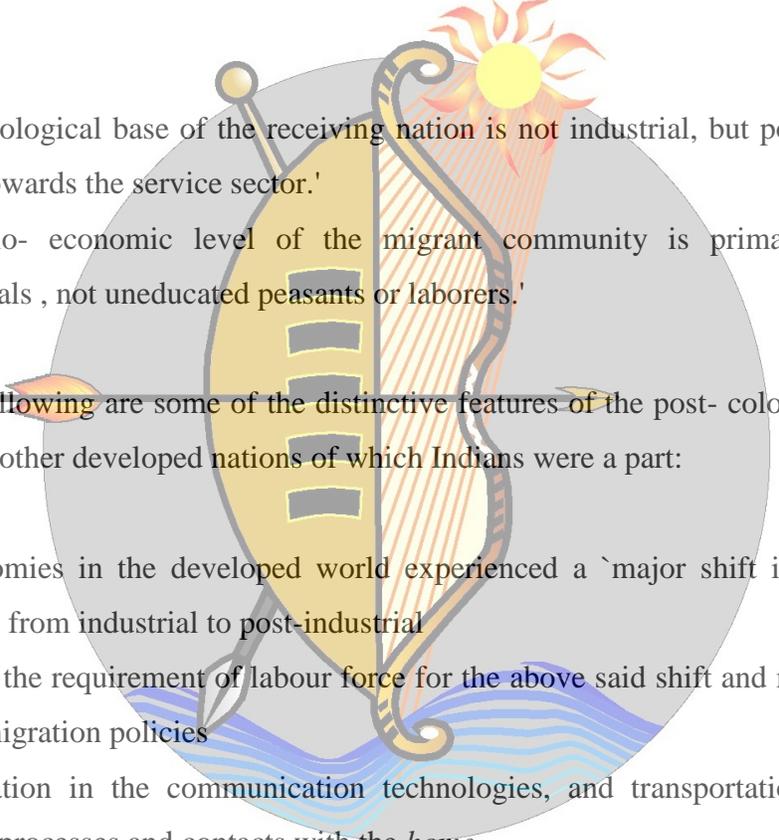
The first batch of Telugus arrived in Fiji along with other south Indians on the vessel ELBE in 1903 to the Nakulau Depot as *indenture* (Section 3.3.1) labourers. Like all other Telugu emigrants, the Fiji Telugus too promoted their culture. Language was one distinctive feature that separated Telugus from other Indian communities, and caused certain rifts in the Indian community. The *sirdars* who are generally from the north India could not comprehend the south Indian languages until they could speak broken Hindustani. As Bal Govinda puts it in his article, ' At last on 20th April, 1941 under the chairmanship of David Robert " The Dakshina India Andhra Sangam of Fiji" was started to promote Telugu language' (Bal Govinda 1981: 184). Although Telugus still retain certain distinctive cultural characteristics like the rituals and traditions, with the passage of time, Hindustani became the *lingua franca* of Mauritian Indians irrespective of their linguistic and cultural backgrounds.

Indian Migration to the US

Migration of Indians to the West, especially to the US since the 1960s is a post-colonial phenomenon. This period saw the emergence of a favourable immigration climate to the US, institution of scholarships funding the research/study of the meritorious and recruitment of the qualified technical manpower from India. The major factor that facilitated and favoured the recruitment of Indians was their capabilities of

comprehending good English, which by then has become a universal link language for communication. Many Indians migrated to the US beginning from as early as 1950s as students. The later years saw the migration of doctors (the Vietnam War crisis), immigration under family reunion and the software professionals. Today the magnitude of Indian diaspora in the U.S. is nearly 1.7 million strong.

As mentioned by Helweg and Helweg (1990: xii) the post-colonial migrations from the East to the West can be explained with the following frame-work:

- 
- (a) ' the technological base of the receiving nation is not industrial, but post- industrial, oriented towards the service sector.'
- (b) ' the socio- economic level of the migrant community is primarily educated professionals , not uneducated peasants or laborers.'

The following are some of the distinctive features of the post- colonial migration to the US and other developed nations of which Indians were a part:

- The economies in the developed world experienced a `major shift in the western economies from industrial to post-industrial
- a need for the requirement of labour force for the above said shift and major changes in the immigration policies
- transformation in the communication technologies, and transportation easing the migratory processes and contacts with the *home*
- the evolution of the new immigrant, '*the professional migrant*' (educated, proficient in English, often from south or south east Asian nation migrating towards the west or developed countries)

Telugu Diaspora in the US

The period after 1960s saw advancements in Science, Technological applications,

Communication and Printing media. The Government of Andhra Pradesh's efforts to initiate major transformation in the provision of education have resulted in a situation where the secondary and higher education is made available to all major towns and cities of the State of Andhra Pradesh. Both the parents and students are more aware of the professions that were in significant demand much as engineering and medicine and were therefore sought after. This has resulted in a pool of professionals throughout the country, and specifically in states like Andhra Pradesh. It is well known fact that the late 1980s saw a shift to courses in the applications of computer science producing both software and hardware professionals.

Emphasis on education gave rise to a steep growth in the number of professionals produced in the market outnumbering the jobs available in India. The market operations also show that whenever the professionals are better paid, they tend to migrate. Such a process, when occurs to destinations outside the country, is often called 'Brain drain.' With the revolutionary growth of the software application industry along with the Information Technology in the state of Andhra Pradesh, migration from Andhra Pradesh registered a steep increase with software engineers and consultants migrating to the United States.

The migration of Telugus to the US began in the early 1950s but took momentum during the late 1960s after the *quota system* was abolished in the US with the Hart Celler Act law passed in 1965⁴. Many Telugus also made use of the available scholarships/fellowships to join the leading universities in the US and carry out research. Some migrated as faculty, and still others as engineers to work in the power projects. The Telugu diaspora is mainly a result of the people who migrated from the *homeland* (Andhra Pradesh) '*in search of work*' (point b, Cohen 1996: 515). During the 1970s and 80s, Telugus were seen migrating as doctors after the Vietnam War crisis. The migration of Telugus took a new turn in late 1980s with the software industry expanding in India

⁴ The Hart Celler Act, a modified version of The McCarran- Walter Act of 1952, was passes in the October 1965. This Act abolished the national origins quota system and each country was fixed with a quota of 20 000 visas per one year. The Act also moved towards family union of the already citizens of the United States, apart from stressing on the labor certificate.

and especially in cities like Bangalore and Hyderabad. This industry was exporting, not products but people, "a process Indians call body shopping"(Streamlau John: 1997). The migration went to the extent that an outstanding pool of Indian talent outside India is in the United States, a talent that is a pre- requisite for an advanced nation. Telugus formed the major proportion of Indian software professionals presence in the US from the early 1990s and more so with the enactment of the Immigration Act of 1990⁵.

Types of Telugus in the United States

Rao, Venugopala (1999) classifies Telugus who are presently staying in the United States into the following categories:

- (a) Students who are pursuing higher studies.
- (b) Persons who obtained their postgraduate education in the USA and settled down as permanent residents.
- (c) Persons who entered the US as professionals.

Apart from the above categories, dependants⁶ form a major chunk of the Telugu population in the United States.

Places of Origin

The major portion of the Telugus in the US has their origins in the coastal districts of Andhra Pradesh, mainly the districts surrounding the Godavari river basin. Since the formation of the State of Andhra Pradesh and before, the Coastal Andhra was far developed than the other two regions of the state. The differences are due to the

⁵ The Immigration Act of 1990 took a 'labor market approach' and 'linked the admission criteria to the enhancement of a country's capacity to effectively compete in the international marketplace.' (Refer: Glenn Garvin's 1995 Article.

⁶ The 1965 Law has nearly 11 categories of people whom the US Citizens can sponsor to immigrate and join as extended family member. The immediate preference is given to the spouse, minor/unmarried children and parents

availability of natural resources and fertile land on the Coast. The areas of the Telangana and Rayalaseema were under feudalism and are the most backward regions of the state. As a part of the Madras Presidency, the coastal districts received the benefit of formal education with English as the medium of instruction. It is initially from the coastal Andhra Pradesh that a large number of doctors emigrated to the United States during the early 1960s followed by the engineers, teachers and students. But the scale of emigration reached its peak during 1980s and 1990s with the enormous employment opportunities for the software professionals in the United.

Telugus and Telugu Identity

Most of the Telugus in the United States are associated with variety of occupations, and their dispersal all over the US is obvious. Geographically, the Telugu are found in almost all the states although majority of them have settled in areas like New Jersey, New York, Dallas, Chicago and in the state of California. In order to promote their community living and culture, Telugus have formed associations wherever they are in substantial numbers. One of the first associations, which was founded in early 1970s is the Telugu Association of Greater Chicago (TAGH). In the later years, associations like TANA and ATA emerged as prominent associations in preserving and promoting the culture and identity of people of Telugu origin. These associations and other consequent ones have become effective platforms for the Telugu cultural, literary, and social activities in the US. The first generation of Telugus with strong interests in literary and cultural aspects of Telugu identity find the associations as forums for their cultural expression. These associations provide opportunities for the second generation to learn the Telugu language and Telugu cultural practices.

- All the Telugu associations are non-profit oriented bodies aiming to bring Telugu speaking population on a common platform. These cultural bodies are often associated with the following activities and as revealed from their brochure or online webpage, the aims of the Telugu associations' are:
- bringing Telugus of the area together on a common platform

- promoting the language among the younger generations
- preservation of Telugu identity which is expressed through various ways such as celebrating festivals in the local Hindu temples, organising literary activities, etc
- financial support to various individuals/associations involved in the promotion of Telugu identity (this is evident from the fact many Telugu associations have their own Foundations in this regard, like the TANA Foundation, ATA Foundation etc)
- encouraging the second generation's socio- cultural programmes
- dealing with the emerging political and economic networks with the *homeland*
- acting as a *mediator* between the diaspora and the *homeland*.

Every association has its members, the executive committee and the Board of Directors ruled by prescriptive constitution with articles (and relevant sections) dealing with every activity of the association. The associations have programs like:

- conducting annual or bi annual conferences,
- cultural programmes
- entertainment like movies, music nights etc
- sponsoring artists from the home back and allowing them to perform in the U.S
- publish weekly and monthly newsletters for the Telugus in the United States
- raise funds for various cultural, developmental, and philanthropic activities, both in the United States and in Andhra Pradesh.

The last point can be explained further taking the example of the TANA Foundation and ATA Foundation, which are involved with activities towards the transformation of the home either with direct participation of the Foundation⁷ or Foundation working as a mediator in channelling the contributions towards socio-economic development.

It may be observed that as more and more Telugus migrate to the United States,

⁷ The TANA Foundation is currently associated with the *Naandi* Trust in Hyderabad in charity works. It has already donated \$ 1 million towards the construction of school buildings (2001) and increased the contribution to \$ 2 million (2002) in the Janmabhoomi Programme (19 Mar 2002. *Deccan Chronicle*). It is

the number of associations is increasing. When there were few Indians way back in 1960s, the associations were on all India basis. As the migration picked up from various states, this led to the formation of associations based on region, language and even caste community. The contemporary emigration has resulted in increasing diversity among the Telugus in the United States. There are instances of people forming into associations on the caste basis. The visible example is the existing functioning of the two main associations on the caste basis- the TANA which is dominated by the *Kamma* caste/community group and the ATA by the *Reddy* caste group - both castes being the dominant and ruling castes in the politics of Andhra Pradesh. Whatever be the reasons behind the formation of the organizations, these associations are doing a commendable job through promoting various activities in order to maintain the cultural heritage of the Telugus in the United States.

Economic Linkages with homeland

The Government of Andhra Pradesh, with the inputs from institutions like CII, is working towards a healthy policy towards the Non- Resident Telugus (NRTs) to facilitate their activities in the homeland. The government of Andhra Pradesh (AP) is showing increasing interest in building strong bonds with the NRTs by its friendly policy to promote investment, philanthropic contribution, and technological has recently been favourable towards the NRTs by its least interference, and capital transfers⁸ towards the home. AP has become the most attractive destination for the investors, with proper infrastructure and conducive atmosphere to do business and above all with key initiatives taken by the present government to turn this state in to Swarnandhra Pradesh- the only state in India with a Vision 2020. Apart from the steps taken by the government, there is

also involved in a pilot project to eradicate open defecation, another project to provide clean drinking water in 46 villages in 23 districts (24 Dec 1999, *The Hindu*)

⁸ The NRTs and the Telugu Diaspora can be of great use to the State of Andhra Pradesh in the sense that they are in a land that is known for its scientific and technological advancements. The state of A.P, heading towards Information Revolution based on welfare principles, can avail the knowledge of these people in a constructive way. In fact, the Telugu Diaspora can act as a strong lobby group, and as reliable mediators in the transfer of the appropriate technology for the state of AP, a technology that is suitable for its transformative activities. This is in this context that the policy towards the NRI Telugus, should not be just to attract the Dollars as in the case of Indian policy towards the NRIs, but should be a healthier one.

a sea change in the mindset of the bureaucracy, the government in their attitudes towards attracting the foreign funds, and promoting development in the state of AP.

As the Indian economy opens up more, Hyderabad is turning to be a hub of economic activity. The transformation of the state with the dynamic activities of inspired Telugus overseas as the government tries to attract more and more Telugus to invest in overseas projects. It is in this direction that American Telugu Association (ATA) has approached the Confederation of Indian Industry (CII) to organise an International Conference on "Business Opportunities & Technologies from USA" during 20-21 December 2001, providing a platform for an interaction between the ATA and the Government of Andhra Pradesh (AP). The purpose was to formulate plausible linkages between the businesses of the NRI Telugus in the US (direct migrants, descendants of old Telugu diaspora), AP entrepreneurs and the State of Andhra Pradesh. It was also an occasion to identify possible avenues of investment at both ends, promoting employment opportunities in new emerging fields like Bio-informatics & Biotechnology, and address the politico-economic and legal issues related there in.

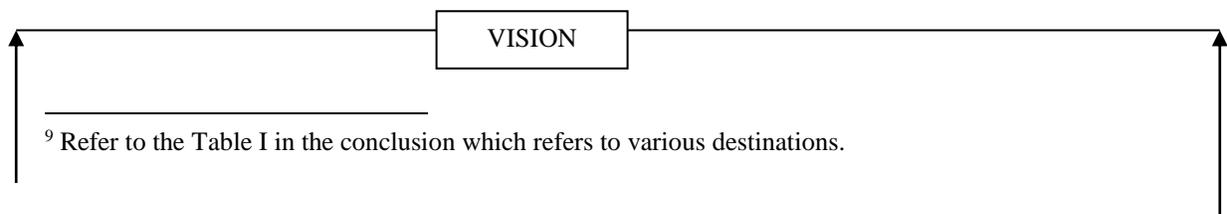
The following figures (I & II) depict a futuristic network model to integrate the Telugu Diaspora with the motherland:

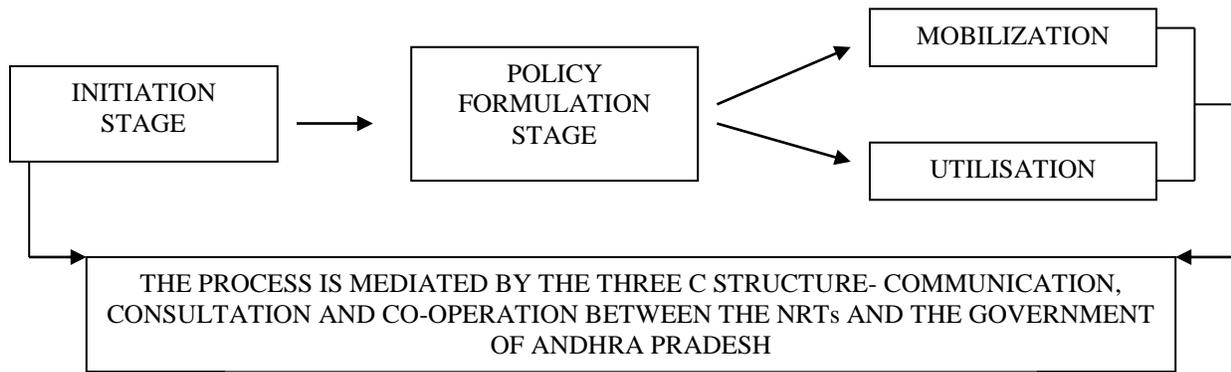
In FIG I & FIG II-

Host I - Host IV refer to various destinations that Telugus have emigrated under the colonial and post-colonial migratory streams, such as Mauritius, South Africa, United States etc)⁹

WTF refers to the World Telugu Federation, the apex body for all the Telugu associations in India and overseas in the diaspora.

The 3 C structure refers to the processes of communication, consultation and co-operation between the NRTs and the government of Andhra Pradesh





(FIG.1) Heading Towards Transnational Business Model- Stages

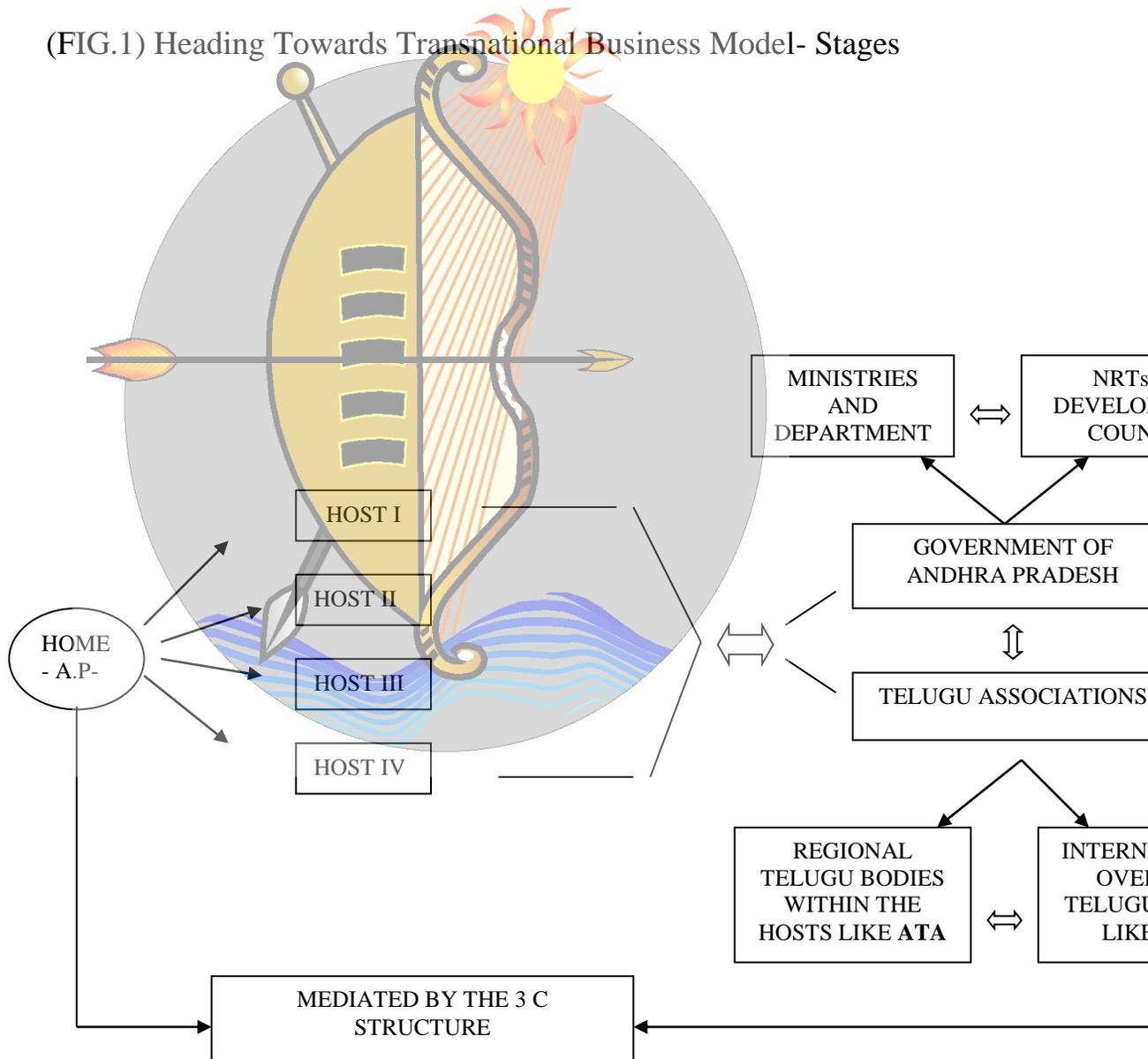


FIGURE SHOWING THE TRANSNATIONAL DYNAMICS BETWEEN THE OVERSEAS TELUGUS AND THE STATE OF ANDHRA PRADESH

Emerging Virtual Telugu Community

The advancements in the field of communication technology have accelerated the emerging networks more active, fast, instantaneous and cheaper than before, with the computer mediated communication. These networks are a platform for the Telugu diaspora, to interact with itself and with other migrants in various parts of the world, and also with the Telugus back at home. It is this interaction between the Telugu diaspora and the Telugus that resulted in a virtual online community of Telugus. This presence is felt online in terms of web pages (of Telugu associations, personals, literary¹⁰ and entertainment¹¹ pages etc), discussion forums/online groups¹², thread messages, list forums, and Telugu Usenet groups¹³. The online interaction between the Telugu diaspora and the Telugus back at home results in a strong affiliation towards each other and help s in reinforcing the Telugu identity among the diaspora. There are also chances of developing some kind of sub-nationalism among the Telugu diaspora based on regional sentiments, that have really stretched with communication across the boundaries and cyberspace has evolved into an effective platform.

¹⁰ Online Telugu literary magazines lines www.eemaata.com, www.sahiti.org, www.suryakumari.com, and others have not only perpetuated the Teluguness, but also encouraged the emerging Telugu diasporic literature in the US and elsewhere.

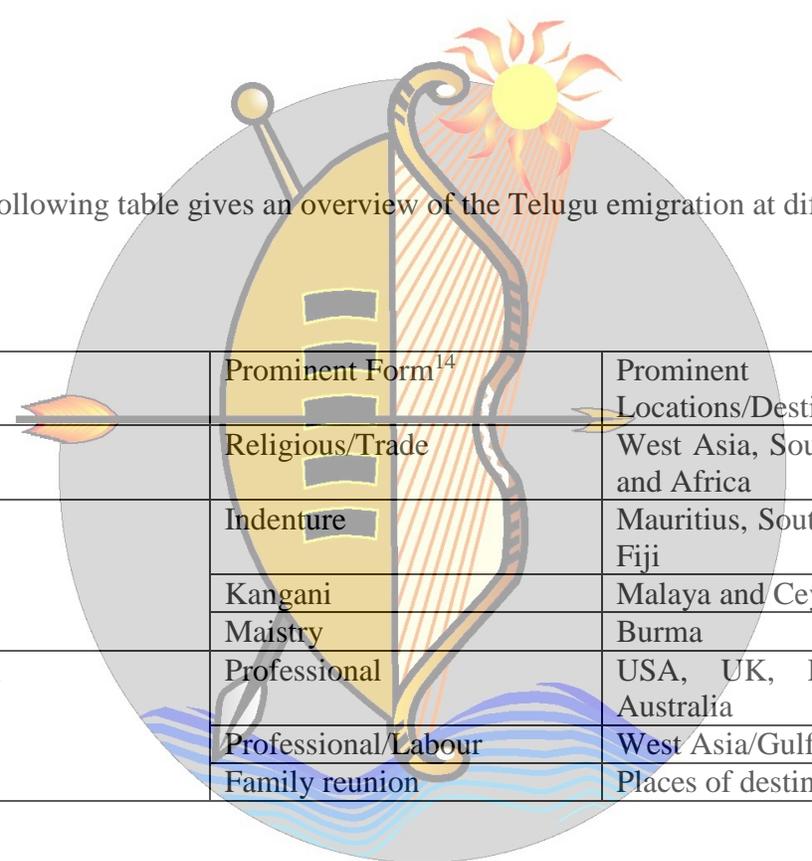
¹¹ The most notable entertainment pages are www.telugucinema.com and www.idlebrain.com which mainly focus on the Telugu cinema.

¹² Racchabanda is one such group with Diasporic Telugus exchanging their expertise in the Telugu literature.

¹³ TELUSA is one visible example.

Conclusion

The following table gives an overview of the Telugu emigration at different stages of time-



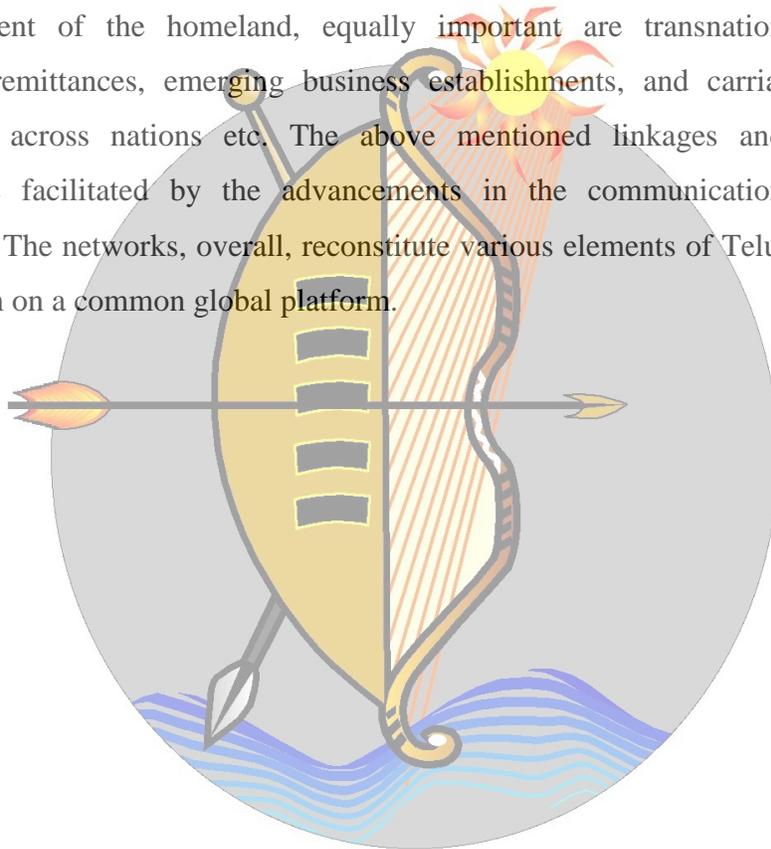
Time- period	Prominent Form ¹⁴	Prominent Locations/Destinations
Pre-colonial	Religious/Trade	West Asia, South East Asia and Africa
Colonial	Indenture	Mauritius, South Africa and Fiji
	Kangani	Malaya and Ceylon
	Maistry	Burma
Post-colonial	Professional	USA, UK, Europe and Australia
	Professional/Labour	West Asia/Gulf
	Family reunion	Places of destination

Diaspora as a shared consciousness by nearly 3 lakh Telugus in the US, who trace their roots to the state of AP, and this Telugu diaspora is of recent origin. In spite of differences and internal divisions among the Telugu diaspora in terms of region, caste and religion, various developments in the communication technologies, movement of diasporic individuals across the nations (intra- diasporic movement), and movement between the host countries and the home, have lessened these differences by stressing

¹⁴ The Table shows the major form of migration and is not all-inclusive.

the *pan Telugu* identity. The commitment towards the homeland and the notions about the home never diminished. More than ever before, the diasporic community is well connected with the home, and interconnected within the Telugu diaspora through lateral and horizontal flows.

The mutual linkages between the Telugu diaspora and the *homeland* constitute an important element of the diaspora-homeland bonds. Where as the return migration of intellectuals and professionals is considered as an important event in order to contribute to development of the homeland, equally important are transnational flows like investment, remittances, emerging business establishments, and carriage of cultural commodities across nations etc. The above mentioned linkages and transnational networks are facilitated by the advancements in the communication and internet technologies. The networks, overall, reconstitute various elements of Telugu diaspora by bringing them on a common global platform.



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APPENDIX

Telugu Associations in the United States: A List

Source: www.telugupeople.com

Telugu Cultural Association of Houston

TCAH is purely a cultural organisation serving the Telugu-speaking or Telugu loving community in and around Houston. TCAH wants to promote Telugu culture and increase the awareness of the rich culture

Arizona Telugu Association

Welcome to Arizona Telugu Association, a non-profit organisation bringing Telugu speaking people of Arizona together. We will be adding content and events periodically to keep the community up-to-date

Telugu Association of Central Ohio - TACO

Telugu Association of Central Ohio was formed with a single mission of uniting Telugu people of central Ohio. It organises programs related to Telugu culture and celebrates all major Indian festivals.

San Diego Telugu Association

Welcome to San Diego Telugu Association Home page! San Diego Telugu Association is a non-profit organization registered in the state of California

Telugu Association of North America - TANA

Telugu Association of North America (TANA) is an organization of people of Telugu origin residing in North America. TANA was formed to preserve and propagate the Telugu cultural heritage and maintain

American Telugu Association - ATA

ATA is a national non-profit organization to serve the people of Telugu origin in the North America, irrespective of their caste or religion.

Telugu Association of Greater Boston

TAGB promotes and propagates Telugu culture by conducting quality cultural programmes, literary events, organising get-togethers, picnics and screening Telugu movies.

Telugu Fine Arts Society, New Jersey

New Jersey Telugu Kala Samiti, a well known Fine Arts Society outside Andhra Pradesh. Dedicated to Promote Telugu Culture and Heritage since 1984

Telugu Association of South Carolina

Telugu Association of South Carolina, USA co-ordinates activities like Telugu Badi, pujas, Picnics, screening of Telugu movies, organising Ugadi and Deepavali functions.

Telugu Association of Greater Kansas City (TAGKC)

TAGKC has taken upon the task of uniting Telugus in Kansas City. It is a non-profit organization that organises numerous Cultural Events in and around Kansas City.

Telugu Association of Metro Atlanta

Official website of TAMA, Telugu Association of Metro Atlanta. TAMA started with a simple beginning in 1980 and took a formal shape in 1982. The purpose of the TAMA is to preserve and promote the cultural, educational and literary traditions of the Telugu

Triangle Area Telugu Association

Triangle Area Telugu Association (TATA) is a Raleigh, N.C., USA based non-registered non-profit organization which promotes Telugu culture and language in the triangle area. Our aim in publishing this web site is to provide you with upto date inform

Telugu Association of North Texas - TANTEX

A non profit, non religious organization for people from Andhra Pradesh, India.

Tri-State Telugu Association

A Chicago, USA, based Telugu Association.

Bay Area Telugu Association (BATA)

Bay Area Telugu Association is a non-profit organization devoted to the awareness and promotion of Telugu Culture in the Greater San Francisco Bay Area. Bay Area Telugu Association is formed in 1973 and is one of the oldest Telugu Associations in North Am

Greater Washington Telugu Cultural Society

Knoxville Telugu Association

Telugu Association of Greater Chicago

Telugu Association of Greater Delaware Valley

Austin Telugu Association

