

Transnational Engagements of Mirpuri-British Emigrants in Mirpur, AJK

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Abstract

This research paper looks into transnational engagements of British emigrants in Mirpur AJK. The three generation i.e., first generation, 1.5th generation and second generations have been investigated in terms of the frequency of homeland visits, remittances sending, wish for permanent return, homeland political engagement, homeland spiritual engagements and sending for charitable activities. The results show that though emigrants support various causes through various modes and motives; however, engagements with homeland prevails across generations. The study reveals that emigrants are embedded in the social structure of homeland and bonded with homeland though various set of connections.

Keywords: Migration, Homeland, Remittances, Emigrants generations

Background of the study

Transnational studies provide knowledge of how migrants are simultaneously embedded in residence and origin countries (Glick Schiller et al. 1992). Various practices, follow by the migrants obtain with where they born for creating transnational social relations. This study examines the Mirpur town of AJK which is famous for sending largest migrant to England and due to this particular fact Mirpur is often called as mini London. The study also describe transnational patterns across several emigrant generations (1st , 1.5th, and 2nd) to further examine the degree of transnationalism engagements with origin through various trasnational behaviours i.e. visiting homeland, sending remittances, wish to return, political engagement, spiritual engagement and giving charity in homeland. The present paper focuses on a distinguish perspective on transnational engagements of Mirpuuri-British emigrants in Mirpur, AJK. The study has used mixed research methods design. The paper demonstrates the ways through which emigrants are connected with their origin, supporting various causes and underlying motives behind getting embedded in Mirpuri society.

The Transnational Angle

Transnationalism is the back and forth involvement and connections between migrant and the left behind, historically a characteristic of migration. i.e. the engagements between sending and receiving communities (Glenn, 2002; Sayad, 2004), but it is not until recently that it has become an object of study in itself.

Ethnographic research revealed transnationalism in immigrant communities and their relationships with migrant-sending communities (Glick Schiller, 2003; Smith 2006). For the mainly part, evaluation was made through secondary resource or through the comparison of fieldwork information (R. C. Smith, 2003). Mostly, in recent times, significant articles have examined this aspect from quantitative and comparative perspectives (de Haas & Fokkema, 2011; Dekker & Siegel, 2013;). The study of transnationalism has largely focused on the first generation, neglecting the children and grandchildren of migrants.

As a result of the rapid transformation of the mode of communication and transportation and the picking up of the pace of globalization has turned to reshape the transnational living. As a result, the engagements among the migrants' homeland and their relatives have become further recurrent and more intensive (Carling, Menjvar, & Schmalzbauer, 2012). Thus, space or distances does not make any difference (Appadurai, 1996), and it make sure that families and friends does not affected even having different localities.

Above and beyond the mounting passion of transnational connections, altering feelings towards them, for example, of governments who have started to keenly engage with their "diasporas," have raised scholarly consideration (Dickinson & Bailey, 2007; Itzigsohn, 2000).

The researchers taking into consideration the transnational angle have investigated monetary remittances; the charitable engagements, as well as the transformation of values and beliefs, for which is called as "social remittances", (Lacroix, Levitt, & VariLavoisier, 2016).

The problem of transnationalism among the second generation has thus far received only sporadic scholarly attention. King and Christou studied how second-generation Greeks felt a connection to their parents' country, particularly for those who "returned" to live in Greece (King & Christou, 2010). Lee looked at second-generation Tongans, their international interactions—remittances were a crucial subject—and their short-term forced returns to pursue schooling (Lee, 2016).

Transnationalism within Migration Studies

"Transnationalism" in its broadest sense, is the shift of money, people, and thoughts back and forth across political boundaries (Sassen, 2001). Researchers put into practice a transnational lens to comprehend a string of presences, identities, and movements that do not map effortlessly inside the geographical borders of present-day nation-states.

Migration scholars use the term transnationalism to describe both emigration and immigration (Sayad, 2004, 2006) Social ties keep emigrants connected to their communities of origin (R. C. Smith, 2006; Tilly, 2007). This approach can be used for internal migration, where the sending and receiving communities may have cultural, ethnic, or financial differences (Besserer, 2004; Fitzgerald, 2009).

Transnationalism is a framework to study the role of the sending and receiving communities in migrant behavior, looking at the social, political, and economic course of action. Historically, migration has not severed ties with the sending society (Foner, 2000). Transnational studies demonstrate the strong engagements that migrants carve up with their native country (R. C. Smith, 2006).

Migrant transnationalism has grown significantly over the last few decades, with a focus on proving its existence and debating whether it is a new phenomenon or has historically existed (Foner, 2000; Morawska, 2001). Few groundbreaking works in the field includes the, role of religious institutions in transnationalism (Levitt, 2007; Mooney, 2009; Pasura, 2011); the involvement of the sending state in fostering ties with the diaspora (Cano & Delano, 2007; Delano, 2011), and transnational parenting (Castañeda & Buck 2014; Dreby, 2010). Building upon on this literature, we ask to what degree do 1st, 1.5th, 2nd, and 3rd age groups connect in transnational activities (Levitt & Waters, 2002)

Remittances- Research Perspectives

Remittances, which encourage development in the recipient nations, were recognized as having a significant impact on this change in the Global Commission Report from 2005 (Global Commission on International Migration, 2005). Macroeconomists study these effects, which may have a significant impact on national economies (Rahman & Fee, 2012). economist (Stark & Bloom, 1985) describes migration as a tactic to diversify household income, concentrating on remittances from individuals.

There are diverse form of remittances can be individual, collective, in terms of pay or capital; or migrant and refugee remittances (Rahman & Fee, 2012). Impulses for collective remittances have been described as altruistic but also as a way to build up social capital at homeland (Licuanan, Mahmoud, & Steinmayr, 2015). Collective remittances have drawn particular attention in the remittance debate as the enhanced form of development aid: They may be employed to advance the origin's social and physical infrastructure (Aparicio & Meseguer, 2011).

Material and Methods

The present anthropological study was conducted during (june 2016- August 2017) in the Mirpur city of AJK the course of a mixed method study framework.

The respondents were selected through purposive sampling, from the 150 households of emigrants, fifty houses were selected to include three generations of emigrants. Semi-Structured interviews were conducted emigrants from three sets of generation i.e. first generation, 1.5th generation and second generation visiting their homeland; however, follow-ups were made through modern modes of communication. Interviews with emigrants deal with the migration history, transnational engagements with homeland particularly the practice of charitable giving in homeland.

Locale of study

Mirpur, is the second largest city of Azad Jammu & Kashmir. It is situated at two hour's drive from Islamabad, Pakistan. The Mirpur is famous for sending large number of people to England in several phases during last few decades. Mirpur is often labeled as "Mini London", many shops in the city allow the pound sterling as a mode of currency.

The British (engladi) grasp two meanings in cultural context of Mirpur i.e. one who is not British national but act, live or behave like British and the other is British national originally hails from Mirpur, in either situation it is a title of significance. Even after many decades of emigration, the first and succeeding generations have maintained close linkages with homeland and the societal membership is retained, gained and regained through a number of activities and efforts. I many cases the life of emigrants is still being regulated from origin, families tend to be close-knit and the guiding influence behind

everything from marriage to business. The region has witnessed major economic progress and greater socio-cultural changes in the last few decades.

Transnational Behavior of Mipuri-British Emigrants

Transnational behavior of Mirpuri emigrants is measured in terms of strength of visiting homeland on yearly basis, sending remittances on annual/bi/annual basis, wishing to return to homeland, giving charity in homeland, have spiritual connections to a shrine in the mirpur, AJK or Pakistan.

Table #1

S. No	Transnational Behavior	Generation						Frequency	Total	%
		1st F	%	1.5th F	%	2nd	%			
1	Visiting Homeland (yearly)	43	86	25	50	38	76	106	150	71
2	Sending Remittances (Annually/ bi/annually)	33	66	46	92	21	42	100	150	67
3	Wishing to Return	42	84	40	80	36	72	118	150	79
4	Taking part in homeland Politics	27	54	47	94	43	86	117	150	78
5	Giving Charity	46	92	35	70	33	66	107	150	67
6	Have spiritual connections with a shrine/mosque	45	90	37	74	28	56	110	150	70

Table 1: Transnational Behaviour of Mirpuri-British Emigrants

The table shows that intensity of visiting homeland though have variations across generations, however, all three generations have interests in visiting homeland on annual basis; 86% of first generation emigrants, 50 % of 1.5th generation and 76% of 2nd generation emigrants have expressed their interest in visiting homeland on an annual basis. Above all, 71% of emigrants of all ages have articulated that they visit their homeland on annual basis. The percentage of visiting homeland is higher among first generation emigrants whereas its lower among 1.5th generation emigrants.

As for as sending of remittances is concerned, 66% of first generation, 92% of 1.5th generation and 42 percent of second-generation emigrants transfer remittances to homeland on annual /bi/annual basis. In its total of all three generations 67% of emigrants transfer remittances to homeland, the percentage of transferring remittances to homeland is higher among 1.5th generations whereas, it's lower among second generation emigrants.

The data shows that, 84% of first-generation emigrants wish to return permanently to homeland, 80 % of 1.5th generation emigrants expressed their wish to return to homeland on permanent basis conditioning a handful earning while staying abroad; whereas, 72 % of second-generation emigrants expressed their desire to permanently stay in homeland, however they seem divided among 'here and there' while expressing their desire of staying in homeland.

The transnational behavior with reference to taking part in homeland politics; 54% of first generation, 94 % of 1.5th generation and 86% of second-generation emigrants expressed their interests of playing direct and/or indirect part in homeland politics. The interest of taking part in homeland politics is higher among 1.5th generation whereas it low among first generation emigrants. Interestingly, it shows that transnational behavior with reference to taking part in homeland politics is not diminishing rather it is mounting with slight variations across generations of emigrants.

Giving charity is part and parcel of emigrant life in Mirpur, there is interesting verbatim for giving charity by emigrants; 'charity begins at home' and 'home is where heart is'. As for as first generation is concerned 92% of emigrants give charity to homeland, 70% of 1.5th generation emigrants and 66% of second-generation emigrants give charity to homeland.

Emigrants' behavior regarding their attachment with holy saints, shrines and mosques in Mirpur and across the country reflects that, 90% of first-generation emigrants, 74% of 1.5th generation 56% of second-generation emigrants have their spiritual connectivity in homeland. They go to pay homage to holy saints, shrines on their visits to homeland. In other circumstances emigrants manage their visits to homeland around the annual urs ceremony of their shrines and saints. Emigrants spent and give for the cause initiated and promoted by holy saints and shrines; often they construct a mosque and bear all other expenses, in other cases routine langar (holy meal) is being sponsored by emigrants. A number of emigrants expressed their association and bait (submission) with Hazrat Sab (Gulhar sSareef-Kotli), Baji Sab (Barali Shareef & Rehyaan Shareef), Mian Muhammad Bakhash Sarkar (Khari Shareef), Dullar Shareef (Chakswari), Baba Shadi Shaheed (Bhimber), Panag Shareef (Kotli), Nogazi Darbar (Chakswari), Darbar Ganoi Shareef (Chakswari), Darbar Peer-e-Shah Ghazi Damriyan wali Sarkaar (Mirpur), Bari Imam Sarkar (Islamabad), Keyaan Shareef (Neelum), Darbar Dhangri Shareef (Chakswari), Panj Pir darbar (Chakswari), Ban Sain Darbar, Tanpal Darbar, Mora Sher Shah (Dadyal), Darbar Hazrat Pir Pahar Shah (Samahni), Darbar Golra Shareef (Islamabad) and darbar Baba Syed Roday Shah Gujar Khan are some of the saints and Shrines in and around mirpur where emigrants go for pilgrimage and pay reverence on their visit to homeland.

Wish for Permanent Return

People adjust after emigrating or may longer fit in the country-of-origin after leaving (Fitzgerald, 2009). The table shows that intensity of visiting homeland though has variations across generations, however, all three generations have interests in visiting homeland on annual basis; 86% of first-generation emigrants, 50 % of 1.5th generation and 76% of 2nd generation emigrants have expressed their interest in visiting homeland on an annual basis. Above all, 71% of emigrants of all ages have articulated that they visit their homeland on annual basis. The percentage of visiting homeland is higher among

first generation emigrants whereas, the practice of visiting homeland is a bit lower among 1.5th generation emigrants.

The figures show that, 84% of first-generation emigrants wish to return permanently to homeland, 80 % of 1.5th generation emigrants expressed their wish to return to homeland on permanent basis conditioning a handful earning while staying abroad; whereas, 72 % of second-generation emigrants expressed their desire to permanently stay in homeland, however they seem divided among 'here and there' while expressing their desire of staying in homeland.

The following sentiments contribute to a possibility of Mirpuris-British who a lot feel that they are "either from here or from there," that they are "Mirpuris enough for Mirpuris and British enough for British" Their come back to Mirpur is through a practicable but there are variations across generations regarding the preferences for return.

I feel that I am divided, I believe Mirpur as my home, but I reflect of my home as (England) as here I have had many occasions there and this is where I am living. So, I am bewildered when I think on the subject of home.

(Tahir, 25 years old emigrant)

I was lucky to have a chance of getting emigration to UK in mid 70s. At that time, I used to live in mountainous areas of Mipur, where the life was miserable and tough. After getting successful I managed to get emigrate my wife and children. Later, I managed the children get married with the children of my brothers and sisters; they all had a chance to settle in UK. In the earlier years I used to come once in the year. However, for the last six years I am spending most of time of the year over here. After all, I would like to come permanently to bury besides my parents.

(Walaiyat Hussain, 68 years old emigrant)

Wonderful vision of reality, cheerfulness is at the place-of-origin...!. I do not speak only for in my opinion; life my kingdom UK is rushing day by day. I come across joys and hopes with my friends and relatives belonging to Mirpur and get real charm of life. But oh fine, one fight back to be happy where God has placed us!

(Afaq, 40 years old emigrant)

You are lucky, and I love my homeland so much. In regards to myself, I am uneasy to come here because of administrative pressures and other reasons after our last visit, my daughter has promised not to set foot here again.

(Yasmeen, 45 years old)

The utmost desire for homeland prevails across generations, however the circumstances hinders the way. Emigrants articulated that having enough earning is necessary to have standard life here. Educational facilities for children are lacking in quality, administrative and communication issues are barrier to live here. However, most of them expressed that the real charm of life exists over here conditioned to the opportunities of handful earnings. Many of them expressed that, our choice doesn't matter in this regard, the will of God and distribution of Rizq (bread & butter) matters above all.

Transnational Charitable Engagements

The present anthropological study shows that several respondents send for charitable

actions mainly on an individual basis. These individual acts of philanthropy induced various changes in the Mirpur region.

Giving charity is part and parcel of emigrant life in Mirpur, there is interesting verbatim for giving charity by emigrants; 'charity begins at home' and 'home is where heart is'. As for as first generation is concerned 92% of emigrants give charity to homeland, 70% of 1.5th generation emigrants and 66% of second-generation emigrants give charity to homeland.

Table #2

S.No	Cause supported by Emigrants	Emigrant's Generation						Frequency	%
		1st (F)	%	1.5th (F)	%	2nd (F)	%		
1	Educational Project (regular)	08	16	17	34	10	20	35	23
2	Orphans Care (regular)	10	20	08	16	18	36	36	24
3	Health Care (regular)	09	18	09	18	07	14	25	17
4	Religious projects(regular)	16	32	03	06	06	12	25	17
5	Any other field (regular)	03	06	04	08	04	08	11	7
6	Irregular support of Charitable activities	04	08	09	18	05	10	18	12
Total	-	50	100	50	100	50	100	150	100

Table 2: Transnational Charitable engagements (first priority of last charitable engagements)

The data presented in the table above that, although the choice and motive may differ, however, emigrants generously take part in charitable activities. The highest figure (32%) of 1st generation emigrants shows that emigrants preferably support a religious project on regular basis. Furthermore, 16% of 1st generation emigrants support educational projects, 20% support orphanage, 18% regularly support health care, and 06 % regularly support other charitable activities whereas 8% irregularly support charitable activities.

The highest figure (34%) of 1.5th generation emigrants shows that emigrants preferably support an educational project on regular basis. Furthermore, 16% of supports orphan care 20% support orphanage, 18% regularly support health care, and 06 % regularly support religious projects, whereas 8% other charitable activities, and 18% irregularly support charitable activities.

The highest figure (36%) of 2nd generation emigrants shows that emigrants preferably

support an orphan care project on regular basis. Furthermore, 20% of supports educational projects, 14% regularly support health care, and 12 % regularly support religious projects, whereas 8% other charitable activities, and 10% irregularly support charitable activities.

I used to put a nominal amount of pound in a box and give the collective sum to support KORT (orphanage). In addition, I also give for other charitable causes on regular and irregular basis. Giving to orphanage appeal and appease me. It seems giving double reward as on one side it fulfills religious obligations on other side helping the otherwise helpless.

(Yaqoob, 45 years old emigrant)

Supporting Relatives

The feelings of being part of the respective parental household prevails among the young respondents, here it became the prime reason for sending remittances to the head of this household. This type of behavior comes correct for bachelor respondents who migrated to UK for work-related causes. It seems that the parents of this cluster of migrants are commonly not in monetary necessities; the remittances are designated as a voucher of honor or an articulation of the respondents' sense of associations to their parents' family circle.

My parents are well settled and they are earning by themselves, it is a chance for to give needy relatives to express my sense of belonging. Otherwise they are nothing for me and I am non-existing for them.

(Sohail, 29 years old emigrant)

The sentiment of sending remittance to parental households and to those belongs to such a households holds an outstanding importance. The elder sons in joint family system are expected to keep remitting beyond parent's death. Quite a few migrants consider to accomplish this role as a compensation of their absence from collective family arrangements.

"Being the elder son of parents; one knows the meanings to be the oldest son in Mirpur, until now I used to support my mother and my sister. She desired me so, I have a younger brother, but she didn't want to get up this role, I owe this affection".

(Manzoor, 61 years old emigrant)

The emigrants who assist vulnerable women described their orientation towards the social progress of their families in Mirpur,

"My mother trained me the way I am, she suffered a lot in her course of life. After her death what I can do for her is following her teaching and helping the needy relatives, particularly the women. I am sponsoring the education of ten girls in the locality. Last year, I have financed a political figure for digging water wells in the mountainous region where two of my maser (maternal cousins) have married. I am sure that the reward goes to my late mother".

(Rafique, 49 years old emigrant)

Supplementary regular support

Financial remittances, specifically to sponsor education were also sent to distanced relatives (nephews, nieces, and cousins).

"I used to support my elder sister's daughters. Although not poor in terms of bread and butter, but they cannot afford education, so I sent cash to the four daughters so that they could go to college and university".

(Rehman, 50 years old emigrant)

Similarly, a number of others emigrants supported the children of close relatives in getting student visa while they got advantage of emigrant support in early education and secured excellent grades. The costs linked to education (IELTS, fees, cost for visa and traveling, and equipment) were often covered by emigrants.

Regular remittances; usually a monthly share of their income are also send a local mosque for bearing expenses of maulvi (cleric), been appointed to teach Quran to local children as well as take online classes to teach migrants children In UK. The respondents told that the priest of a local mosque was sponsored to have an exposure visit to UK and turn back to teach children in the light of international standards, however, he managed to settle in Birmingham and nowadays serving the mosque there.

Table # 3

S.No	Financial Support to	Generations									Frequency	Total	%
		1st	T	%	1.5th	T	%	2nd	T	%			
1	Parents	21	50	42	07	50	14	13	50	26	41	150	27
2	Sibling	13	50	26	13	50	26	09	50	18	35	150	23
3	Nephew & Nieces	12	50	24	17	50	34	11	50	22	40	150	27
4	Other relatives	04	50	08	13	50	26	17	50	34	34	150	23
Total		50		100	50		100	50		100	150		100

Table 3: Financial Support to Family and relatives by emigrants in Mirpur (first priority of last year practice)

The above table reflects the support extended by emigrants to parents, siblings and other relatives. This support was measured through the emigrants' first priority of giving during the last year.

The table shows that practice of giving to parents is higher (42%) among first generation emigrants and lower (14%) among 1.5th generation emigrants. The practice of giving to siblings is similar (26%) among first and 1.5th generation, however, it is lower (18) among second generation. Similarly, the practice of giving to nephew and nieces is somewhat similar (22% & 24%) among first and 1.5th generation respectively, however its higher (34%) among second generation. Furthermore, the practice of giving to other relatives is lower (8%) among first generation, whereas it's higher (34%) among second generation. It has been observed that parents of this generation are financially stable so they alternatively utilize this token money to express their belongingness and secure esteem among relatives.

Irregular support

The present study reveals that 103 (69%) respondents extend irregular support to relatives and other needy people in homeland.

I always accompany with my father during holidays, I ever saw that, he used to gives money to people who had an exceptional goal to ask for money, for example, if the prayerful needed money to pay a dowry.

(Mohsin, 21 years old emigrant)

Financial Support to education projects

Respondents support NGOs with reference to education, other support separate schools, and family traditions.

This school is associated with our family since my grandfather. It is a High school, I am sustaining in terms of the substructure and all those things. The remuneration is paid by the government for the teachers but all other things we have to do. In addition, I spend more whenever it is needed there. This added a lot in rewarding me and my family, I should manage to reward it instead.

(Rameez, 43 years old emigrant)

Emigrants frequently sent funds to their kin, asking them to pay out it for charitable project as per their best information.

Financial Support to Children and orphan care

The present study reveals that, by 20% of 1st generation emigrants, 16% of 1.5th generation emigrants, 36 % of second-generation emigrants and 24% of all respondents; Numerous qualitative interviews reveals that emigrants backing a few children with a preset sum of money per month, that covers their living wage and schooling overheads.

Kashmir Orphan Relief Trust (Kort) is the largest orphanage complex that accommodates orphans from various corners of the country. It does not only offer shelter to orphans rather it takes the responsibility of orphan's life; give food, provide education, help in seeking employment and get married. The emigrants' expressed to take part in general expenses and even sponsor individual children under the guidance of orphanage administration.

Financial Support to Health and healthcare

Three percent study shows that 18% of first-generation emigrants, 18% of 1.5th generation emigrants, 14% of second-generation emigrants and 17% of all emigrants regularly donate money to health care projects in Mirpur. A number of financially strong emigrants donate health care facilities and initiated the technical up gradation of existing facilities, contribute in purchasing innovative stuff. Many others extend their donations to health care providers to give free medical treatment to poor and needy patients. A number of emigrants donated and sponsored ambulance service and affiliated it with a number of hospitals of the Mirpur and surroundings to deal with emergencies and offer free of charge services for humanitarian causes. Islam Garh welfare Trust Hospital, Ismail Memorial Hospital, Chakswari, Life Care UK are few examples of such hospital, however there are various other being supported and run by emigrants

Financial Support to Religious Institutions

The study shows that, 32 % of 1st generations emigrants, 6% of 1.5th generation emigrants, 12% of second-generation emigrants, 17% of all emigrants send remittances to religious institutions were rare

I sponsor a mosque and compensated for a new layout of the floor, made from granite. So now there is a spiritual ambiance. Earlier, people used to sit on the floor this year I donated for carpets.

(Hassan, 65 years old emigrant)

As a matter of transnational engagement of Hassan, he is also informing other donors of the need of such an important institute at any particular place and often take the responsibility of getting it functional.

Purchasing real estate with Remittances

Financial remittances were put to purchase real estate property in Mirpur, Islamabad or elsewhere.

Aslam works in IT company in UK, financed his first salaries in a flat in his hometown 10 years ago, hoping a elevated return. Currently, he is glad to sell it with handsome profit.

Many others articulated identical attitudes, i.e. when they decided to stay in UK. The lands are leased to farmer from remote village or refugees and a portion of house is given to them to live and other is locked to be care by them.

Traditional expectations and the dilemma of succeeding generation

Feeling of strangeness and conflicts of expectations arises in during emigrants visits to Mirpur. The local interpretations of emigration and remittances regarding the first-generation emigrants never seems to be fulfilled by the succeeding generations.

"In early years, my father used to come over here form UK, a number of people used to gather at our dwelling and my father used to give them cash. When I come to Mirpur and a crowd stands outside and all of them imagine me to give them currency is quite impossible for me".

(Noman, 41-year-old emigrant)

The emigrants from second generation may lacks this kind of information as well as the articulated to be deficient of the understanding of parent's monetary engagements in homeland.

As for as sending of remittances is concerned, 66% of first generation, 92% of 1.5th generation and 42% of second-generation emigrants transfer remittances to homeland on annual/bi-annual basis. In its total of all three generations 67% of emigrants transfer remittances to homeland, the percentage of transferring remittances to homeland is higher among 1.5th generations whereas, it's lower among second generation emigrants.

Conclusions

The age of globalization and modern modes of communication has turned the transnational engagement quite easier. The emigration to UK from largest migrant sending region Mirpur has passed six decades. People from Mirpur went to UK in various phases and many other being born and brought up in UK. The present study purposively selected three age groups emigrants i.e. first generation (people being brought up in Mirpur and latter migrated to UK in mid 70s), 1.5th generation (people born in Mirpur and emigrated to UK before the age of 15 years or Born in UK to first generation Mirpuri migrant parents) and the second generation (born and brought up in UK).

The three generation of emigrants have various levels, dimensions and trends of transnational engagements with homeland which are investigated in present study through six transnational behaviours i.e. homeland visits, sending remittance, wish of permanent return, political engagements with homeland, spiritual engagement with homeland, and giving charity to homeland.

The results show that, emigrants mainly remit either independently to family and friends or separately to support generous actions. There is various cause they support and motivations in three generations are different, however, the trend and practice of sending remittances to family and charitable activates prevails in all three generations with slight variations. The first generation emigrants frequently visits homeland and they are attached due to their parents and spiritual associations, in majority cases they remit and sponsor to religious institutions. The 1.5th generation emigrants though less frequently visits homeland, however, they remit more than other generations. Wishing to return prevails among three generation, however, the desire to return permanently is higher among first and 1.5th generation. Taking part and playing direct and indirect role in homeland politics is higher among 1.5th and 2nd generation, however, first generation is less interested in homeland politics. The spiritual connectivity of first generation is higher among first generation, however, the second generation seems less interested in terms of having spiritual connectivity with shrine and saints in homeland. The intent of giving charity in homeland is higher among first generation, however, there is a gradual decline in succeeding generations.

As for as the cause of giving, considering the first priority of giving charity during the last year; The first generation gave less for educational project, however the interests of giving to educational cause is higher among succeeding generations. The interest of giving to religious projects is higher among first generation of emigrants, most interestingly, the interest of giving to orphans is higher among second generation.

Lastly, three generation of British emigrants originating form Mirpurs have stronger feeling of attachment with homeland and they express it through various activities and ensure their engagements in different circumstance. It seems that their presence and role in everyday life of homeland is not diminishing even after five decades of emigration rather it is mounting in various situations. The case of Mirpuri emigrants reveals that migration is not only a single step of combining factors that ends up with one generation rather it is a serial activity that lasts over many generations.

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