

BA English (Hons.)
ENMJ - 403

Indian Diaspora Across the World: A Brief Profile



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Prof. (Dr.) Ami Upadhyay

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(Established by Government of Gujarat)

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1.0 OBJECTIVES

In this unit, we shall

- understand the nuances of Indian Diaspora in Malaysia, Singapore and Saudi Arabia,
- analyze the migration and settlement of the Indian Diaspora in Malaysia, Singapore and Saudi Arabia,
- know about the profiles of Indian diaspora in Malaysia, Singapore and Saudi Arabia.

On completing the unit, you shall be able to

- familiarize yourself with the Indian diaspora in Malaysia, Singapore and Saudi Arabia,
- gain knowledge about the socio-economic profile of the Indian Diaspora in Malaysia, Singapore and Saudi Arabia.

1.1 INTRODUCTION

Indians have been emigrating to various countries since ancient times from the various regions of India. They have migrated for various reasons at various historical periods. Migration of Indians is on-going phenomenon. So, we can observe various trends and patterns and broadly, the Indian migration can be classified into colonial and post-colonial migration. The term Indian diaspora includes two categories such as Non-Resident Indians (NRIs) and People of Indian Origins (PIOs). The population of the Indian Diaspora is estimated to be about 20 million spanning the globe (Indian High-Level Committee Report, 2001). To know about the Indian diaspora in the Asian region of the world, let us take up Malaysia, Singapore and Saudi Arabia as case studies.

In spite of the fact that the Indian influence in Asia was found since pre-colonial period in Malaysia and Singapore in the Southeast Asian region and Saudi Arabia in West Asia, however the Indian migration to Malaysia and Singapore is basically a colonial and post-colonial phenomenon. In the case of Saudi Arabia, it is a post-colonial phenomenon only. With regard to the category of Indian Diaspora, Malaysia and Singapore have both PIOs and NRIs, in contrast, Saudi Arabia has only NRIs and they are ‘impossible citizens’ (See for details Vora 2013) of Saudi Arabia because the foreign nationals are not entitled to obtain citizenship despite they may have lived for decades in Saudi Arabia.

Let us discuss in brief about the Indian diaspora in the above countries.

1.2 INDIAN DIASPORA IN MALAYSIA

Malaysia is located in the Southeast Asian region of the world which is a multi-racial and multi-cultural country because of its diverse demographic compositions. There are three major racial groups in Malaysia namely the majority Malays also known as Bumiputra (literally ‘sons of the soil’) and the immigrant minority communities such as the Chinese and the Indians. Hence, the Indians are the third largest and significant ethnic and racial group in Malaysia. The Indians now constitute less than 8 percent of the Malaysian total population (Rai 2008:43). The term “Indian” in the census refers to the persons from the Indian subcontinent comprising India, Pakistan, Bangladesh and Sri

Lanka (Marimuthu2011:67). The Indian community is a heterogeneous group on the basis of class, caste, religion, language and region (see for details Arasaratnam 1970; Sandhu and Mani 1993). Amongst the Indians, Tamils, Malayalees, Telugus, Sikhs and a small number of Gujaratis are the significant sub- Indian ethnic groups. As the Tamils who form approximately 80 percent of the total Indian population, Tamil-ness is being asserted in the realms of culture and politics in Malaysia among the Indian community (Arasaratnam 1970).

1.2.1 Immigration and Settlement

Though the Indian connection to Asia may be traced back to pre-modern era, the Indian settlement in Malaysia remains the legacy of British colonialism (See for details Sandhu 1969; Sandhu and Mani 1993). By the early 20th century, the British established the direct rule over the federated Malay states through British residents and the indirect rule in the unfederated Malay states through advisors. As the expansion of plantation agriculture demanded for a massive cheap labour force, the colonial authorities set up labour recruitment mechanisms namely the indenture and the, kangany system, led to the migration of Indians to Malaya. The labour Indian migrants were employed in plantations or as coolies in ports such as Singapore and Penang. The vast majority of Indian labour migrants were from the Madras presidency of British India. It is important to note that South Indian labour was recruited either as assisted or unassisted system of migration. The vast majority of Indian labour migrants were recruited from the Madras presidency of British India and particularly the lower caste Adi Dravida was preferred from this region, because the colonial authorities considered them as malleable and docile in nature. The following statement sums up why they were preferred over other Indian counterparts:

Of the people of the subcontinent the South Indian peasant, particularly the untouchable or low caste Madrasi was considered the most satisfactory type of labourer, especially for light, simple repetitive tasks. He was malleable, worked well under supervision and was easily manageable..... He was not (as) ambitious as most of his Northern Indian compatriots and certainly nothing like that like the Chinese (and) was the most amenable to the comparatively lowly paid and rather regimented life of estates and government departments. He had fewer qualms of religious susceptibilities, such as aversion to crossing the dreaded kalapane and food taboos..... and cost less in feeding and maintenance (Sandhu 1969:56).

Along with Indian labour migrants, there was the arrival of the imperial auxiliaries to Malaya. The Sikhs undertook a key role in law enforcement from the 1870s (Dusenbery 1997:740). In addition, the British also encouraged the immigration of educated Sri Lankan Tamils and Malayalis to function as administrators, teachers, technical and medical personnel under the colonial regime (Rai2006:178). Further, the stream of

Indian commercial migrants namely the Chulias (Tamil Muslim traders), the Chettiars from Tamil region of South India, the Gujaratis, Bengalis, Parsis and Marwaris had migrated during the colonial period and carved a niche in the commercial sector in Malaysia later. Thus, the formation of Indian diaspora in Malaysia is mainly a legacy of British colonialism. Given its proximity and opportunities galore in globalized Malaysia, the migration of skilled and unskilled Indians continues even today. An increasing influx of Indian migrants since the 1980s has resulted in the emergence of 'binary of old Indian migrants and new Indian migrants' in Malaysia at present.

1.2.2 Colonial Scenario

The policy of racial division of labour ensured the monopoly of Indian labourers in the plantation agriculture in erstwhile Malaya. Stenson argues that the Indian labour migrants who constituted a large group of plantation labourers remained isolated in such a cocoon-like environment (Stenson 1981:150). The insulated or closed plantation life of Indians avoided acculturation with other races and subsequent integration and assimilation. Besides, the colonial authorities ensured that the Indian community remained poor and exploited with meagre wages and harsh working conditions (Kaur 2006:158-60). It seems that colonialism basically 'deprived the community of the economic foundation necessary for a politically significant role' (Muzaffar 1993:212). The Indian community of colonial Malaya actively took part in the Indian National Army (INA) and the Indian Independence League led by Netaji Subhash Chandra Bose in South-East Asia to achieve a free India. As a result, the Indian community witnessed the growing politicisation that led to the formation of Indian ethnic political party Malaysian Indian Congress (MIC) in 1946 to fight or protect the rights of the Indian community of Malaysia and later it partnered with two other racial and communal parties- the United Malays National Organization (UMNO) and the Malayan Chinese Association (MCA) to form a united front called 'The Alliance' (Kaur2006:165). Then the colonial government declared the independence of Malaysia in 1957 and transferred the power to the above multi ethnic and racial coalition called 'The Alliance'.

1.2.3 Post-Colonial Scenario

Following Malaysia's independence in 1957, the Indian community obtained citizenship rights and their position was upgraded from the earlier status of 'sojourners' to the third largest ethnic community of independent Malaysia. Be that as it may, since independence, the Indian community of Malaysia has been witnessing socio-economic, political and cultural issues and challenges due to the advent of ethno-religious nationalism of the majority Malays being advocated by the Malay communal political parties. The successive Malaysian governments have implemented the preferential treatment or positive affirmative action for the majority Malays since independence, which has relegated the ethnic minority communities to a very low level both in economic and political

terms (see for details Sandhu and Mani 1993; Nagarajan 2008). Consequently, it has had varying effects on the Indian communities' political, economic and social status in the post-colonial Malaysia. Almost two-thirds of the Indian population of Malaysia has been caught in the vicious cycle of poverty (Ganguly1997). The Malaysian Indian middle class constitutes 20% of the Malaysian Indian population (Leclerc 2007), thus the majority of them fall under the working class category. Apart from economic marginalization, the Indian community has also witnessed cultural marginalization in the recent years as the old Hindu temples and shrines were demolished on trivial technical ground (Mahalingam 2014:20).

The socio-economic and cultural marginalization of the Indian community could not be stemmed by the Indian ethnic political party Malaysian Indian Congress (MIC) though it was in power for several decades as an Indian ethnic partner in the Barisan Nasional (BN) (a political coalition in Malaysia) on the basis of consociational democratic political system of Malaysia. It was argued that due to the dominant politics of ethnicity and Malay hegemony, the MIC failed to reduce the plight of the Indians (Ramasamy 2008:372). In light of this political vacuum, the civil society group HINDRAF (Hindu Rights Action Force), the Hindu rights advocacy group spear headed and organized the 'Indian spring' on November 25, 2007 on the eve of golden jubilee year of Malaysia's independence and confronted the Malaysian state in a bid to highlight the predicament of the Indian ethnic minority in multiracial Malaysia (see for details Mahalingam 2014:20).

Aftermath of Indian uprising, a few constructive socio-economic measures were introduced to redress the concerns of the Indian community of Malaysia. None the less, still no substantial public policy measures are yet in place. The prevalence of institutional racism, repressive measures against minorities, political inequality and economic exclusiveness has instilled a sense of 'otherness' in the Indian community of Malaysia and has intensified the strong diasporic consciousness and connections with homeland.

1.3 INDIAN DIASPORA IN SINGAPORE

Singapore is a small city state located in the mainland Southeast Asia which is a multiracial, multi-cultural and meritocratic society consisting of ethnic groups such as Chinese, Malays, Indians and others. It was founded by Thomas Stamford Raffles, an Englishman, in 1819. Singapore including Penang and Melaka formed the 'Presidency of the Straits settlements' and was administered as 'the Eastern Presidency of the British-Indian government' from 1826 to 1867. Thus, it was nearly half a century part of British India. It was separated from Malaysia and

became a republic on 9th August 1965. The presence of Indians in Singapore can be traced back ever since its inception in 1819.

1.3.1 Immigration and Settlement

The stream of Indian migration and subsequent settlement in Singapore took place at various points in history (see for details Arasaratnam 1970; Sandhu and Mani 1993; Rai 2007). The influx of diverse Indian groups was composed of convicts, labourers, imperial auxiliaries, traders and businessmen during the colonial period (Rai 2007). Though South Indians formed the majority of Indian population in the region, the arrival of Sikhs as police force from 1870s onwards led to the increase of North Indians (ibid). The commercial Indian migrants such as the Chettiars and Chulia (Muslim traders) from Tamil Nadu, Parsis, Gujaratis and Marwaris from North India occupied an important place in the commercial sector of Singapore (ibid). The commercial migrants like Sindhis and Sikhs came to Singapore in substantial numbers aftermath of the partition of India took place. The Straits Times of Singapore in 1948 noted:

Hundreds of Sindhis have arrived in Singapore in the last few months.....Many have been helped to set up their own businesses..... New Sindhi textile shops have sprung in Changi, Nee Soon, R.A.F. Seletar, Naval Base, Middle Road, Arab Street, and in the centre of town... Besides Sindhis, Sikhs also have been arriving in large numbers, some of these Sikhs, well established businessmen in Bangkok, have opened up branches in Singapore----other Sikhs are from West Punjab (Cited in Rai 2007:183).

Due to its strategic geographical location, status of rich and developed city state, being labelled as a gateway to the world and proximity to India, Singapore is still continued to attract the diverse Indian migrants. The IT professionals are the main Indian migrants to Singapore at present (ibid). The Indian community remains a heterogeneous group in terms of language, religion, ethnicity, class, caste and region. Amongst the Indian ethnicity, the Tamils constitute the majority, followed by Malayalees, Punjabis, Bengalis, Telugus, Gujaratis and Hindustanis (migrants from Uttar Pradesh and Bihar) (ibid). The Indian community constituted around 8.7 percent of the total population of Singapore in the year 2005 (Shantakumar and et.al 2008:568). Even though the Indian community forms a small minority of the total population of Singapore, they have carved a niche for themselves in the country's political, social, economic and cultural life.

1.3.2 Colonial Scenario

In the colonial period, the Indian business community "reportedly conducted as much as 70 percent of Singapore's trade with India just prior to World War II" (Rai 2007:180). The Indian Chamber of Commerce was founded in 1924 to promote the interests of the Indian

mercantile community. During the Japanese occupation of Singapore from 1942 to 1945, Singapore served as bedrock for the political and military activities of the Indian Independence League (IIL) and the Indian National Army (INA) to free India from the clutches of the British. Correspondingly, Pan-Indian Nationalism was on the rise among the Indians in Singapore under the leadership of Subhas Chandra Bose (ibid).

1.3.3 Post-Colonial Scenario

Ever since its independence in 1965, the constitution of Singapore ensures that there shall be no discrimination against any citizen of Singapore on grounds of religion, race, descent or place of birth. The ruling People's Action Party (PAP) has been in power since independence that embraced the political model of 'cultural pluralism' or 'multiracialism' which accords equal status to the cultures and ethnic identities of the various 'races' in Singapore (Benjamin 1976:115). As part of policy and practice of multiracialism, the heterogenous population of Singapore has been subsumed into four categories popularly known as 'CMIO' (Chinese, Malays, Indians and others) model for administrative purpose. However, it is more than an administrative category which nurtures ethnic distinctions and revitalizes ethnic identity and culture (Benjamin 1976). Despite the ethnic and racial distinctions, the emergence of a Singaporean identity has been largely successful because of equal treatment of all the citizens irrespective race.

In line with multi-racial policy of the state, Tamil is designated as one of the four official languages of Singapore. Indians have been well-represented in the political system of Singapore. The city-state has had two Indian origin presidents and numerous cabinet ministers and members of parliament (MPs) drawn from the Indian community (Lal 2007). Given its strict policy of meritocracy and equal opportunity for all, Indians are well-represented at all levels of civil service. Indians have achieved socio-economic mobility by getting into the different walks of life in globalized Singapore. Indian popular culture is highly visible in the public sphere of Singapore. In general, the Indian community of Singapore has a significant influence on Singapore's development since its inception.

1.4 INDIAN DIASPORA IN SAUDI ARABIA

The Kingdom of Saudi Arabia is one of the wealthiest countries in the Middle East and is also one of the leading exporters of oil. It is the largest member of the Gulf Cooperation Council (GCC) states and as such, one of the most influential country in the region. In contrast, the substantial part of the country remains uninhabited due to arid conditions and the existence of a vast sandy and dry desert with high temperature. Despite this, the country hosts more than 50 per cent of the migrant workers (nearly 6 million people) in the Saudi Arabia (FIDH 2003, 3).

1.4.1 Immigration to Saudi Arabia

India's trade ties and cultural relations with the Persian Gulf region can be traced to antiquity. Based on evidence, the Indian settlement can be traced back to 16th century. A small minority of Indian traders were present in Iraq, Oman, Yemen and Saudi Arabia in the seventeenth and eighteenth centuries. Until 1973, Indian connection with Saudi Arabia was confined to trade in Indian goods and Saudi businessmen traded Arabian goods in Indian cities such as Hyderabad and Bombay (Rajan and Nair 2007). After emerging as oil producing and export economy, the consequent demand for labour resulted in the increasing inflows of Indian migrant for a variety of jobs. By 1983, the number of Indian migrants had increased from a mere 15, 000 in 1975 to 2, 70,000 and further went up to 6,50,000 by 1990 (High Level Committee Report 2001:39).

After the Gulf crisis in 1990, the Indian migrants replaced the Yemeni workers and numbering about a million and half persons (ibid). Since then, the increasing trend has been continuing. There are roughly four and a half million Indians within Saudi Arabia today (Rao 2017). Apart from Indian work force, the Haj pilgrimage of Indian Muslims is a regular feature of Indian diasporic movement to Saudi Arabia every year. The Saudi authorities have increased the Haj quota from the annual 10,000 pilgrims in the Mughal era to 53,000 at present (Sevea 2007)

1.4.2 Profile of Indian Migrants in Saudi Arabia

Indian migrants to Saudi Arabia can broadly be classified into three categories such as skilled, semi-skilled and unskilled. Semi-skilled and unskilled Indian labour migrants are rather higher than the skilled ones. The skilled Indian migrants comprise doctors, engineers, accountants and managers who are more than 5 per cent of the Indian community (Rajan and Nair 2007:230). About 10 per cent are employed as clerks, secretaries, account clerks and store keepers. The rest nearly about 85 percent of them work in project sites and industrial establishments. In addition, there is a group of illegal migrants who have entered the Kingdom without work sponsors or have come on Haj visas and then stayed on to take up work (ibid).

The majority of Indian labour migrants are mainly drawn from the four south Indian states such as Kerala, Tamil Nadu, Andhra Pradesh and Karnataka, followed by Uttar Pradesh, Bihar, Maharashtra, Punjab and other regions to the GCC states. Presently, it seems that the labour migrants from UP and Bihar is on the rise than from the South Indian states to the Gulf region.

In terms of the demographic composition, Saudi Arabia has the largest number of Indian workers in the Gulf region today and Indians are indispensable for the infrastructural, agricultural and industrial growth of Saudi Arabia given their numerical strength. They are considered as peaceful, loyal, disciplined and dedicated workers (Rajan and Nair 2007). The Indian workers and expatriates have adapted to the host environment

and have established several socio-cultural organizations based on their regional origin. The Indian community of Saudi Kingdom has set up a number of International Indian Schools based on the CBSE stream in cities like Riyadh, Jeddah, Damman, Jubail, Taif, Buraidah and Tabuk (High Level Committee Report 2001).

In terms of remittances, Indians in Saudi Arabia have been remitting about US\$4 billion to India annually in the recent years (Rajan and Nair 2007:230). It ranks third in sending remittances among the GCC states. Between 1993 and 2002, expatriates remitted US\$ 156.1 billion from the kingdom, which accounted for more than 5 percent of its GDP (Rajan and Nair 2007:231-232).

Further, Indians in Saudi Arabia overwhelmingly invested in the Resurgent India Bonds in 1998 and the 'Millennium Deposit Bonds' in 2000 which have contributed to India's foreign exchange reserves (ibid). The Saudi Kingdom has sustained trade relations with India and it is being our fourth largest trading partner of India. According to the Saudi Arabia General Investment Authority, more than 190 Indian companies have obtained licences to establish either fully owned or joint venture projects with Saudis, investing more than SR 4bn into the Saudi economy (The Times of India, 5 September 2007).

1.4.3 Issues and Challenges

Given the large presence of expatriates and foreign work force in all the sectors of national economy and also to contain the outflow of remittances by the non-nationals, the Saudi kingdom introduced *Nitaqat* (naturalisation) programme in 2011 to boost the employment of Saudi nationals across all sectors of the local economy that has resulted in 'Arabisation' or 'indigenisation' or 'Saudisation' in the recent years.

As part of the policy of 'Saudisation', the law of the Saudi Labour Ministry mandates 10 percent of jobs at the private employment sector including small and medium enterprises to be reserved for the locals (Dosary and Syed:2005). Besides, to discourage the foreign work force, the Saudi kingdom has imposed a dependence tax which commands families of Indian descent to pay a monthly fee for each dependent who resides within the Saudi Arabia (Rao, 2017).

The kafala system or sponsorship system (Burke and Echagüe, 2009, 20) emerged in the 1950s, existing for several decades to hire the migrant workers from abroad at rapid rate by easing their migration process to accelerate the development following the discovery of oil. The system ties workers to their employers, or sponsors, who are responsible for the employees' visa and legal status.

As a result of this system, workers' rights are at the discretion of their employer, who holds their passport, so the freedom of movement is restricted and the migrant worker is at the mercy of his or her employer. It offers only little legal protection for the migrant workers. It resulted in

exploitation, all kinds of abuses and human rights violations by the employer or sponsor against the migrant workers. So, it has often been criticized because of the rigidity of the system by human rights bodies like Human Rights Watch (HRW) and Amnesty International. In the light of the above, there has been a constant pressure from migrant workers sending countries like India, Philippines, Sri Lanka and others to abolish the oppressive system.

Despite anti-immigration measures against the foreign migrant workers in the recent years, Saudi Arabia continues to attract the Indian semi-skilled and unskilled workers given its proximity and a plethora of opportunities available to them.

1.5 LET US SUM UP

The Indian diaspora of Malaysia, Singapore and Saudi Arabia have well adapted to their host land environment. The Indian diaspora of Singapore and Saudi Arabia play a vital role in the socio-economic life of the host lands. In the case of Malaysia, the Indian community face economic and political marginalization due to race-based politics. Nevertheless, the Indian diaspora of Malaysia, Singapore and Saudi Arabia remain sustain and maintain their cultural identities despite facing some issues and challenges. Given its proximity, large numerical presence and soft power projection, the Indian diaspora in Malaysia, Singapore and Saudi Arabia can be considered as ‘strategic asset’ for India. Ever since their migration and settlement, they continue to maintain strong ties with India that has been accentuated by the phenomenon of globalization and the advancement in transport and communication technology.

1.6 KEY WORDS

Indenture system

It was labour recruitment system to outsource the Indian unskilled labourers to the various colonies of the British. Indenture simply means a contractual bound manual labour agreement signed by an individual to work for a prescribed period of time with an employer or planter, in lieu of covering the cost of the passage.

Kangany system

It is a labour recruitment system to transfer the unskilled Indian labourers to the countries like Sri Lanka and Malaysia. Kangany is an anglicized form of the Tamil word ‘kankani’ and describes persons who oversee workers (kan means ‘eye’). The term was originally used for those who supervised the agricultural labourers on temple land in Tamil Nadu, and was later adopted for the recruiters of labourers.

Consociational

Consociationalism is a form of democratic political

Democracy	system of a state in which the sharing of power is among diverse social groups (distinct ethnic, religious, political, national or linguistic groups), by allocating these groups collective rights.
PIOs- People of Indian origin	Those Indian citizens who had given up the Indian passport and have taken the citizenship of host or adopted lands.
NRI-Non-Resident Indians	Those Indian citizens who are having Indian passport but residing outside India.
Nitaqat	Nitaqat means naturalization. It was implemented in July 2011 to boost the employment of Saudi nationals across all sectors of the national economy. It was a policy measure to contain the inflows of foreign nationals to Saudi Arabia.
Kafala System	It is a sponsor system of Saudi Arabia under which a worker is obligated to work for his sponsor, and they cannot change their employer unless the sponsorship is transferred through formal or written channels.

1.8 CHECK YOUR PROGRESS

Choose the Best Answer from the given options

- Malaysia is located in the _____ region of the World.
A. East Asia B. Southeast Asia C. South Asia D. West Asia
- The Indians are the _____ largest and significant ethnic and racial group in Malaysia.
A. First B. Second C. Third D. Fourth
- The vast majority of Indian labour migrants were recruited from the _____ presidency of British India.
A. Madras B. Bombay C. Calcutta D. Punjab
- The Malaysian Indian Congress (MIC) was founded in _____.
A. 1946 B. 1942 C. 1945 D. 1948.
- The Indian community of Malaysia actively took part in the _____ led by Subhas Chandra Bose to fight for the freedom of India.
A. Indian National Army B. Indian Liberation Army
C. Indian Army for Freedom D. Indian Freedom League.

❖ **Fill in the blanks**

- -----was the founder of Singapore.
- The Indian language----- is one of the four official languages of Singapore.
- Singapore was a part of the British India as the Straits Settlement from----- to-----.
- Singapore was separated from -----.
- Singapore achieved its independence on ----- in the year -----

❖ **Answer the following questions in 30 words each**

1. Write a brief note on Indian Commercial Migrants to Malaysia?

2. What are the issues and challenges of the Indian Malaysian Community?

3. Write a brief note on the status of the Indian community in Singapore?

4. Given a short account about the race relations in Singapore?

5. Write a brief note on the nature and characteristics of Indian migrants to Saudi Arabia?

6. Brief about the contribution of Indian diaspora of Saudi Arabia to India?

7. Define the term Kafala system?

8. Define the term ‘Nitaqat’?

1.8 BOOKS SUGGESTED FOR READING

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➤ **ANSWER**

❖ **Choose the Best Answer from the given options**

1. B 2.C 3. A 4. A 5. A

❖ **Fill in the blanks**

- 1) Thomas Stamford Raffles, 2) Tamil, 3) 1826 to 1867,
4) Malaysia, 5) 9th August, 1965

UNIT : 2

INDIAN DIASPORA IN THE CARIBBEAN

:: STRUCTURE::

- 2.0 Objectives**
- 2.1 Introduction**
- 2.2 Phases of Indian Diaspora**
- 2.3 Transportation of Indians to the Caribbean**
- 2.4 Factors of Indian Emigration to the Caribbean**
- 2.5 System of Indenture Labour Emigration**
- 2.6 Settlement of Indians as Community**
- 2.7 Formation of Identity and Preservation of Culture**
- 2.8 Contributions of Indians to the Caribbean Society**
- 2.9 Let us Sum up**
- 2.10 Key Words**
- 2.11 Suggested Reading**

2.0 OBJECTIVES

In this Unit we shall discuss

- the geographical, demographic, socio-cultural, political and economic structure of the Caribbean countries
- different phases of Indian diaspora
- factors of Indian emigration to the Caribbean
- indenture labour migration system and its abolition
- formation of their identity and preservation of their Indian socio-cultural practices and traditions in the Caribbean
- contributions of Indian diaspora to literature, culture, sports, economy and politics of the Caribbean

On completing the Unit, you should be able to

- explain the different phases of Indian diaspora

- comprehend the history, dimensions and issues of Indian diaspora in the Caribbean
- analyse the Indian diaspora's struggles and successes as well as the preservation and promotion of Indian culture, festivals, food, music, dance, clothing etc. in the Caribbean

2.1 INTRODUCTION

The Unit provides a brief overview of the Indian diaspora in the Caribbean. There is a significant number of Indian diaspora in the Caribbean countries. Caribbean countries are very small island countries located in the Caribbean Sea. Some of the Caribbean countries include Barbados, Grenada, Guadeloupe, Martinique, Saint Lucia, Saint Martin, Trinidad and Tobago, Guyana, Surinam, Bahamas, Anguilla, Antigua, Barbuda, Dominica, Guadeloupe, Montserrat, Nevis, Saint Kitts, St. Martin etc. They are also referred as West Indian countries. These countries are marked by some geographical peculiarities having coral reef formations, rain forests, mountains and beaches.

The Caribbean countries are marked by their similarity of geography, European colonial experiences, and people of diversified ethnicity. The recorded history of the Caribbean countries is relatively very young. The recorded history of the Caribbean countries begins with the arrival of Columbus. The arrival of Columbus was succeeded by the swarm of European colonials like, Spaniards, French, Dutch, Britishers etc. to the region. The European colonials made all the efforts to wipe out the existence, traces, cultures etc. of the indigenous people of the region. In their mad pursuit of colonial economic expansion, they brought people from different parts of the world including slaves from African countries, indenture labourers from Asian countries and also some number of labourers from European countries. So, to work in the sugar and cocoa plantations of the European colonials, especially the Britishers, Indians were exported by the Britishers to the Caribbean countries as indenture labourers during the period of British colonialism. Between 1845 and 1917 about 500,000 Indians were brought to the Caribbean (with about 143,939 to Trinidad) (Rampersad, 1998: 1). Though Indians were taken to various countries of the Caribbean region, yet the significant numbers of Indians were taken to Trinidad and Tobago, Guyana, Surinam and some good number of Indians were taken to Guadeloupe and Jamaica. In view of their significant size, the Unit focuses on the Indian diaspora in these three countries such as Trinidad and Tobago, Guyana and Surinam. As per the Report of the High Level Committee on the Indian Diaspora, population of 40% in Trinidad and Tobago, 51% in Guyana and 35% in Surinam are of Indian origin (Report of the High Level Committee on the Indian Diaspora, 2001, Govt. of India).

The Unit discusses the history of the Indian diaspora in the Caribbean, system of indentureship, reasons of leaving their motherland India,

struggling life in the alien land, their cultural practices and their participation and contribution to the socio-cultural, political and economic sphere of Caribbean plural society.

2.2 PHASES OF INDIAN DIASPORA

Nomadism precedes the human settlement as communities or societies. So, migration is as old as human civilisation. Different countries of the world have their various phases of diaspora. At the global level, we find certain major phases in the history of diaspora. **(A)**. The term ‘Diaspora’ is historically associated with the exile of the Jewish people by the Babylonians (around 586 B.C.). In this ancient phase, apart from the Jewish diaspora we also find the Greek diaspora, Indian diaspora etc. **(B)**. Another reference to the phase in diaspora history can be made to the African diaspora, who were transported from Africa by the European colonials through the diabolic system of slavery. They were spread by the European colonials in different parts of the world forming a very significant diasporic group. **(C)**. Another phase in the diaspora history starts around 1830s. During this period of European colonialism, many numbers of indenture labourers from Asia, especially from the Indian subcontinent were transported to mitigate the demands of labour shortage in the colonial plantation estates. **(D)**. Another phase of the diaspora can be marked in the postcolonial period starting in the 1960s and 70s. During this period we mark the migration of skilled, educated and professional workers from the former colonies to the metropolitan centres of UK, USA, Australia, Canada, New Zealand etc. This kind of migration is continuing even today.

In terms of the history of their migration, Indian diaspora is referred as ‘old’ and ‘new’ diaspora, or pre-colonial, colonial and postcolonial diaspora. This historical division of the diaspora entails the ancient, colonial and postcolonial phases of Indian diaspora history. Broadly the phases in Indian diaspora history can be discussed under the following heads.

1. **Ancient Phase:** We don’t have much historical data on this phase of migration. Very less is known about this phase of migration. There was voluntary migration during this period.
 - a. **Mercantilist Phase:** In the ancient period Indians were the masters of maritime trade. Indians had very strong trade relationship with Sri Lanka, Burma, Bali, Java, Sumatra, Malaysia, Cambodia, Coasts of Arabia, Persia, China and Africa. The celebration of ‘*Bali Jatra*’ in Odisha every year even today commemorates the glorious trade relationship between Odisha and Bali, Indonesia. We also find some similar words used in Odia language and language in Bali. Gujarat had a very strong trade relationship with many of these countries.

- b. **Preaching of Buddhism:** Indian kings were sending Buddhist religious missionaries to different parts of the world. Buddhist Bhikkus were moving to different corners of the Asian countries preaching Buddhism. King Ashoka had sent his own son Mahendra and daughter Sanghamitra to Sri Lanka to preach Buddhism there. We see many Buddhist countries in Asia may be due to the efforts of the ancient Indian kings.
 - c. **Gypsies/ Roma People:** (Approximately 9th century onwards) Nomadic people from northern, north-western and some parts of western India were moving to different parts of Asian and European countries. They are called as Gypsies or Roma people because of their Romani language. Due to their nomadic nature they were not settling down in these countries. In many of the countries in Europe like, Romania, Bulgaria, UK etc. they are stateless people having no citizenship.
- 2. European Colonialism:** During the period of European colonialism in India, especially British colonialism, many number people from Indian subcontinent were transported to different plantation estates of European colonials. It is an example of forced migration. During this period of colonialism we find different kinds of migrants such as:
- a. **Slavery:** Indian slaves mostly from South India were taken by French and Dutch colonials to Mauritius. In early 16th century slave markets in Kabul was famous for Indian slaves.
 - b. **Indenture Labourers:** Indentureship was a kind of contract signed by the prospective labourers and the plantation owner that the said labourer will work for the master for a period of five years with a specified wage. After five years the labourer was free to come back or renew the contract for another five years with certain privileges. It began in 1830s and ended in 1917. Under this system labourers mostly from the present day Uttar Pradesh, Bihar, Odisha, Jharkhand, West Bengal and some from southern parts of India were taken to the Caribbean countries, Fiji, Mauritius etc.
 - c. **Kangani and Maistry System:** Under the *Kangani* System (derived from Tamil word *Kankani*, meaning foreman or overseer) and *Maistry* System (derived from Tamil word *Maistry*, meaning supervisor) labourers from Madras Presidency and southern parts of India were taken to Ceylon (Sri Lanka), Malaya (Malaysia) and Burma (Myanmar).
 - d. Traders mostly from Gujarat and Punjab went to the African countries, and traders from Southern parts of India went to Southeast Asian countries.
- 3. Post-Colonial Phase:** After India's independence we find the following categories of people migrating from India:
- a. Scientists, doctors, engineers, academicians, students, professionals etc. moved mostly to USA, UK, Canada, New Zealand and Australia for better career, and economic purposes.

- b. Skilled and semi skilled workers, doctors, nurses, engineers etc. went to Gulf countries starting from the period of oil boom in the 1970s .
- c. Software professionals in the 1980s and 90s, started moving to industrially developed countries like, USA, UK, Canada, New Zealand and Australia for better career and economic opportunities.

2.3 TRANSPORTATION OF INDIANS TO THE CARIBBEAN

After Columbus landed in the Caribbean, it opened up doors for the European colonials like, Spain, England, France, Holland etc. They were in a mad pursuit to colonise the New World of the Caribbean because **(1)** they had the wild fascination for gold in the region; **(2)** the free and widely extended land were suitable for sugar, cocoa, cotton and also to some extent rubber cultivation, which were in huge demand in European market; and **(3)** they may get some converts to Christianity. So, the European colonials had the land and capital, but they lacked the labour force to run their plantation and gold mining activity. So, they dragged the indigenous population to the labour force. When Columbus followed by European colonials arrived in the Caribbean, they found mostly three groups of indigenous population inhabiting the region. They were Arawaks, Caribs and Guanahatabey. The colonials forced them to work in the gold mines and plantation estates. Those who resisted to work they were killed. These indigenous people were living a very free life with subsistence farming and hunting. But the European colonials tried to turn them to an organised labour force. So, many of them died due to the excessive labour. Some of them fled into the jungle. Many of them who were irrelevant to the colonials were butchered. Gradually, the colonials did not find it profitable to use the indigeneous labour force as they found them unfit for plantation and mining work, which required ruthless labour. The European colonials made all the efforts to wipe out all the traces of the indigenous people from the Caribbean demographic and socio-cultural space. Now we find very few numbers of indigenous people in the region.

As the indigenous people perished, the colonials were in dire need of labour force to run the plantation estates. Then many numbers of European labourers were taken to Caribbean to run the plantations. These labourers were poor, landless and destitute people devastated by the wars and serfdom in Europe. A large number of them were convicts who preferred to go and work in the Caribbean to escape punishment at home. But this European labour force could not survive the harsh labour of the plantation estates. Some of them died, and some of them fled the plantation estates. Some scholars cite several reasons such as, **(1)** they were not accustomed to such harsh labour work as required for sugar and cocoa plantation estates; **(2)** they could not cope with the heat and humid

climate of Caribbean; and (3) they were addicted to excessive drinking of rum which deteriorated their health etc.

As the European labour force could not survive, the plantation estates encountered shortage of labour force. Then the European colonial eye was set on African slaves. African slaves were well built and cheaper. One was getting the slaves for life, and also the generations of their offspring. European colonials had the experience of African slavery in some of their other colonies in Latin America. Slave trade turned out to be so profitable that many number of European planters got involved in this. Slavery was the cruellest act on humanity. They were treated less than animals. A large number of people were extracted from Africa and distributed in different parts of the colonial world due to this cruel act of slavery. But due to the fight against this inhuman act by the slaves themselves, humanists, abolitionists, civil societies etc. the Britishers brought legislation in 1833 banning slavery in its colonies including Caribbean. Many other European colonials also banned slavery in their colonies in 1830s.

The colonials run the plantation estates with African slave labourers for more than two hundred years. After the abolition of African slavery, the colonials again were in deep crisis of labour. The freed slaves demanded a huge hike in the wages, which their former colonial masters denied. Some other freed slaves thought that even if working as a free labourer with a huge wage would be like once again re-enslaving themselves. So, most of the freed slaves left the plantation estates and moved to cities to try in some other economic activities.

So, in this deep crisis of labour shortage, the diabolic eye of the colonials was set on Asia especially, Indian subcontinent. The colonial planters started taking labourers from China. Mostly these labourers were hawkers selling small particles in the port city of Hong Kong and several other places. They were not accustomed to harsh agricultural labour required for the plantation work like, sugar and cocoa. So, some of them perished, and most of them left the plantation estates and tried mostly in retail business and other activities.

Then the colonials looked upon Indian subcontinent. India at that time had a huge population living under acute poverty and destitute due to European, largely British colonialism. Most parts of Indian subcontinent were under British rule. This facilitated the Britishers to transport Indian labourers to several of their colonies as well as other European colonies. During this period millions of Indians were transported to different British and European colonies in Caribbean, South Africa, East Africa, Mauritius, Fiji etc. Under the system of Indentureship lakhs of Indians mostly from present-day UP, Bihar, Odisha, Jharkhand, West Bengal and some from southern parts of India were exported to the Caribbean countries like, Trinidad and Tobago, Guyana, Suriname, Guadeloupe, Jamaica etc. As has been mentioned above, the Unit focuses on the

Indian diaspora in three Caribbean countries Trinidad and Tobago, Guyana and Suriname.

Trinidad and Tobago and Guyana were British colonies. Britishers abolished slavery in 1833. Emigration to Guyana started in 1838. The first ships to carry Indian indenture labourers to Guyana were the *Whitby* and the *Hesperus*. The ships had started its voyage from Calcutta. Emigration to Trinidad started in 1845. The first ship to carry Indian indenture labourers to Trinidad and Tobago was *Fatel Razack*, which had started its journey from Calcutta. Surinam was a colony of the Netherlands. The Netherlands abolished slavery in 1863. The first ship namely *Lala Rookh* carrying Indian indenture labourers from Calcutta landed in Suriname in the year 1873. Between 1845 and 1917 about 500,000 Indians were brought to the Caribbean (with about 143,939 to Trinidad) (Rampersad, 1998: 1).

2.4 FACTORS OF INDIAN EMIGRATION TO THE CARIBBEAN

The factors of Indian labour migration to the Caribbean can be discussed under the broad categories such as Push Factors and Pull Factors.

Push Factors: Push Factors mean the factors those forced the Indians to take the difficult decision of leaving their homeland. The push factors were economical, social and political in nature. The push factors were such as

(1) **Economic:** **A.** The Britishers had forced the Indian farmers to produce commercial crops for European market. The less production of staple crops led to hunger and poverty. **B.** The forcing of machine products of Britain on Indians gave a serious blow to Indian cottage industries leading to mass unemployment. **C.** The introduction of Zamindari system and Ryotwari System by the Britishers led to landless poor and mass poverty.

(2) **Social:** Some were trying to escape the social evils prevalent in Indian society like, caste oppression, child marriage, Sati, domestic violence etc.

(3) **Political:** Some soldiers and other Indians, who had participated in the First War of India's Independence 1857, were hounded by the Britishers for execution. So, to avoid the punishment at the hands of the Britishers they recruited themselves as indenture labourers.

Pull Factors: Pull Factors are those factors which attracted the Indians to migrate to Caribbean countries as indenture labourers. **Firstly**, Indian indenture labourers were promised a very good amount of wages. What they were earning in a year in India they were promised to earn in a month there. **Secondly**, Indians were accustomed to hard agricultural work as required for sugar and cocoa plantation. **Thirdly**, the climate in the Caribbean was very much similar to that of India.

2.5 SYSTEM OF INDENTURE LABOUR EMIGRATION

Indentureship was a kind of agreement signed by the prospective labourers with the plantation owners. By signing this agreement the indenture labourers agreed that they will work for the given master for a period of five years. After five years they were free to come back to India or renew their contract for another five years. The renewal of contract entitled them some benefits. The only qualification required for them was experience of agricultural work. They were testified before a magistrate that they understood the terms of contract. A medical surgeon after checking them had to testify that they were free from any communicable or deadly diseases, and that they were fit to travel. After fulfilling these criteria they were issued an emigration certificate making them eligible to board the ship. These processes were just to sound unbiased. But in reality the plantation owners were so rich and powerful that they could manage the process by offering bribes.

Approximately one-third of them returned to India after completion of five years of contract. The rest of them stayed back. The transportation of Indian indenture labourers began in 1830s and ended in 1917. The Indenture System was a very cruel system. It was a kind of neo-slavery. Indian indenture labourers were denied of human self. They were living in the barracks vacated by the African slaves. In a small room 3-4 single male indenture labourers or one family of indenture labourers were forced to stay. The walls of the rooms never touched the roof. There was no privacy in the barracks. They were forced to work day and night. The working condition was horrible. For women it was like a hell. Women had to protect themselves from the sexual advances of the plantation owners, managers etc. and they had to work in the field as well as do the household works. They were lured by the false narration about the land and work. They realised the cruel trick played upon them.

In India the Indian nationalists, freedom fighters, intellectuals and civil societies raised voices against this system. Mahatma Gandhi, Gopal Krishna Gokhale, C.F. Andrews etc. and several civil society organisations demanded for the abolition of this oppressive system. In 1917 the British Government of India declared the abolition of Indenture System.

But by this time, as has been mentioned above, lakhs of Indians were taken to the Caribbean especially to Trinidad and Tobago, Guyana and Suriname. Sheila Rampersad claims that “migration to the Caribbean took place mainly from northern India; 90 per cent migrated from the Gangetic Plane, the former United Provinces, Central Provinces and Oudh, Orissa and Bihar, a few were from Bengal, the North West Provinces, and the South. Roughly 15 per cent of the immigrants were Muslims, a small number were Christians, mainly from the South; among the Hindus 40 per cent were from the artisan and agricultural castes like

the Kurmi and the Ahir, more than 40 per cent were from the chamar or “untouchable” castes and about 18 per cent from the upper castes like Brahmans and Kshatriya” (Rampersad, 1998: 1). As per the Report of the High Level Committee on the Indian Diaspora (2001, Govt. of India), there are 5,00,000 Persons of Indian Origin (PIOs) in Trinidad and Tobago; 3,95,250 PIOs in Guyana; and 1,50,306 PIOs in Surinam.

2.6 SETTLEMENT OF INDIANS AS COMMUNITY

Indians started buying lands there from the savings that they had made from their indentureship. They developed themselves as agriculturists growing rice, vegetables etc. They also started keeping cows, goats, buffaloes etc. Till 1930s and 40s Indian parents did not prefer to send their children to schools for the fear of conversion to Christianity. But by this time Indians realised that it is only through gaining education that their younger generation will climb the economic, social and political ladder. In the studies Indian children performed far better than the children of other ethnic communities. Gradually Indian presence was to be marked in all spheres of Caribbean society.

2.7 FORMATION OF IDENTITY AND PRESERVATION OF CULTURE

Indian indenture labourers developed a social bonding called as *jahaji bhai* or *jahaji behen* (ship brotherhood or ship sisterhood). It was a bond that developed among the Indian indenture labourers who travelled in the same ship. The indenture labourers who travelled in the same ship considered themselves as brother and sister. This relationship went beyond caste and religion. The marriage among their children was not persuaded.

Indians in the initial years started equating themselves with Lord Rama. They said that Lord Rama was exiled from Ayodha for fourteen years. And after completion of fourteen years Rama returned to Ayodha. So, they believed that like Rama they are also banished from India by the Britishers. So, after their hardship days in the Caribbean they will return to India, their homeland. However, a large number of Indians stayed back. But their identification with their scriptures or Gods provided them solace in those difficult conditions of life. In their leisure time, especially after their day’s work they organised *bhajans*, *kirtans*, *Ramlila*, and episodes from their religious scriptures with the instruments that they had carried with them from India. They also played cards and sports like, kabadi and other such local sports that they had carried with them. Almost everybody in the community participated in these activities. Gradually they organised *kathas*, *saptahs*, and performed *Satyanarayan Puja*, *Hanuman Puja* etc. On every occasion they used to erect *jhandis*. These *jhandis* used to be replaced by other *jhandis* in other *pujas*. These *jhandis* exhibited the strengths of the Indian community. All these

practices of Indians which they had carried from India have been retained by the Indian diaspora in the Caribbean. Indians have still retained these cultural traditions and practices. Ramlila, Dipavali, Holi etc. see participation from all the communities including Hindus, Muslims, Christians, Creoles, people of African origin etc. People from other ethnic communities including people of African origin perform in the Ramlila, Hindus, Muslims, and Christians also participated in Eid, Muharram, Christmas etc.

The strict physical practice of caste as was done in India dissipated due to the condition of the emigration depots, ship passage, plantation estates and also by the efforts of some Indians. Though the physical form of caste dissipated, caste remained in other forms. Indians in spite of their different religious origin considered themselves as one as their origin was from Bharat Mata. This led to the formation of a pan Indian identity. This pan Indian identity was also to show their strength to other ethnic communities.

In terms of their clothing Indians retained their Indian clothing. Indian males preferred to wear *dhoti* and *kurta*. Indian women wore *sari*, put bangles and *bindi*. They also retained the same food habits that they had carried along with them. Rice, *dal*, *roti*, *subzi*, etc. became their staple diet. Fish, goat meat curry, chicken etc. were very favourite non-vegetarian foods for the Indians. *Samosa*, *pakora*, *dal pudi* etc. were the hot favourites. Indian foods like, *Samosa*, *pakora*, *dal pudi*, goat meat curry etc. are hot favourite among people from other ethnic communities of the Caribbean. Mango is a hot favourite fruit in the Caribbean. It was a gift by the Indians.

Temples were built for the worship of the Hindus. Mosques were also built for the Muslims. Gurudwaras were also built for a small community of Sikhs living in these countries. Many schools and colleges were built by them.

Indians have retained their socio-cultural practices and traditions, festivals, food habits, clothing etc. which have helped them in forming their identity. Indians tried their best to retain their languages. But gradually the younger generation of Indians adopted English or Creole languages. But many of the Indian words can be found in the Caribbean vocabulary. In spite of many difficulties Indians succeeded to a large extent in retaining their socio-cultural practices and forming their identity. They have contributed immensely to the demography, culture, economy, politics, sports and pluralism in the Caribbean.

2.8 CONTRIBUTIONS OF INDIANS TO THE CARIBBEAN SOCIETY

Indian diaspora has contributed to every sphere of Caribbean society including literature, sports, culture, politics and economy.

Literature: Some prominent writers of Indian origin from Trinidad and Tobago, Guyana and Surinam include V.S. Naipaul (who had won Nobel Prize in Literature in 2001), Ramabai Espinet, Neil Bissoondath, Shiva Naipaul, Ramabai Espinet, Lakshmi Persaud, Mahadai Das, Rajkumari Singh, Niala Maharaj and several others. Almost all these writers, apart from some other issues, have highlighted the experiences of their forefathers in the Caribbean.

Sports: Indians have greatly contributed to the sports especially to the Cricket of the Caribbean. Many numbers of Indian origin cricketers have played for the West Indian cricket team. Some prominent Indian origin players include Rohan Kanhai, Alvin Kallicharran, Shivnarine Chanderpaul, and Ramnaresh Sarwan who had captained the West Indian cricket team. Other players include Sunil Narine, Daren Ganga, Samuel Badree, Denesh Ramdin, Ravi Rampaul etc. Indians have also excelled in some other sports of Caribbean.

Culture: Apart from Indian food, clothing, festivals like, Dipavali, Holi, Ramlila performances etc. Indian music, dances and films are quite popular. From their indenture days till today they have retained these traditions. Indian parents make all efforts to make their children learn Indian music and dance. Bollywood films are watched full house by Indian diaspora. People from other ethnic communities are also greatly attracted by Indian music, dance and films. One of the most popular forms of music in Caribbean is the Chutney music. Chutney music as the name suggests is a fusion or mixing of the carried Indian and African music and songs. Indian origin Sundar Popo is called as the father of chutney music in the Caribbean.

Politics and Economy: The presence of Indians can be seen in the political and economic spheres of the Caribbean. Basdeo Panday was the first person of Indian origin to become the Prime Minister of Trinidad and Tobago. He remained as the Prime Minister of Trinidad and Tobago from 1995 to 2001. Indian origin Kamla Persad-Bissessar became the Prime Minister of Trinidad and Tobago and remained in power from 2010-2015. She was Trinidad and Tobago's first female Prime Minister. Cheddi Berret Jagan was the first Indian origin to become the President of Guyana. He remained in power from 1992-97. Indian origin Bharrat Jagdeo and Donald Rabindranauth Ramotar have also served as the Presidents of Guyana. Indian origin Jagernath Lachmon was a prominent political figure from Surinam. He was the former Speaker of the National Assembly of Surinam. Jules Rattankoemar Ajodhia was another prominent politician of Indian origin in Surinam. He served as the Vice President of Surinam. Apart from politics Indians have contributed immensely to the economic spheres of Caribbean. Indians have also served in various other prominent positions of Caribbean.

In spite of many hardships, Indian diaspora in the Caribbean has succeeded in establishing themselves in every sphere of Caribbean

society. They share a strong bonding with India. Their success story is an example for other Indian diaspora groups to emulate.

2.9 LET US SUM UP

In this unit, you have learnt

- the different phases of Indian diaspora
- factors of Indian emigration to the Caribbean
- Indenture system of labour emigration
- formation of identity of Indians and preservation of their culture in Caribbean
- Indian diaspora's all-round contribution to the Caribbean

2.10 KEY WORDS

Migration	Movement of people from one place to another place. Migration is of two types – Internal and International or External Migration.
Emigration	Leaving of one's own country and going to another country. It is an example of International Migration.
Diaspora	The term 'Diaspora' is derived from the Greek Word, diasperin meaning dispersion. The term diaspora is historically associated with the exile of the Jewish people by the Babylonians (around 586 B.C.). Now the term 'diaspora' refers to the people or their further generations, who have left their home country due to certain reasons like, better economic and job opportunities, better standard of living etc. and have been living in the host country for a longer period of time. These people maintain a strong bonding with their home country.
Indigenous People	The native or the first people or the original people of a country.
Exile	Banishment or forced to stay away from one's own place, home or country.
Culture	Culture is an all encompassing term. It includes the customs, traditions, practices, food habits, clothing, languages, ideas, social behaviour etc. of a particular group of people or society.

Identity It's a broader term. It states who or what a person or thing is. One carries various identities like, naming, religion, region, language etc.

2.11 CHECK YOUR PROGRESS

❖ **Select the correct option:**

1. Which among the following is **not** a Caribbean island country?
a. Jamaica b. Barbados c. Mexico d. Guadeloupe
2. The Caribbean countries share the similarity/similarities of
a. European colonial experience b. Geography
c. Diversified ethnic population d. All of the above
3. What is the percentage of people of Indian origin in Trinidad and Tobago's total population?
a. 10 b. 20 c. 30 d. 40
4. When was indenture system abolished?
a. 1833 b. 1838 c. 1917 d. 1947
5. Indentureship referred to
a. contract / agreement b. ship c. plantation estates d. barracks
6. Who among the following writers of Indian origin from Caribbean has won Nobel Prize in literature?
a. Shiva Naipaul b. V.S. Naipaul d. Mahadai Das c. Lakshmi Persaud
7. Who among the following is a famous cricketer of Indian origin from the West Indies?
a. Shivnarine Chanderpaul b. Monty Panesar
c. Ish Sodhi d. Keshav Maharaj
8. Indian origin Kamla Persad-Bissessar was the first woman President of
a. Guyana b. Trinidad and Tobago
c. Mauritius d. Jamaica
9. The term 'Diaspora' is historically associated with the exile of
a. Americans b. Jews c. Chinese d. Britishers
10. During the period of European colonialism, which system (s) of

migration was/were mostly prevalent in India?

- a. Kangani System
- b. Maistry System
- c. Indenture System
- d. All of the above

11. Migration of Buddhist *Bhikkus* happened primarily in which phase of Indian diaspora.

- a. Ancient
- b. European Colonial
- c. Postcolonial
- d. All of the above

❖ **Fill in the blanks with the correct option(s) from below:**

1. _____ was/were the group(s) of indigenous people living in the Caribbean before the arrival of European colonials in the Caribbean.
2. In _____ Britishers abolished African slavery from their colonies.
3. Indian indenture labour emigration to Guyana started in _____
4. Indian indenture labour emigration to Trinidad and Tobago started in _____
5. Indian indenture labour emigration to Surinam started in _____

❖ **Answer the following questions in 30 words each**

1. Describe the Caribbean countries and their different features?

2. Provide a brief outline of Indian diaspora in the Caribbean.

3. Write a brief note on the different phases of Indian diaspora.

4. Discuss the push factors of Indian indenture labour emigration to the Caribbean.

5. Discuss the pull factors of Indian indenture labour emigration to the Caribbean.

6. Write a brief note on the Indenture system of labour emigration to the Caribbean.

7. Write a brief note on the settlement of Indians as a community in the Caribbean.

8. Discuss the formation of identity of Indians in the Caribbean.

9. Write a brief note on the cultural practices of Indians in the Caribbean.

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➤ **Answers :**

❖ **Select the correct option:**

1. Mexico
2. All of the above
3. 40
4. 1917
5. contract / agreement
6. V.S. Naipaul
7. Shivnarine Chanderpaul
8. Trinidad and Tobago
9. Jews
10. All of the above
11. Ancient

❖ **Fill in the blanks with the correct option(s) from below:**

- i. Arawaks, Caribs and Guanahatabey
- ii. 1833
- iii. 1838
- iv. 1845
- v. 1873

:: STRUCTURE::**3.0 Objectives****3.1 Introduction****3.2 Profile of Indian Diaspora in Africa****3.3 Indian Diaspora in Mauritius****3.4 Indian Diaspora in South Africa****3.5 Indian Diaspora in Tanzania****3.6 Let Us Sum Up****3.7 Keywords****3.8 Suggested Readings****Answers**

1.0 OBJECTIVES

In this unit we shall

- Discuss the migration and settlement pattern of Indians in different parts of Africa.
- State you about contributions of Indian Diaspora in Africa.

On completion of the unit, you should be able to

- Recall history and current profile of Indians in Africa.
- Explain the role of Indian Diaspora in different spheres of their host countries especially in Mauritius, South Africa, and Tanzania.

1.1 INTRODUCTION

India has more than three thousand years' history of cultural and commercial relations with Africa. Commercial relations have a longer history than cultural contacts. Indian contacts in the ancient period were more visible in the Eastern and Southern coast of Africa and ancient Indian epics like 'Vedas' and 'Shrimad Bhagwat Geeta', provide valuable

information regarding contacts between the two regions. These ancient linkages flourished in the medieval period through commodity trade which was utilized by European powers in the way of discovering a new route to India in later parts of the fifteenth century. In the modern period, migration and settlement of Indian communities in Africa are closely linked with the expansion of colonialism in both regions. On the way of conquering Africa major colonial powers of Europe- British, French, Portuguese and even Germans relied on Indian human resources to achieve their goals. Practice of employing labours from India was further accelerated due to the evolution of the *indenture system* which began after the end of the *slavery system* in the nineteenth century. In the last two centuries, Indians have migrated to Africa in different capacities and different bursts. This unit will brief you about a brief profile of Indians in the continent and provide you detailed information on Indian Diaspora in three countries of Africa- Mauritius, South Africa, and Tanzania.

1.2 PROFILE OF INDIAN DIASPORA IN AFRICA

Africa is the second-largest and second most-populous continent of the world. Africa consists of 55 sovereign states having their political setup with distinguishing socio-economic and cultural norms. Ancient linkages and common colonial past have resulted in the migration of Indians in the African continent in huge numbers. The post-colonial era has also seen continuous migration and settlement of Indians in the continent. As per data released by the Ministry of External Affairs, Government of India in December 2018, the total number of overseas Indians in Africa is 31,20,251 and they have a presence in almost every part of the continent. Those are divided into two broad categories- *People of Indian Origin* (PIO) and *Non Resident Indian* (NRI). The majority of them fall in the first category and 28,75,070 are PIO. Nevertheless, NRIs are also in good number and their total number is 2,45,181. In terms of numeric strength, Africa holds more than ten per cent of global Indian Diaspora (Table-1).

Table-1
The population of Overseas Indians in Africa

(Compiled in December 2018)

Sl. No.	Country	Non-Resident Indians (NRIs)	Persons of Indian Origin (PIOs)	Overseas Indians
1	Algeria	3500	16	3516
2	Angola	1500	2500	4000
3	Benin	1563	0	1563
4	Botswana	9000	3000	12000
5	Burkina Faso	200	5	205
6	Burundi	465	35	500
7	Cameroon	245	0	245

8	Cape Verde Islands	20	0	20
9	Central African Republic	10	0	10
10	Chad	120	0	120
11	Comoros	30	200	230
12	Congo (Dem. Rep. of)	9000	25	9025
13	Congo (Republic of)	350	8	358
13	Cote d'Ivoire (Ivory Coast)	1500	0	1500
14	Djibouti	350	0	350
15	Egypt	3500	265	3765
16	Equatorial Guinea	250	0	250
17	Eritrea	300	3	303
18	Ethiopia	5250	23	5273
19	France (Reunion Island)	250	280000	280250
20	Gabon	100	10	110
21	Gambia	700	16	716
22	Ghana	10000	0	10000
23	Guinea (Republic of)	700	0	700
24	Guinea Bissau	100	4	104
25	Kenya	20000	60000	80000
26	Lesotho (Kingdom of)	500	1000	1500
27	Liberia	3000	0	3000
28	Libya	1500	2	1502
29	Madagascar	2500	15000	17500
30	Malawi	2500	8000	10500
31	Mali	299	0	299
32	Mauritania	60	0	60
33	Mauritius	10500	884000	894500
34	Morocco	258	96	354
35	Mozambique	2500	30000	32500
36	Namibia	200	59	259
37	Niger	150	0	150
38	Nigeria	40000	35	40035
39	Rwanda	2940	60	3000
40	Sao Tome and Principe (Rep. of)	50	0	50
41	Senegal	500	32	532
42	Seychelles	4000	6000	10000
43	Sierra Leone	900	50	950
44	Somalia	100	0	100
45	South Africa	60000	1500000	1560000
46	Sudan	2600	100	2700

47	South Sudan	1000	500	1500
48	Swaziland	500	500	1000
49	Tanzania	10000	50000	60000
50	Togo	500	10	510
51	Tunisia	121	16	137
52	Uganda	23500	6500	30000
52	Zambia	5000	18000	23000
53	Zimbabwe	500	9000	9500
	Total (Africa)	245181	2875070	3120251
	Total (Global)	13113360	17882369	30995729

Source: Ministry of External Affairs, Government of India, December 2018

In terms of number, Indian Diaspora constitute a tiny minority in Africa. However, they have made a significant presence in every strata of host societies in the continent. Economically they are affluent and maintaining distinct cultural identity. Those were torchbearer in the political awakening of African nations and many of them have made supreme sacrifice in the nationalist movement. However, in some countries, they were severe victims of racial hatred and still characterized as foreigners or aliens. In the 1970s those suffered heavily in Uganda when dictator Idi Amin issued expulsion order and most of them were compelled to move other countries to survive. Indians in Francophone African countries have faced forced assimilation policies and even lost their socio-cultural traits in many respects. In the later part of the twentieth century, liberalization, privatization, and globalization clubbed with pro-active diaspora policies of India has brought new opportunities to overseas Indians. Now, they find themselves closer to India due to advancements in communication and transportation technologies. Further, ever-growing social media is bringing new avenues to retain them connected with their motherland.

3.3 INDIAN DIASPORA IN MAURITIUS

Mauritius- an island nation located in the western Indian ocean is a unique and distinctive country for Indian Diaspora in many respects-

- It is the only country not only in Africa but in the entire globe in which Indian Diaspora constitutes an overwhelming majority- nearly 70 percent of the total population.
- Indians are among the first settlers on this island as there was no prior human habitation those are considered indigenous people of Mauritius.
- Indians have beautifully preserved their Indian arrival records and socio-cultural values. Indian Diaspora has translated their numerical strength in political engagements, and they were able to retain political power since the independence of the country.

Portuguese discovered this island in 1510 and Dutch arrived here in 1598 but it was French who became interested in colonial subjugation of the territory. Under French rule, some 300 Indians from Puducherry were

indicted during 1729-31 for the development of this region. However, major migration from India to Mauritius occurred only after this territory came under British possession. As an outcome of *Napoleonic Wars*, France surrendered Mauritius to British and they dumped many Indian prisoners during 1816-20. Soon colonial government realized the potentials of sugarcane plantation in Mauritius. It was a profitable but rigorous work that required a huge number of labourers and Indians were their obvious choice. After the abolition of slavery, colonial power a new system of recruitment called *indenture system*. The system was officially started with the arrival of Atlas ship from India with 36 indentured labourers on board on 2 November 1834. Now, Mauritius celebrates this day as- ‘Apravasi Diwas’. It is estimated that about 4,20,000 Indians were transported under this system till 1920. The latest data indicates that current diasporic strength of India in Mauritius is 8,94,500.

Indians in Mauritius are not a monolithic homogenous community. There are divisions based on religion, caste, place of origin, language, etc. Each of them has beautifully preserved their cultural identity. All major Indian festivals- Holi, Diwali, Dussehra, Guru Nanak Jayanti, etc. are celebrated here with full enthusiasm. There are associations and organizations associated with their culture/language. Every township of Mauritius is graced with the temple, gurdwara, mosque, and various community halls. Famous ‘Ganga Talab’ is said to be purified by the water of holy river *Ganga* and is considered as a pilgrimage for Hindu’s in Mauritius. People of Mauritius have preserved their immigration history through- ‘Apravasi Ghat’ which has been declared World Heritage site by UNESCO. World Hindi Secretariat is another example of the cultural influence of Indian Diaspora in Mauritius. Due to cultural resemblance, Mauritius is often regarded as little India away from the geographical territory of India.

One of the notable features of Indians in Mauritius is their political assertion. Even since the colonial period, they have been quite active in the political domain of the country. People of Mauritius gave a huge welcome to Mahatma Gandhi during his stopover en route to India from South Africa from 29 October- 15 November 1901. Barrister Manillal Doctor, who came to Mauritius in 1907 at the suggestion of Gandhiji, helped the Mauritian Indian community to organize themselves and laid the foundation for their struggle for political and social rights. Sir Seewoosagur Ramgoolam is regarded as Father of Mauritius due to his pioneer role in the independence movement and nation-building. He served as the first Prime Minister of Mauritius. Other notable ethnic-Indian political figures in Mauritius include- Sir Anerood Jugnauth, Dr. Navin Ramgoolam, and Pravind Jugnauth.

3.4 INDIAN DIASPORA IN SOUTH AFRICA

South Africa is the home of the largest population of Indian Diaspora in the African continent. As per estimates of the Ministry of External

Affairs, the Government of India, a total of 15,60,000 people of Indian descent are living in South Africa. Among them, 15,00,000 are PIOs and rest 60,000 NRIs. Historically, the settlement of Indians in South Africa has a close link with the colonial exploration of the African continent. Among colonial powers, Dutch were first to transport them as a slave in the later part of the seventeenth century. These Indians were used as domestic servants. However, the major flow of Indians was during the British period beginning in 1860. On 16 November 1860 first 'human cargo' reached the Durban port of South Africa carrying some 384 'indenture labourers'. This was the beginning of an inhuman practice that continued till the next 51 years and the arrival of 1,52,184 persons from India. Out of them, 62 percent were male, 25 percent female, and 13 percent children. According to Dr. Frene Ginwala, 'two-third of these emigrants were Tamil and Telugu speaking Hindus from the Madras Presidency, a predominance that has persisted in subsequent years, as well as from Mysore and surrounding areas. The rest of the migrants had gone mainly from Eastern Utter Pradesh, Bihar, and West Bengal'.

Emerging opportunities in South Africa also brought a large number of *free passengers*. These people mainly migrated as traders and professionals. Gujarati people mainly Khoja, Memons, Vohra, and Parsis went there as a merchant and later became successful entrepreneurs. Many professionals- doctors, teachers, lawyers also migrated to cater needs of Indian people. The most popular figure among such professionals was Mahatma Gandhi. He arrived in Durban (KwaZulu-Natal) in 1893 to serve as legal counsel to a merchant Dada Abdulla and spent 19 years in South Africa. The colonial practices of racial discrimination and ill-treatment made him anguished. He began a movement against such odds and mobilized the Indian community against the colonial rule and started the process of liberation struggle which was later taken over by the native African community. Gandhi also founded the 'Natal Indian Congress' on 22 May 1894 which later became the South African Indian Congress. He also started a newspaper 'Indian Opinion'. Principles of non-violence and satyagraha, the core of the Gandhian philosophy that became founding stone for Indian national movement were invented by Mahatma Gandhi during his sojourn in South Africa. Though, Gandhi left South Africa and returned to India in 1915 his philosophy and work spirit remained alive in the minds of ethnic Indians and indigenous people. Icon of anti-apartheid movement and father of modern South Africa- Nelson Mandela recalled the contribution of Mahatma Gandhi as- "Mahatma Gandhi showed us the way".

The South African Indian Congress worked in close alliance with the African National Congress (ANC) which came into being in 1912. Dr. Yusuf Mohamed Dadoo, G.M. Naicker, Parsee Rudtamjee, Thambi Naidoo, Ahmed Mohammed Cachalia, Yusuf Akhalwaya, Prakash Napier, Surendra Naidoo, Krishna and many more are symbolic of thousands of people of Indian descent who gave their lives or spent ling

years in prison, restrictions, and exile in the struggle against the apartheid system. The ‘one million signature campaign’ led by Jay Naidoo, played a crucial role in spreading awareness among the people of South Africa about the devastating effects of apartheid. During the transitional phase of apartheid (1990-94) Indian Diaspora participated in the negotiation process and later in drafting the new constitution. They are taking part in the democratic political process of the country and ‘there were seven cabinet ministers and three deputy ministers of Indian origin in Mandela government and at least eight ministers in the provincial governments in 1994’. Since then the number of people of Indian origin has been able to retain higher political offices, administrative and judicial positions.

Over the period, Indian Diaspora in South Africa has undergone a significant transformation in economic, social, and cultural spheres. While about a century ago, Indians in South Africa were mostly associated with sugarcane plantation and its allied activities. Now, the majority of them are concentrated in urban areas and some of them have become major stakeholders in the South African economy. They are economically better off compare to other segments of society. The majority of them are Hindu followed by Muslim but people of other religious faith- Parsi, Sikh, Jain are also there. While a few still speak Telugu, Tamil, Gujarat, Hindi, etc., the younger generation prefers to speak English. Indian films, music and television programs are quite popular and many Indian news channels have their reach in houses of Indian Diaspora.

3.5 INDIAN DIASPORA IN TANZANIA

Tanzania is divided into the two parts-Mainland Tanzania and Zanzibar Island. Zanzibar Island and the coastal region of Tanzania was in touch with Indians for ages. Geographical proximity and flow of monsoon winds were major supportive factors in continuous contacts. Even before the beginning of recorded history Indian merchants used to visit this region through small sailing boats called-dhows propelled by the monsoon winds to supply cloth, beads, and simple manufacturers to Zanzibar island in exchange for ivory, gold, gum copal, incense, clove, etc.

In 1841 British established consulate in Zanzibar, in 1872 they introduced a regular steamer service between Bombay and Zanzibar and a British Indian Post Office at Zanzibar. In 1873, Bombay High Court acquired appellate jurisdiction over British Indian subjects in Zanzibar. In the same year the control of Political relations with Zanzibar and Consular appointment was transferred from the Bombay government to the government of India. All the above development facilitated trade linkages and so free migration and settlement. These developments led to the emergence of a vibrant Indian Diaspora in Tanzania. This was further supported by the recruitment of ‘indentured labourers’ for the

construction of *Uganda Railway* during the later part of the nineteenth century. During this period many traders and white-collar workers also went there and to utilize emerging opportunities for livelihood. This trend was continued till the independence of Tanzania and it is estimated that in 1963 there were around 1,10,000 *Asians* (people from India, Pakistan, and Bangladesh).

According to High-Level Committee on Indian Diaspora, our total diasporic strength in Tanzania there were 90,000 (85,000 PIO's and 5000 NRI's). However, revised estimates of the Ministry of External Affairs shows a sharp decline in the diasporic population, and currently, their strength is confined to only 60,000 (50,000 PIOs and 10,000 NRIs). The major concentration of Indian communities is in the urban centres- Dar-es-salaam, Tanga, Mwanza, Arusha, Moshi, Dodoma, Lindi, Morogoro, Iringa, Mbeya, Mtwara, and Mikindani towns.

Several social groupings exist among Indian Diaspora in Tanzania. In Zanzibar Island, the majority among Indian Diaspora is of Muslims. In mainland Tanzania, people of Hindu beliefs make a majority. Though Sikhs are also in good number and they have their Gurdwara in Dar-es-Salaam, Arusha, and Zanzibar. A few Jains are also settled in Tanzania. The Indian Diaspora in Tanzania is relatively rich in terms of economic prosperity. Despite being a small minority they control a major junk of industries and transport systems. Though there was a major setback to Indian Diaspora during the socialist policies of Julius Nyerere but once the process of liberalization, privatization, and globalization began Indian Diaspora has emerged major beneficiary to these processes.

Indian Diaspora in Tanzania has been actively participating in the political process of the country during the struggle against colonialism as well as in the post-independence era. They have been able to occupy important political offices. Sophia Mustafa got elected thrice in the parliament of Tanzania. Abdul Karim Karimjee served as Deputy Speaker and Amir Jamal as Minister for Communications, Power, and Works. Dr. Krishna Member of Parliament, Mr. Bajaj, and Al-Noor Kassum also played an important role in the politics of Tanzania. There is a long list of people of Indian descent politically and socially active in Tanzania. India has duly recognized them and so far three of them have been conferred with *Pravasi Bhartiya Samman*- Sir (Dr.) J.K. Chande (2005, Public Affairs), Dr. Rajni Kannabar (2010, Medicine) and Mrs. Shamim Parkar Khan (2019, Public Service).

3.6 LET US SUM UP

India and Africa enjoyed commercial and trade relations throughout history. The settlement of the Indian community in the continent in the modern era is closely associated with the colonial exploration of Africa. In this unit, we studied Indian Diaspora in Mauritius, South Africa, and

Tanzania. In Mauritius, they enjoy the overwhelming majority and have been able to hold key political positions besides dominating the economic and socio-cultural space of host society. In South Africa, they were the torchbearer of the political movement against ill practices of the colonial government. Mahatma Gandhi spent 19 years in South Africa and advanced the key ideals of his philosophy. His work and contributions are well recognized by ethnic Indian as well as indigenous people. People of Gujarat have enjoyed longer relations in terms of trade and settlement with Tanzania due to geographical proximity. Indian Diaspora has made a deep impression in society and the culture of Tanzania and they are major stakeholder in the economic and political space of the nation.

3.7 KEYWORDS

Asians	A term used for people of Indian descent (including Pakistani and Bangladeshi) in Eastern and Southern Africa.
Free Passengers	Refers to voluntary migration. Those people migrated by own choice as traders, professionals, or other works.
Indenture System	A pattern of recruitment of workers under a contract system used in the colonial period.
Napoleonic Wars	A series of conflicts during 1803-1815 fought by French emperor Napoleon-I against other European powers.
Non-Resident Indian	Indian Citizens staying outside country and holding Indian passport.
People of Indian Origin	People who were Indian citizens by birth but have obtained citizenship of other countries. This category also includes people of Indian descent who's father/fore-fathers were Indian citizens but settled abroad and are citizens of that country.
Pravasi Bhartiya Samman	An award constituted by the Government of India to honour the exceptional and meritorious contribution of Indian Diaspora in their chosen field/profession.
Slavery System	A system that was in practice until the nineteenth century in which one human being was owned by another. A slave was considered by law as property, or chattel, and was deprived of most of the rights ordinarily held by free persons.
Uganda Railway	A railway line built by the British government to connect Lake Victoria and Mombasa port during 1896-1901.

Answer to following questions

1. How many sovereign states are in the African continent?

2. After the end of 'slavery' which system was introduced to recruit labourers?

3. In terms of numeric strength of Indian Diaspora which country ranks first in the African continent?

4. Who issued expulsion order to Indians?

5. What is the share of Africa in the total Diasporic strength of India?

3.9 SUGGESTED READINGS

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Answers

Fill in the blanks

1. Apravasi Ghat
2. Sir Seewoosagur Ramgoolam
3. 2 November.
4. Portuguese
5. Ganga Talab

Choose Correct Answer

1. b) Abdul Karim Karimjee
2. d) All of them
3. a) 1,10,000
4. c) Bombay High Court
5. d) All of them

Identify True or False Statement

1. False
2. True
3. True
4. False
5. True

:: STRUCTURE ::**4.0 Objectives****4.1 Introduction****4.2 An Overview****4.3 Origin****4.4 History****4.5 Current Profile****4.6 Let Us Sum Up****4.7 Keywords****4.8 Check Your Progress****4.9 Suggested Readings****Answers**

4.0 OBJECTIVES

In this unit we shall

- Discuss the migration and settlement pattern of Chinese people in different parts of World.
- State you about evolution of overseas Chinese as largest Diasporic community of the world.

On completion the unit you should be able to

- Recall different phases of migration from China.
- Explain origin, history and current profile of Chinese Diaspora.

4.1 INTRODUCTION

China is the world's most populous country of the world. In recent decades, it has attracted considerable attraction due to impressive economic growth and now it is the second largest economy of the world. Chinese civilization stretches backs to nearly 4000 years and many foundations of the modern world originated here. However, modern Chinese political setup began in 1949 after communist revolution. Currently, China exercises jurisdiction over 22 provinces, five

autonomous regions, four direct-controlled municipalities (Beijing, Tianjin, Shanghai, and Chongqing), and the special administrative regions of Hong Kong and Macau. Moreover, China controls many other territories those are claimed by other sovereign states. Furthermore, even since 1940s there has been two nations competing to each other as real China- the People's Republic of China (PRC) and the Republic of China (Taiwan). In current world order the People's Republic of China is widely recognized as China and other part is known as Taiwan. However, both countries have claim over their Diaspora with the data's overlapping to each other. Nevertheless, China is homeland of world's largest Diasporic community and estimates indicates that currently about 40-50 million people of Chinese descent are living abroad. Those have been a major force in economic modernization and growth of China. In this unit you will study about Chinese Diaspora.

4.2 AN OVERVIEW

The term Chinese Diaspora has been popularly used, to refer to the Chinese living outside mainland China, Hong Kong, Macau, Taiwan and other territories generally described as the Chinese lands by government of China. China was among first countries in Asia to recognize potentials of its Diaspora and established the Committee of Overseas Chinese Affairs in 1949 which was converted into Overseas Chinese Affairs Office in 1978. Official records of Chinese government use term *huaqiao* for Chinese citizens living abroad, while people of Chinese ancestry are referred as *haiwai huaren*. To describe all Chinese living abroad the popular term is- *huaqiao/huaren*. There are various estimates about population of Chinese Diaspora ranging from 40 to 50 million. Data of Overseas Compatriot Affairs Commission, Taiwan reveals that in 2009 total population of Chinese Diaspora was 39.5 million distributed throughout the world in about 130 countries. Routledge Handbook of the Chinese Diaspora (2013) provides detailed account of current population Chinese Diaspora and its projection for 2040 with its spread in different regions of the world (Table-1 and Table-2).

Table-1
Chinese Diaspora by Region (Actual and Projected- 1955–2040)

Year	Number					
	Asia	America	Europe	Oceania	Africa	Total
Actual						
1955	1,10,74,000	2,66,000	14,000	69,000	33,000	1,14,56,000
1960	1,09,04,000	3,01,000	14,000	74,000	40,000	1,13,33,000
1970	1,41,47,000	7,11,000	1,12,000	69,000	59,000	1,50,98,000

1980	1,71,00,000	15,58,000	5,25,000	1,05,000	75,000	1,93,63,000
1990	2,15,88,000	26,63,000	5,89,000	3,56,000	99,000	2,52,95,000
2000	2,73,63,000	59,59,000	9,55,000	6,31,000	1,37,000	3,50,45,000
2009	2,97,47,000	72,87,000	12,59,000	9,32,000	2,38,000	3,94,63,000
Projected						
2020	3,35,61,919	97,44,454	18,76,684	16,37,137	5,28,489	4,56,26,036
2030	3,68,26,230	1,21,85,439	25,51,228	25,25,179	9,76,209	5,20,60,227
2040	4,04,08,036	1,52,37,891	34,68,225	38,94,927	18,03,223	5,94,01,767

Source: Li Peter S. and Li Eva Xiaoling, 'The Chinese Overseas Population' in Chee-Beng T. (ed.), *Routledge Handbook of the Chinese Diaspora* (New York: Routledge, 2013). P. 20.

Table-2
Percentage Distribution of Chinese Diaspora by Region (Actual and Projected- 1955–2040)

Year	Percentage					
	Asia	America	Europe	Oceania	Africa	Total
Actual						
1955	96.7	2.3	0.1	0.6	0.3	100.0
1960	96.2	2.7	0.1	0.7	0.4	100.0
1970	93.7	4.7	0.7	0.5	0.4	100.0
1980	88.3	8.0	2.7	0.5	0.4	100.0
1990	85.3	10.5	2.3	1.4	0.4	100.0
2000	78.1	17.0	2.7	1.8	0.4	100.0
2009	75.4	18.5	3.2	2.4	0.6	100.0
Projected						
2020	73.6	21.4	4.1	3.6	1.2	100.0
2030	70.7	23.4	4.9	4.9	1.9	100.0
2040	68.0	25.7	5.8	6.6	3.0	100.0

Source: Li Peter S. and Li Eva Xiaoling, 'The Chinese Overseas Population' in Chee-Beng T. (ed.), *Routledge Handbook of the Chinese Diaspora* (New York: Routledge, 2013). P. 21.

4.3 ORIGIN

Like Indians, Chinese also maintained a historical taboo against overseas travel which combined with the lower status of merchants. Early migration from China was mostly trade related through famous- *silk route*. Chinese traders begun to migrate and settle in the countries of Southeast Asia since twelfth century as they found adequate opportunities of livelihood compare to overpopulated regions of China. For centuries China was a major consumer market of opium. British began cultivation of opium in their colonies specially in India to generate huge income by exporting it to China. French were also engaged in this business. This

profitable trade resulted in two *opium wars*- both were won by Europeans making huge loss to Qing dynasty of China and forcing them to provide various land rights to victorious powers. Therefore, Qing dynasty was forced to open five treaty ports-Guangzhou, Xiamen, Fuzhou, Ningpo and Shanghai- for free trade and colonial merchants obtained privileges to acquire laboures from China. This was the time when people of China were facing extremely difficult living conditions clubbed with many natural calamities. This prompted recruitment of Chinese laboures to transport other parts of the world and number of *coolie agency* came into existence for this purpose working through *ketou* to overcome linguistic barriers. Between mid-1840s and 1870s in almost three-decade period, 44 major *coolie agencies* existed and majority of them were British owned, some of them were controlled by French, Spanish, German, American and Portuguese. Notably six of them were owned by Chinese. These *coolie agencies* transported Chinese laboures to West Indies, British Guiana, Cuba and Peru, Australia, Singapore and Sumatra.

The Xiamen (Amoy) port emerged as first center of coolie trade. The first shipment of coolies from Amoy to foreign lands was made in 1845, in French vessels to the French islands of Bourbon. In 1847, a Spanish company sent 800 coolies from Amoy to Cuba. In the period between 1847 and March 1853, an estimated 8,281 coolies were exported from this center. Similarly, the first consignment of 120 coolies were exported from Amoy to Australia in October 1848; between 1848 and 1852, an estimated 2,666 coolies were shipped there. Due to strong local resentment transportation of coolies stopped from Amoy in mid-1850s and thereafter Macau appeared and about 15,000 to 20,000 coolies were sent annually from this port from 1856 to 1874. This entire coolie system was illegal and inhuman, these coolies were deprived of their basic human rights and dignity, and they were ruthlessly exploited and treated like cattle. This practice received strong criticism in China and abroad and finally coolie system was suspended in 1874. However, this was a phase of human history which has resulted in presence of a huge number of people of Chinese descent in different corners of the world shaping modern Chinese Diaspora.

4.4 HISTORY

The history of Chinese emigration and settlements has been demarcated in several ways as there has been different phases and different burst of their dispersal in last two thousand years or so. We can study history of Chinese dispersal in following four broad phases-

Ancient Period: The history of the Chinese migration can be traced back to the early Qin dynasty (221-207 B.C.). There have been two broad patterns of Chinese migration in ancient period- self generated waves of migrations propelled by wars, famine, or population expansion; and, systematic immigration plans by the Chinese dynasties to fulfil certain political, military, or economic purposes. First Qin emperor Qin Shi

Huang sent some 6,000 people in eastern sea in the command of Xu Fu- a Chinese alchemist and explorer in search of *elixir* these people never returned, and it is believed that those were settled in Japan. Evidence suggests that people from China migrated to different parts of East Asia, South Asia, Europe and even Africa for different purposes. The trade through *silk route* and Chinese superiority in paddy production was a major supportive factor in this process. Many travellers visited India to learn principles of Buddhism and collect literature most notable among them are- Fa Hien and Hsuan Tsang.

Medieval Period: As an outcome of superiority in paddy cultivation in the central and southern China through intensive use of land in the Yangtse valley and further south Chinese community became economically prosperous. At the same time, trading activities with other parts of the world were becoming increasingly difficult due to difficult geographical terrains, language barriers, security risks, danger of diseases and so on. Thus, prevailing conditions discouraged migration and taboo of crossing boundaries evolved. Under the Sung dynasty (960-1279) China's population doubled and Chinese skills surged far ahead of all other parts of the civilized world. Epilogues of Marco Polo and Ibn Battuta provides detail accounts of Chinese prosperity in that period. Reopening of *silk route* in mid-seventh century once again connected China directly to the West for land-based trade providing opportunity to people of China to sell their products without crossing territorial boundaries. However, migration existed even in medieval period though at lower pace in the parts of Southeast Asia-Champa, Cambodia, Java, and Sumatra and even Arabian region and parts of Africa.

Colonial Period: The colonial period witnessed huge migration of Chinese population in the form of *coolie labourers* the far-flung areas of Asia, Africa, Oceania, America and Caribbean and as traders mostly in Southeast Asian countries. Even though migration existed in ancient and medieval period, settlers of those period have gradually lost their identities and hence they don't qualify to be termed as Diaspora. However, people migrated in colonial period still retains their identities at certain level and those can be clubbed as Diaspora. Thus, colonial period is considered genesis point of Chinese Diaspora. The *Treaty of Nanjing* paved the way to begin transportation of human to other parts of the world as *coolie*. You have studied about this pattern of migration in previous section of the unit. Several other factors- decline of Chinese empire, population burden, scarcity of resources, natural calamities etc. also propelled voluntary human migration and settlement in search of better opportunities especially neighbouring Southeast Asia and to some extent South Asia, Oceania and other parts of the world. Discoveries of gold in the mountains of the Western United States from 1848, in Southern Australia from 1851, and in Western Canada from 1858 were also a major supportive factor in the flow of people from China. Hence, large and fairly stable overseas communities were established before the

outbreak of the Second World War with between 8.5 and 9 million Chinese outsiders of China, the vast majority of whom were in Southeast Asia.

Contemporary Period: The end of the Second World War, witnessed the evolution of the communist regime and subsequent changes in political-economic and social setup of China, the formation of nation states in former colonies in Southeast Asia, and the gaining of civil rights in many countries in Australasia, North America and Europe. These changes eventually opened the option of multiculturalism in many countries, under which the Chinese minority gained equal rights, became upwardly mobile, and developed various forms of identity that bore different degrees of proximity to Chinese culture, without necessarily maintaining an affinity towards the political regime of China. Initially communist regime of China discouraged overseas movement and if there was any migration it was government induced and restricted to few socialist bloc countries, for example, more than 11,000 Chinese students and scholars being sent to the Soviet Union to study in the 1950s and over 13,000 engineers, technicians and support staff being sent to Tanzania to assist with railway construction in the early 1970s. With the decision to opening up of Chinese economy in December 1978 the contacts with other parts of the world began increasing leading to fundamental growth in human migration and adequate attention to trap the potentials of Chinese Diaspora in the economic growth of motherland. In the last four decades there has been phenomenal growth of Chinese expatriate in different parts of the world. In the 54 year period, the population of overseas Chinese has expanded 3.4 times, from 11 million in 1955 to 39 million in 2009. During 1955-1960, the population declined slightly from 11.5 million to 11.3 million probably due to do the establishment of the People's Republic of China and restrictions imposed on migration. In the two decades period between 1960 and 1980, the Chinese overseas population grew steadily, from 11.3 million to 19.4 million, or 1.7 times. After 1980, the Chinese overseas population continued to expand, from 19.4 million in 1980 to 25.3 million in 1990, and then to 39.5 million in 2009. However, in last 29 year, (1980 to 2009), the Chinese overseas population almost doubled. It is also notable that Chinese Diaspora have diversified into different regions over the years. While in 1955, 96.7 percent Chinese Diaspora was concentrated in Asian countries in 2009 it declined to 75.4 percent. On the other hand, in America they were only 2.3 percent in 1955 but in 2009 percentage of Chinese Diaspora grown to 18.5 percent. Similarly, percentage share of Europe, Oceania and Africa has also increased significantly (See Table-1 and Table-2).

4.5 CURRENT PROFILE

Currently, Chinese makes largest Diasporic community of the world with the trend of increasing numbers and geographical spread. Although the Committee of Overseas Chinese Affairs was established in 1949, the

concrete efforts to engage Diaspora with motherland were began with the establishment of the Overseas Chinese Affairs Office in 1978. Since September 1985 the People's Congress of China started issuing of identity cards to all residents of China which facilitated movement of people around the world. Further, in November 1985 the Emigration and Immigration Law was adopted which guaranteed the rights of China's citizens to travel outside China and allowed those who wished to leave the country for private reasons to do so. Chinese government made substantial efforts to bring investment of overseas population and subsequently China emerged as a major remittance receiving country in the world. Today, China is widely regarded as a successful example of Diaspora engagement policies and overseas Chinese are a major stakeholder of Chinese growth story. In this section of the unit we will discuss about profile of Chinese population in different parts of the world.

Majority of the ethnic Chinese are settled in Southeast Asia. Those make majority in the total population of Singapore and a sizeable segment in the population of Malaysia, Thailand and Brunei. Traditionally, Chinese merchants and laborers were engaged in the commodity export sectors of Southeast Asia, as middlemen, traders, bankers and today they hold a major chunk in the economy of Southeast Asian countries. Those have introduced their socio-cultural norms, religious practices and education system. Most of the people follow Buddhism or Taoism and Guanyin and Tianhou are popular deities worshipped by the Chinese in Southeast Asia. Many Chinese reached to South Asia through Malay Archipelago and today there are about 50,000 ethnic Chinese living in different parts of South Asia with the major concentration in Kolkata, Mumbai, Karachi and Colombo. The tomb of Atchew in Achipur (near Kolkata) is believed to be graveyard of ancestors of Chinese settlers in India.

Although, Chinese people have been migrating to the American continent since nineteenth century, but their settlement has grown significantly in last has fifty years. According to Chinese sources total 72,87,000 ethnic Chinese were living in American continent in 2009. USA has largest concentration of ethnic-Chinese and about 3.35 million overseas Chineses are settled there. Those are mostly engaged in businesses, some of them are professionals and a good number of them are students. They usually live in *Chinatown*. The oldest *Chinatown* in USA is in San Francisco and largest one is in New York City. About 1.5 million overseas Chinese are settled in Canada with the major concentration in Toronto and Vancouver. In the Central and Southern America Peru has highest population of Chinese Diaspora. The oldest Chinese settlement in Peru-*Peruvian Chinatown* was established in 1850s in Lima and about 85 percent of ethnic Chinese in Peru are concentrated here. Chinese people are also in substantial number in Panama, Cuba, Nicaragua, Costa Rica, Brazil and Venezuela.

Even since colonial period Chinese people interacted with Britain, France and the Netherlands and small *Chinatown* emerged in port areas of Liverpool, London, Cardiff, Rotterdam, Amsterdam and Hamburg between late-nineteenth century to early-twentieth century. However, Europe emerged a favourite destination of Chinese migrants only in later part of twentieth century. Total number of Chinese Diaspora in Europe was 14,000 in 1955 which significantly grown in subsequent decades and in 2009 total population was about 1.26 million. Significant population of ethnic Chinese is in UK, France, Russia and Italy. There are major *Chinatown* in London, Birmingham; Manchester, Liverpool, Paris, Milan, Rome, Prato and Moscow.

In the Oceania, Chinese are in good number in Australia and New Zealand. Chinese began to settle in both countries since 1850s following the discovery of goldmines and soon those were emerged as economy affluent to counterpart segments of society. However, towards later part of nineteenth century colonial powers-imposed restriction on settlement of Chinese and Indian communities to maintain dominance and racial superiority in the region. With the ease of those restrictions and gradual emergence of multiculturalism in 1960s fresh flow of migration began which is clearly reflected in the outstanding growth of Chinese population in the region. Whereas in 1955 total number of Chinese Diaspora in Oceania was 69,000 it expanded to 9,32,000 in 2009.

China's interaction with Africa is stated to be at least six centuries old and historical records suggests small settlement of Chinese community in South Africa in seventeenth century. Later they migrated to work on goldmines and its subsidiaries since the second half of nineteenth century. In the twentieth century, Chinese migration to different regions of Africa was mostly government induced- initially in the socialist bloc countries to propagate Chinese influence and later to almost every part of Africa to expand Chinese economic interests. Estimates on Chinese population varies. Handbook on Chinese Diaspora noted presence of 2,38,000 overseas Chinese in Africa in 2009. However, according to Migration Policy Institute their number is about one million. Most of the Chinese are working in oil and infrastructure companies and other projects funded by Chinese government. Some of them are entrepreneur and engaged in commodity trade. The largest concentration of ethnic Chinese in South Africa and they are in substantial number in Tanzania, Zambia, Ghana, Nigeria, Angola, Mauritius, Madagascar and Algeria. Major *Chinatown* in African continent are- Johannesburg, Pretoria and Port Elizabeth (South Africa); Luanda (Angola); Lagos and Kano (Nigeria); and, Dar Es Salaam (Tanzania).

In nutshell, ethnic Chinese have made their remarkable presence in various parts of the world. Present Chinese Diaspora evolved in last three centuries or so and there has been phenomenal growth in overseas Chinese population in last four decades. However, unlike Indian Diaspora, Chinese have focused largely on economic activities. Mostly

their socio-cultural activities are confined in *Chinatowns* where they live. Chinese language and food have been binding factors for them and attachment with motherland. There are hardly any noticeable monuments, significant religious structures or philanthropic activities in their land of destiny.

1.7 LET US SUM UP

China is the most populous country of the world and its civilization goes back to 4000 years. It holds substantial territorial jurisdiction with many disputed areas. It holds distinction of having largest diasporic population in the world. Modern waves of migration from China evolved after end of *opium war* and Chinese were sent as *coolie* to different parts of the world. This also accelerated voluntary migration as traders and manual workers. After establishment of the communist regime in 1949 initially international migration was discouraged but since 1978 Chinese government opened up the economy and recognized potential of overseas Chinese in the economic growth which generated a fresh wave of Chinese migration. In recent decades there has been substantial growth in number of Chinese living abroad and it has been also diversified in terms of geographical spread. Traditionally, Southeast Asia was a favourite destination of migration for Chinese but since the later part of twentieth century they began migrating in North America, Europe and Oceania in huge numbers. There has been also huge migration of Chinese to African continent. Most of the Chinese across the world lives in dedicated- *Chinatowns* where Chinese language and food culture are the major binding factors of identity retention and linkages with motherland.

4.7 KEYWORDS

- **Chinatown:** An area of a city outside China where many Chinese people live and there are a lot of Chinese restaurants and shops.
- **Coolie Agency:** Recruitment agency to get workers for foreign countries.
- **Elixir:** A liquid used for medical purposes in ancient China.
- **Haiwai Huaren:** People of Chinese ancestry living outside China.
- **Huaqiao:** Chinese term to describe citizens of China living abroad.
- **Huaqiao-Huaren:** Popular term in China to describe Chinese Diaspora incorporating both Chinese citizen abroad and people of Chinese ancestry living outside China.
- **Ketou:** Brokers helping coolie agencies to get labourers in China.
- **Opium Wars:** Armed conflicts in China in the mid-19th century between colonial powers- Britain and France with Qing dynasty of China.
- **Silk Route:** A network of land roads connecting Asia, southern Europe and parts of Africa since ancient period.
- **Treaty of Nanjing:** A peace treaty between Great Britain and China signed on 29 August 1842. This treaty provided. The treaty

Answer to following questions

1. In which year Overseas Chinese Affairs Office was established?

2. Which place has 'The tomb of Atchew'?

3. Which city of Peru has largest concentration of Chinese Diaspora?

4. In African continent which country host largest number of Chinese Diaspora?

5. What is the popular name of localities with Chinese concentration outside China?

4.9 SUGGESTED READINGS

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Answers

Fill in the blanks

1. Diasporic community
2. Huaqiao
3. The Republic of China (Taiwan)
4. 39.5 million
5. Communist revolution

Choose Correct Answer

1. c) Silk route
2. a) Opium
3. c) British
4. b) Xiamen
5. d) Bourbon

Identify True or False Statement

1. True
2. False
3. True
4. True
5. False

UNIT : 5

INDIAN DIASPORA IN EUROPE AND NORTH AMERICA

:: STRUCTURE ::

5.0 Objectives

5.1 Introduction

5.2 Indian Diaspora in UK

5.3 Indian Diaspora in USA

5.4 Indian Diaspora in Canada

5.5 Let Us Sum Up

5.6 Key Words

5.7 Check Your Progress

5.8 Books Suggested

Answers

5.0 OBJECTIVES

In this unit, we shall

- Discuss the migration and settlement pattern of Indian people in different parts of the World.
- Discuss the evolution of external Indians as the largest Diasporic community in the world.

On completion of the unit, you should be able to

- Explain origin, history and current profile of India Diaspora in UK, USA, and CANADA

5.1 INTRODUCTION

The word *diaspora* comes from the ancient Greek *diaspeiro*, meaning “to sow over.” The concept of diaspora has long been used to refer to the Greeks in the Hellenic world and the Jews after the fall of Jerusalem in the early 6th century BCE. The meaning of Diaspora has evolved over time. According to the *Oxford English Dictionary Online*, the first known recorded usage of the word *diaspora* in the English language was in 1876 referring to "extensive *diaspora* work of evangelizing among the National Protestant Churches on the continent".The term became more

widely assimilated into English by the mid-1950s, with long-term expatriates in significant numbers from other particular countries or regions also being referred to as a diaspora. The term 'Indian diaspora' refers to all persons of Indian descent living outside India, as long as they preserve some major Indian ethnocultural characteristics.

Scholars have distinguished between different kinds of diaspora, based on its causes such as colonialism, trade or labor migrations, or by the kind of social coherence within the diaspora community and its ties to the ancestral lands. Some diaspora communities maintain strong political ties with their homeland. Other qualities that may be typical of many diasporas are thoughts of return, keeping ties back home (country of origin) relationships with other communities in the diaspora, and lack of full integration into the host countries. Diasporas often maintain ties to the country of their historical affiliation and influence the policies of the country where they are located.

5.2 INDIAN DIASPORA IN UK

People from India and other parts of India have migrated to other countries and settled there. Today, people of Indian origin are settled in over 70 countries. Estimates of the total size of what has become known as the India diaspora range from 15-20 million (Government of India 2001: 680). Since the Second World War, Britain has become an increasingly varied society and home to 4.6 million people of minority ethnic origin, that is, of non-white background including South Asians, African Caribbean, African, and Chinese, (National Statistics, 2003).

Talking about India, Indians have been settled in Britain. People from India have settled in Great Britain since the East India Company (EIC) recruited lascars to replace vacancies in their crews on East India men whilst voyages in India. Following the Second World War and the breakup of the British Empire, Indian migration to the UK increased through the 1950s and 1960s. This was partly due to the British Nationality Act 1948, which allowed migration from the Commonwealth with very few limits. In the early 21st century, the British Indian community had grown to number over one million. According to the 2001 UK Census, 1,053,411 Britons had full Indian ethnicity (representing 1.8% of the UK's population). An overwhelming majority of 99.3% resided in England (in 2008 the figure is thought to be around 97.0%). In the nine years between 2001 and 2010, the number of Indian-born people in the UK has increased in size by 43% from 467,634 to around 669,000 (an increase of over 200,000).

The talents of the Indian diaspora in the UK are felt far beyond the world of business. Their influence spreads to the fields of science, arts, sports and politics, and contribution in public life.

Academia and medicine

In UK, the highest-ranking academic staff includes names of Indian heritage. One of the best known is Kumar Bhattacharya, Baron Bhattacharya (1940–2019). Born in Bangalore, the Britain-Indian engineer was Professor of Manufacturing Systems at the University of Warwick and founded the Warwick Manufacturing Group. In 2004, he was made a Life Peer and became a member of the House of Lords¹⁰. Another name is Sir Venkatraman Ramakrishnan. The India-born American and British structural biologist was awarded the 2009 Nobel Prize in Chemistry and are currently the President of the Royal Society¹¹.

Music and Art

The presence of British Indian artists, musicians, actors, and comedians is visible in the UK's media. Some of the best known include journalists Krishnan Guru-Murthy and Naga Munchetty, comedian Nish Kumar, actor and broadcaster Sanjeev Bhaskar, and writer and actress Meera Syal. The Bombay-born sculptor Sir Anish Kapoor has had a physical as well as a cultural impact on the UK landscape. His creation, the Arcelor Mittal Orbit at the Queen Elizabeth Olympic Park in London, is the largest piece of public art in the UK. He was also the first living artist to be given a solo show at the Royal Academy of Arts in London.

Cuisine

Indian cuisine and cooking style and taste have changed the UK's eating habits. The first Indian restaurant in the UK was founded by an East India Company captain, Sake Dean Mahomet, in 1810. Recently, modern Indian chefs like Vivek Singh, AtulKochar, and Cyrus Todiwala have contributed to popularizing Indian cuisine. As a result, there are now thousands of Indian restaurants across the UK. Six hold a Michelin Star, including Veeraswamy, on Regent Street in London. The world-famous restaurant, which opened in 1925, has been operating for longer than any other Indian restaurant in the UK. More recently, the UK has developed a taste for Indian street food, with restaurant chains like Dishoom and Masala Zone becoming increasingly popular.

Hospitality and Hotel

British Indian entrepreneurs have always shown an interest in the hospitality sector. The two most notable Indian-owned companies in this sector are Edwardian Hotels, founded by Jasminder Singh, and Arora Hotels, founded by Surinder Arora. Both groups also have interests in real estate. Jasminder Singh entered into the hotel industry in 1977 and went on to found Edwardian Hotels in 1979. Today, this has grown to a portfolio of 12 upscale and luxury hotels and is one of the largest privately-owned hotel groups in the UK. Surinder Arora founded Arora Hotels in 1999 and this has since become the largest hotel company at Heathrow and Gatwick airports.

5.3 INDIAN DIASPORA IN USA

Indian Diaspora in the USA is a culmination of different phases of Indian migration to the States. Present-day Indian Diaspora is a result of the post- the 1960s, it has its roots way back in the latter part of the eighteenth century to the mid-nineteenth century. The present-day Indian Diaspora in the United States consists of the following: the descendants of the migrants in the eighteenth and nineteenth centuries, the descendants of and the migrants in the 1965- era, the **twice- migrants**, and all the Persons of Indian Origin staying in the United states. The presence of the Indian Diaspora in the United States begins with the migration of Indians in the mid- nineteenth century. The first noted migrant was from Madras in 1790, who was taken to Massachusetts by a sea faring captain. But large scale documented migration began during the last decades of the nineteenth century.

The difference is visible in the types of Indian organizations in the UnitedStates that were active before India's independence and those which have come up thereafter.

The prominent organizations are the Associations of Indians in America (AIA National Federation of Indian Americans Associations, Inc (NFIA), the Global Organization of People of Indian Origin (GOPIO), the Indian American Forum for Political Education (IAFPE), the National Association of Americans of Asian Indian Descent (NAAAID) and Association for India's Development. Apart from the associations of various regions in India, we can also find the Hindu Temples, Sikh Gurudwaras, and Jain temples. Various Indian Christians have their places of worship too.

Academic and Medicine

In professions, Indian-Americans have reached a high degree of professionalism. They are most predominant in the fields of science and technology. Indian-Americans are also very involved in the academic field. Over five thousand Indian-American faculty members are teaching at various universities around the nation.

Indian-Americans have also become successful entrepreneurs, businessmen, and many of the hotels and motels in the United States are owned by Indian Americans. These entrepreneurs have established an organization, the Asian American Hotel Owners Association, (AAHOA) to further their business goals through contact and cooperation with others. AAHOA has over four thousand members, and together these people own over fifty percent of the economy in the lodging sector, with approximately 640,000 rooms.

Furthermore, 30,000 Indian-American medical doctors are practicing and contributing to the United States. The first Indian to graduate from a medical school in the United States was a woman, Anandibai Joshee, who graduated from the Medical College, Pennsylvania on March 11, 1886.

These physicians have organized themselves through the American Association of Physicians from India (AAPI), a powerful grouping that allows them to endorse their interests, and have opened up a full-time legislative office in Washington D. C. on December 13, 1995. AAPI is particularly concerned with the future of Indian-American physicians and Indian medical health management organizations, where they may face subtle discrimination. AAPI's effort is reportedly the first of any Indian-American organization to set up a legislative office in Washington D.C

Music and Art

The **Indo-American Arts Council (IAAC)** is an American non-profit cultural organization that promotes Indian theatre, art, film, fashion, music, dance, and literature in the United States. The Council was established in 1998 in New York City and is headed by Aroon Shivdasani. IAAC hosts cultural and artistic events throughout the year, including the annual New York Indian Film Festival, which showcases Indian and diaspora-related films and other art activities.

The council hosts art exhibitions throughout the year in galleries across the Eastern United States, to promote the work of emerging Indian artists, as well as established artists. IAAC frequently collaborates with local galleries in New York City, as well as The Metropolitan Museum of Art, Sotheby's, The Queens Museum of Art, and The Rubin Museum of Art.

On June 29, 2011, a tribute to the late Indian painter M.F. Husain was held at the Christie's Gallery in Rockefeller Center.

Each year, IAAC holds its annual art exhibition called *Erasing Borders: Exhibition of Contemporary Indian Art of the Diaspora*. It is the council's largest art exhibition. It features the artwork of the Indian diaspora or those who can trace their roots to the Indian Subcontinent. The exhibition was founded in 2004 and is curated by Sundaram Tagore. The exhibition tours across the boroughs of New York City at The Queens Museum of Art, as well as The Charles B. Wang Center in Stony Brook, New York, and the Jorgenson Gallery at the University of Connecticut.

5.4 THE INDIAN DIASPORA IN CANADA

The Indo-Canadian community started around the late 19th century. The pioneers were mostly Sikhs from Punjab. In 1897 a contingent of Sikh soldiers participated in the parade to celebrate Queen Victoria's Diamond Jubilee in London, England. On their consequent

journey, they visited the western coast of Canada, primarily British Columbia which at the time was very sparsely populated and the Canadian government wanted to settle to prevent a takeover of the territory by the United States.

According to Salehi (1998) at the beginning, India, like Canada, was a British colony; Indians did not require a visa to travel to Canada. With increasing the number of immigrants, white Canadians felt that “the growing number of Indians would take over their jobs in factories, mills, and lumberyards. Hence, anti-Asian riots started against the Chinese and Japanese, and soon included Indians in the unwanted Asian ethnic groups. Fear of labor competition was followed by racial antagonism and demand for exclusionary laws. In British Columbia, attempts were made to pass stringent laws discouraging the immigration of Indians to Canada. In 1967, with the replacement of a point system for immigration quotas based on ethnicity, the Indian immigrant population began to increase. According to Statistics Canada, since the late 1990s, approximately 25,000-30,000 (Salehi, 2007). Half of the East Indian population in Canada is Punjabi. The other Indian ethnic communities are Gujaratis, Tamils (Indian as opposed to Sri Lankan), Keralites, Bengalis, Sindhis, and others. Due to such cultural and ethnic diversity, East Indo-Canadians speak various languages. The most widely spoken language is Punjabi.

There are approximately 500,000 Hindus in Canada which has resulted in over 180 Hindu temples across Canada with almost 100 in the Greater Toronto Area alone. Early in history when Hindus first arrived, the temples were more liberal and catered to all Hindus from different communities. In the past few decades, with the number of Hindus exploding, Hindu temples have now been established to cater to the needs of specific communities. There are temples for Punjabis, Gujaratis, Tamils, Bengalis, Sindhis, Trinidadians, Guyanese, etc.

Academia and medicine

Psychiatrists of Indian origin are popular and contributing to Canada. Concerns of international mental health and the contribution of our psychiatrists abroad have been acknowledged for long. International mental health is progressing and physicians from all countries are making efforts for collaborations in service, education, as well as research, and Indian psychiatrists are firmly rooted in Canadian mental health care.

Although the term ‘International medical graduates’ and ‘Immigrant psychiatrists’ do exist, they have become somewhat irrelevant. Psychiatrists from India now share responsibilities in all fields of medical care, medical development, educational research, management, and administration, and the Indian Psychiatric Society has encouraged partnership with our fellow professionals abroad. Indian scientists are contributing to basic sciences as well as in clinical medicine in Canada.

In the field of clinical research, early psychosis and first-episode schizophrenia have been priority areas for Indian psychiatrists in Canada.

Our researchers are international leaders in establishing specialized programs, and the important findings emerging from these studies are worth mentioning.

Mood disorders are another preferred area of psychiatric research in Canada and a number of our clinical researchers are involved in this. Names like Laxmi Yatham, Shaila Misiri, Virendar Sharma, and Sagar Parikh contributed immensely. Yatham and Sharma work in the area of bipolar disorder. Significant research outcomes have been 5-HT₂ receptor, brain serotonin electroconvulsive therapy, neurocognitive function in mania, psychopharmacology of bipolar disorder, the side effect of antipsychotics, particularly weight gain, and the course, outcome, and guidelines for management are some of the important areas of interest.

Music and Art

numerous radio programs represent Indo-Canadian culture. One notable program is Geetmala Radio, hosted by Darshan and Arvinder Sahota. There has been an establishment of Indian television networks from India on Canadian television. Shan Chandrasekhkar, an established Indo-Canadian who pioneered one of the first Indo-Canadian television shows in Canada, made a deal with the Canadian Radio-television and Telecommunications Commission (CRTC) to allow Indian television networks based in India to send a direct feed to Canada. In doing so, he branded these channels under his own company known as the Asian Television Network. Since 1997, Indo-Canadians can subscribe to channels from India via purchasing TV channel packages from their local satellite/cable companies. Indo-Canadians view such networks as Zee TV, B4U, Sony Entertainment Television, and Aaj Tak to name a few. Goan communities are connected by some city-based websites that inform the community of local activities such as dances, religious services, and village feasts, that serve to connect the community to its rural origins in Goa

5.5 LET US SUM UP

In this unit, you have learned
Indian Diaspora in Europe and North America

5.6 KEYWORDS

- Diaspora** the dispersion or spread of any people from their original homeland.
- Migration** seasonal movement of animals from one region to another.
- Evangelize** convert or seek to convert (someone) to Christianity.
- Voyages** a long journey involving travel by sea or in space.

5.7 CHECK YOUR PROGRESS

❖ **Answer the following questions in brief.**

1. What is Diaspora?

2. Describe Indian Diaspora in the field of Academic and Medicine in the UK

3. When Indians started to migrate to the USA?

4. What is IAAC?

5. What is GOPIO?

❖ **Fill in the blanks.**

1. The word *Diaspora* comes from the ancient Greek word

_____.

2. AIA _____ means

_____.

3. NAAAID means _____.

4. In _____ a contingent of Sikh soldiers participated in the parade to celebrate Queen Victoria's Diamond Jubilee in London, England.

5. CRTC _____.

5.8 BOOKS SUGGESTED

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Answer:

- 1- *Diaspeiro*, 2- Associations of Indians in America, 3- National Association of Americans of Asian Indian Descent, 4-1897, 5- Canadian Radio-television and Telecommunications Commission

युनिवर्सिटी गीत

स्वाध्यायः परमं तपः

स्वाध्यायः परमं तपः

स्वाध्यायः परमं तपः

शिक्षण, संस्कृति, सद्भाव, दिव्यबोधनुं धाम
डॉ. बाबासाहेब आंबेडकर ओपन युनिवर्सिटी नाम;
सौने सौनी पांभ मणे, ने सौने सौनुं आत्म,
दशे दिशामां स्मित वडे हो दशे दिशे शुभ-लाभ.

अत्मण रही अज्ञानना शाने, अंधकारने पीवो ?
कडे बुद्ध आंबेडकर कडे, तुं था तारो दीवो;
शारदीय अजवाणा पळोव्यां गुर्जर गामे गाम
ध्रुव तारकनी जेम जणहणे ऐकलव्यनी शान.

सरस्वतीना मयूर तमारे इणिये आवी गडेके
अंधकारने उडसेलीने उजासना झूल मडेके;
बंधन नही को स्थान समयना जवुं न धरथी दूर
घर आवी मा हरे शारदा दैन्य तिमिरना पूर.

संस्कारोनी सुगंध मडेके, मन मंदिरने धामे
सुभनी टपाल पळोव्ये सौने पोताने सरनामे;
समाज केरे दरिये हांकी शिक्षण केरुं वडाण,
आवो करीये आपण सौ
भव्य राष्ट्र निर्माणि...
दिव्य राष्ट्र निर्माणि...
भव्य राष्ट्र निर्माणि

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