

CHALLENGING PERSPECTIVES ON THE INDIAN DIASPORA



ABSTRACTS AND BIO

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Joint collaboration with:



Preface

The Foundation of the Lalla Rookh Academic Chair (Stichting Diaspora Leerstoel in Lalla Rookh), in conjunction with VU University of Amsterdam, The International Institute of Social Studies of the Erasmus University Rotterdam in The Hague and the Municipality of The Hague, are organizing this Global Conference on Indian Diaspora Studies.

The theme of this conference is “Challenging Perspectives on the Indian Diaspora”. The word “challenging” carries two meanings. First, challenging perspectives as in creating new, interesting, and intriguing perspectives. Second, challenging also refers to engagement with prevailing perspectives. While wider diaspora studies informs the discussions of the conference, the focus is on the Indian Diaspora.

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About Lalla Rookh Academic Chair at VU University

The Lalla Rookh academic chair has been established as a private initiative within the Surinamese Indian Community to study the history and the impact of the Indian migration from India to Suriname and to The Netherlands. The Chair is incorporated within the Faculty of Humanities of the VU University Amsterdam. The first five years (2010-2015) were dedicated to research and documenting the history of this Indian diaspora. Starting from the recruitment and arrival of the first indentured labourers in 1873 to Suriname, to the whereabouts of this diaspora community in the modern Netherlands. The research agenda for the next five years (2016-2020) is focused on the future and the social developments of the Indian diaspora in The Netherlands. This global conference fits into the overarching ambition for a more comparative study in this platform.

Keynote Speakers

Title: The inheritance of indenture and vice versa

Speaker: Brij Lal

Professor Brij Lal teaches Pacific and Asian History at the Coral Bell School of Asia Pacific Affairs at Australian National University. He is also a Visiting Professor at University of the South Pacific and, simultaneously, head of the Centre for Diasporic Studies at the University of Fiji. Lal is currently working on a large scale project about Australia's engagement with the South Pacific from the 1940s to the 1980s, focusing on the Solomon Islands, Fiji and Vanuatu. His research on Fiji continues with a historical dictionary and a general interpretative volume for the University of Hawaii currently in preparation, along with a series of essays on the politics and culture of the Indian indentured diaspora. Among his many books are an autobiography, *Mr Tulsi's Store: A Fijian Journey* (2001), which won the San Francisco-based Kiriyaama Prize in 2002. He is also the author of *Chalo Jabaji: On a journey through indenture in Fiji* (2000) and editor of *Bittersweet: The Indo-Fijian Experience* (2004), [2] the latter two recounting the history of the trials and triumphs of the Indo-Fijian community. He is the present Editor of the Journal of Pacific History and the Founding Editor of the literary journal, Conversations. Professor Lal was editor of *The Encyclopedia of the Indian Diaspora* (2006).

Lecture

Brij Lal discusses research about the fate of over one million Indian indentured labourers that had crossed the '*kala pani*,' the dark dreaded seas, to 'King Sugar Colonies' across the globe. Much has been written about the experience of indentured labour in recent decades, especially by the descendants of the indentured labourers as they seek to understand how that foundational experience formed and deformed their lives. There has been a move away from a preoccupation with the grand moral questions about whether indenture was slavery or not to an examination of the actual lived experience of indenture. In this lecture, Lal discusses the changing contours of Indian indenture historiography over the last forty years during which he has been engaged with the subject and suggests ways in which it might be moving into the future. It is an account of a journey and its transformation.

Title: Towards theorizing the "Old" Indian Diaspora: beyond "Persistence" and "Change"

Speaker: Narayanan Jayaram

Professor Narayanan Jayaram is Visiting Professor at National Law School of India University, Bengaluru. He has earlier taught research methodology at Tata Institute of Social Sciences, Mumbai, and sociology at Bangalore and Goa Universities. He was Visiting Professor of Indian Studies at The University of the West Indies, Trinidad, and Director, Institute for Social and Economic Change, Bengaluru. He was editor and co-editor of *The Indian Diaspora; Keywords: Identity; On Civil Society: Issues and Perspectives; Footprints of Development and Change: Essays in Memory of Professor VKRV Rao; Higher Education and Equality of Opportunities: Cross-National Perspectives; Diversities in the Indian Diaspora: Nature, Implications, Responses; Social Conflict; Vulnerability and Globalisation: Perspectives and Analyses from India; Routing Democracy in the Himalayas: Experiments and Experiences; Democratisation in the Himalayas: Interests, Conflict, and Negotiations; Ideas, Institutions, Processes: Essays in Memory of Satish Saberwal; and Sociology of Education in India*. He was the Managing Editor of *Sociological Bulletin* (Journal of the Indian Sociological Society) 2000–2015. He is the recipient of ET-NOW National Educational Leadership Award 2013.

Lecture

Naranayam Jayaram argues that much of the academic engagement of the anthropologists and sociologists, and also some historians, emphasises *persistence* and *change*. The problem with both these hypotheses is that

their point of reference is some ideal typical notion of the 'Indian', which is presumed to have remained unchanged. At best, this holds well for the diasporic imagination of the 'civilizational India', but not the 'existential India', which is characterised by diversity and change in its social institutions and cultural practices since the time the diasporic ancestors left the country. Viewed thus, the 'India' that the diasporics have in mind itself needs to be problematized. Another problem with the 'persistence' versus 'change' argument is that they leave little or no scope for the agency of the diasporic community and the diasporic imagination to adapt, adopt, and innovate its social institutions and cultural practices. This lecture argues that the 'persistence' versus 'continuity' antithesis distorts our understanding of the social institutions and cultural practices of the diasporic community and clouds their fascinating nuances.

Title: Comparing the Indian and Chinese diasporas

Speaker: Peter van der Veer

Professor Peter van der Veer is Director of the Max Planck Institute for the Study of Religious and Ethnic Diversity at Göttingen. He is an elected Fellow of the Royal Netherlands Academy of Arts and Sciences. Van der Veer works on religion and nationalism in Asia and Europe. He has just finished a monograph on the comparative study of religion and nationalism in India and China, entitled *The Modern Spirit of Asia. The Spiritual and the Secular in China and India* (Princeton University Press, 2013). Most recently he edited the *Handbook of Religion and the Asian City. Aspiration and Urbanization in the Twenty-First Century* (University of California Press). Professor van der Veer serves on the Advisory Board of *China in Comparative Perspective*, *Political Theology*, and the *Journal of Religious and Political Practice*. He has just started a new journal: *Cultural Diversity in China*.

Lecture

Peter van der Veer argues that there had been an Indian and a Chinese presence in South-East Asia for centuries before a new system of labour and capital emerged under Western imperial conditions. These conditions shaped the future of Indian and Chinese minorities in emerging nation-states. His lecture addresses similarities and differences in the relations between Indian and Chinese diasporas and their respective countries of origin. These relations include financial, religious, and cultural flows. The lecture focusses on South-East Asia, but without ignoring the fact that both nation-states are 'leaky containers' in processes of globalisation. He thus embeds both a historically and sociologically perspective on the two major Asian diasporas.

Title: The economics of the Indian diaspora

Speaker: Ruben Gowricharn

Professor Ruben Gowricharn (background in economics and sociology) is professor of social cohesion and transnational studies at Tilburg University, and professor of Indian Diaspora Studies at the Free University of Amsterdam, The Netherlands. His research projects include the cohesion of multicultural democracies, the economic potential of diaspora communities, the impact of transnational communities on ethnic groups, integration of ethnic groups in Western societies, agrarian development in less developed societies, and the relationship between culture and economics. Currently he is working on a book about the limits of Western democracy and another on economic aspects of the Indian diaspora. At present, he is also managing director of a doctoral program for adult migrant students in the Netherlands, Suriname and Curacao, geared at enlarging the capacity of communities and organizations in these countries.

Lecture

Ruben Gowricharn engages with the economic perspective on the homeland as receiver of material resources. He laments that economists focus on remittances, investments, and expertise from diaspora communities, mostly from rich societies. Gowricharn argues that the transfer of resources from diaspora communities are subjected to ethnic forces, specifically at the level of families, regions, and nations. Diaspora economics is not impersonal since they are a kind of ethnic economy. Consequently, competition is constraint, loyalties matter, and returns are considered broader than suggested in economic textbooks.

From this perspective, the lecture discusses the specific economic resources that the Indian diaspora generates. It argues that the resources not only generate economic interdependency but also ethnic bonding effects at the local as well as the international level. These hybridising effects are intrinsic to diaspora markets, the forms of capital, ethnic businesses, diaspora tourism, ethnic services such as religion and medicine, and Bollywood.

Title: The face of India's mediated global modernity

Speaker: Shakuntala Rao

Professor Shakuntala Rao is at the Department of Communication Studies, State University of New York, Plattsburgh, USA. She received her Ph.D. from University of Massachusetts, Amherst, USA. Her teaching and research interests are in global media, journalism practices, media ethics, and popular culture. Shakuntala has published extensively and influentially in a number of communication and interdisciplinary journals and book chapters. She is the editor of three books including the most recent one titled, "Media Ethics and Justice in the Age of Globalization" published by Palgrave/McMillan. Shakuntala has been a Senior Fulbright scholar to India, a visiting fellow at the School of Communication and Journalism/Brookings Institute at Tsinghua University (Beijing), a fellow at the Stellenbosch Institute of Advanced Studies at Stellenbosch University (South Africa), and recipient of the State University New York Chancellor's award for excellence in scholarship.

Lecture

Shakuntala Rao argues that the NRI (non-resident Indian) was created by Bollywood and subsequently churned into existence by the ancillary media landscape of post-liberal India. Until the 1990s in Bollywood and elsewhere, the 'foreigner' was an absolute other and an anti-hero. His or her ideological construct of migration was a morally reprehensible act, a view deeply rooted in Indian lore going back to the character of Ravana, the king of Lanka, in the *Ramayana*. In this lecture, Rao suggest that Shah Rukh Khan, the Bollywood actor, in his persona and with his film, *Dilwale Dulhania Le Jayenge* (DDLJ), gave foreign characters of Indian origins a totally different connotation. As the term *pardes* began to designate the place of residence of Indians, so did the amalgamation of a culturalist nationalism and material success situated in the experiences of diaspora. The root of the word *pardes* is *des*, meaning country or home. The suffix *par* corresponds to both *per-* and *pro-* in Latin and is meant to evoke a positive imagination and one that does not entail a spatial or a moral distance with the homeland. Ideal Indians have hence become de-territorialised models of national identity. Rao suggest that Shah Rukh Khan in his many films, social media presence, and television shows and interviews has constructed this image—an enormously successful one—of the NRI as the face of a (new) hypermediated, materially obsessed, but culturally regressive Indian who lives 'elsewhere' but belongs to the 'home'.

Title: Moving beyond a diasporic lens: narrating mobilities

Speaker: Vineeta Sinha

Professor Vineeta Sinha is Head of Department at the Department of Sociology as well as at the South Asian Studies Programme. She obtained her M.Soc.Sci from the NUS and her MA and PhD in Anthropology from the Johns Hopkins University. Her research and teaching interests includes Hindu religiosity in the Diaspora; religion-state encounters; religion, commodification and consumption practices; history and practice of sociology; critique of concepts and categories in the social sciences; rethinking the teaching of classical sociological theory. She is the author of the book titled 'Indians', "a statement about the Indian community and how it has fared since independence in different fields like economy, culture and politics". Vineeta Sinha is Vice-President (Publications) of the International Sociological Association (from 2014-2018) and co-editor of the Asian Journal of Social Science (Brill), the Monograph Series, Social Sciences in Asia (Brill) and the Routledge International Library of Sociology.

Lecture

Vineeta Sinha argues that Indian diasporic communities are necessarily embedded within national boundaries. However, their sense of connectivity with sentiments, solidarities, and ideologies are by no means contained in these frames. Travel to the 'homeland' has long been regular and frequent for many. Today, scores of Singaporean Indians routinely visit Chennai, Delhi, Bangalore, Hyderabad, and Mumbai for business, tourism, and entertainment. Many fifth and sixth generation Singaporean Indians know and can name their ancestral homes in India. For many Singaporean Indians, the 'Indian connection' has been maintained, given the possibility of moving back and forth to these regions with greater ease. However, the last two decades have marked a critical phase in the history of the Indian community in Singapore. A 'new' category of Indians has accepted the Singapore government's invitation to come to Singapore as foreign talent. Some arrived with the intention of settling down on the island but others even after decades are still in a sojourning mood. These arrivals added to an 'older' Indian community as well as to more recent Indian arrivals as 'foreign workers' who have been less resented by Singaporean Indians. Singapore has developed a system of migration that is double-barrelled for Indian migrants: the troubling and limited dichotomy of 'foreign worker' and 'foreign talent' prevails. This difference maps onto notice of class, linguistic, religious, and sub-regional variations within the Indian community, leading to a particular politics that produces narratives about citizens and foreigners and their rights and entitlements.

Panel Presenters

Title: Traditional livelihoods and survival crisis: the politics of biodiversity conservation in Sundarban, West Bengal

Author: Amrita Sen

Amrita Sen is a senior research fellow (SRF) in sociology. She is pursuing her PhD research from Indian Institute of Technology Bombay. Her research areas are conservation politics, urban environmentalism, political ecology, natural resource management with a focus on decentralization and community based conservation (JFM). She has worked in the Sundarban area for her PhD fieldwork. She has published her work in journals like Economic and Political Weekly, Sociological Bulletin, Journal of Political Ecology and Journal of Agricultural and Environmental Ethics.

Abstract

In this study, I document the economic and socio-cultural vulnerability of a forest-dependent community inhabiting the forest fringe island of Satjelia in Sundarban in India. Using simple artisanal methods, they have practiced traditional livelihoods like fishing and collecting wild honey from the forests for more than a century. Despite having established cultural integrity and traditional occupations, this group is not indigenous, and are therefore treated as 'others' and 'settlers'. An ethnographic study describes these various forms of livelihoods and the ways that threatens local subsistence. I examine the bureaucratic and hierarchical structure of protected area (PA) management, showing it has little or no accommodation of this community's local traditional knowledge within the present PA management network. To this end, I ask three questions: Firstly, what is the difference between 'indigenous people' and 'other' marginalized communities, in terms of collective rights, cultural heritage and livelihood options? Secondly, how are traditional conservation norms articulated within the realm of the 'non indigenous'? Thirdly, how do the forest department's restrictions and coercions marginalize these 'non indigenous' forest dependent communities culturally, politically and economically?

Title: Gujarati women expatriates from the United Kingdom in contemporary South Africa, Durban

Authors: Sheetal Bhoola Anand Singh

Sheetal Bhoola completed her PhD on the anthropology of food and tourism at the University of Kwa-Zulu Natal, Durban South Africa. Since then she has published within tourism, anthropology and within South Asian Studies. She currently lectures at the University of Kwa-Zulu Natal and simultaneously holds a post-doctoral position since 2016.

Anand Singh is a senior professor at the Department of Anthropology at the School of Social Sciences at the University of Kwa-Zulu Natal. He is well established scholar and has published widely within the Social Sciences.

Abstract

Through narratives, this paper seeks to understand and document the lifestyle, cultural and social challenges that these daughter in laws experienced when they were wedded and migrated to South Africa. Particular attention is given to the family life and food-ways of these migrants which is indicative of how locality has influenced Gujarati cuisine. Comparisons are made between the varying dining styles and cuisine preparation techniques among Gujaratis in the United Kingdom and in South Africa. Food consumption as a means of social differentiation and social conditions are brought to the fore. As women migrate so do their cuisines and similarly their lifeway practices which complement the cuisine. Expatriate women whom

were initially influenced by the English have now embraced their new country of residence, and this paper highlights and aims to understand their blended lifestyles in a contemporary South Africa.

Title: When marriage becomes a prison. The role of honor based mechanisms in cases of partner violence among Surinamese Hindustani in the Netherlands

Authors: Anita C. Nanhoe, Danielle J.F.D. Kretz, Hemadrie D. Mathura-Dewkinandan and Sherita Thakoerdat

Anita C. Nanhoe has experience in various disciplines in the educational sector, the social sector and psychological health sector. For the past twenty years, she published on several social fields including migration, emancipation, education, sexual diversity, domestic violence and self-determination. Anita is also chairman of the Rotterdam Pride (an NGO for sexual diversity).

Henna Mathura is president of the NGO “Stichting Sarita” in The Hague. She has been working for decades on a variety of issues within the Hindustani community, including sexual diversity.

Sherita Thakoerdat is a board member of the NGO “Apna Bhawan” in Rotterdam. She has more than 30 years of experience in several welfare organizations. Sherita has been working on taboo issues among Hindustani for decades on topics such as domestic violence, incest, single motherhood, the position of widows and sexual diversity.

Abstract

This study deals with the question whether and how honour based mechanisms influence partner violence among Surinamese Hindustani in the Netherlands. Three research methods are used: literature study, interviews with key informants and secondary analyses of interviews with mothers who have been victims of partner violence. The results shows that the partner selection is generally directed towards a skew power relationship in favour of men. The gender related upbringing, the internalized expectations in the male-female relationship and the expected honour damage for women and their families in case of divorces contribute to marital captivity, also in situations of partner violence. A divorce is the most effective measure to stop partner violence, but also causes the most honour damage. The greatest damage occurs for the women and their families of origin, who therefor are best served by preservation of the marriage. We find a solution in stimulating higher educational achievements of women, to provide them with financial independence and a more equal position in their marital relationships.

Title: Acceptance of homosexuality among Hindustani in the Netherlands

Authors: Anita C. Nanhoe, Anita Chedi, Hemadrie D. Mathura-Dewkinandan and Sherita Thakoerdat

Anita C. Nanhoe has experience in various disciplines in the educational sector, the social sector and psychological health sector. For the past twenty years, she published on several social fields including migration, emancipation, education, sexual diversity, domestic violence and self-determination. Anita is also chairman of the Rotterdam Pride (an NGO for sexual diversity).

Henna Mathura is president of the NGO “Stichting Sarita” in The Hague. She has been working for decades on a variety of issues within the Hindustani community, including sexual diversity.

Sherita Thakoerdat is a board member of the NGO “Apna Bhawan” in Rotterdam. She has more than 30 years of experience in several welfare organizations. Sherita has been working on taboo issues among Hindustani for decades on topics such as domestic violence, incest, single motherhood, the position of widows and sexual diversity.

Abstract

In this study we explored the factors that influence the social acceptance of homosexuality among Hindustani in the Netherlands. The study includes factors on individual, family and community level.

The used methodology are literature study and biographic interviews with key informers and respondents. The respondents are homosexual men and women, all are Surinamese Hindustani living in the Netherlands. The results show that the social acceptance of homosexuality is not a religious matter among Hindustani, but a cultural matter related to concepts of honour and status within the own community. Acceptance within the family partly depends on the success accumulation of the homosexual person and his/her nuclear family. These successes are associated with honour and status within the broader community. Acceptance of homosexual relatives is more probable in nuclear families that enjoy status. Hence acceptance seems negotiable.

Title: How Thai-Sikh diaspora students' identity affects their participation in extracurricular activities at the university

Author: Anjana Sukumary

Anjana Sukumary-Warren teaches at the Humanities and Language Division of Mahidol University International College, Salaya, Thailand. Her interest areas are Diaspora Studies, Diaspora Literature, South Asian Studies, South East Asian Studies, Women and Gender Studies and South Asian Folklore. Her recent research is focused on the Sikh diaspora in Thailand.

Abstract

This article draws from an ethnographic case study of a group of Thai-Sikh diaspora students in the International college of a Thai Public university. It examines the issues related to the identity of Sikh diaspora students in Thailand and how it affects their participation in extracurricular activities in the university. This study fulfils the deficit of abundant research in the area of Thai-Sikh diaspora studies. As a member of Indian diaspora, I was intrigued by the 'clustering' nature of Thai-Sikh diaspora students inside the university. Based on Social Identity theory, this qualitative study focuses on the empirical data collected over a period of nine months mainly through semi structured in-depth interviews as well as ethnographic observation. The major findings of this study are a) the diaspora students mostly feel comfortable in their own groups because of the cultural and religious differences from Thai students. b) the unwillingness on the part of the host society to see them as 'Thai' limit their participation in extracurricular activities. c) the fear of not being accepted and viewed differently impacts the lack of participation d) there is a lack of proper knowledge and understanding on the part of the Thai society about Sikh religion. This study emphasizes the need of a mutual understanding between the Thai-Sikh diaspora students as well as the Thai students to accept the differences and broaden their networks outside of their community.

Title: Gender and religion in everyday life: renegotiated religious identity of Indian women in the diaspora

Author: Annapurna Pandey

Annapurna Devi Pandey teaches Cultural Anthropology at the University of California, Santa Cruz. Dr. Pandey holds a Ph.D. in Sociology from Jawaharlal Nehru University, and was a Post- doctoral fellow in Social Anthropology at Cambridge. Her research interests are women's identity making in the Odia Diaspora in California; women's activism and leadership in the context of State and Multi-National Corporations and their economic and political empowerment in rural and tribal India.

Abstract

This paper is based on my ethnographic research amongst the Diasporic Indian-Odia women in California. I will focus how they have selectively chosen Hindu rituals and celebrations to maintain their Hindu traditions while reinventing themselves as professionals in various sectors of the California economy. They play a critical role in transplanting their regional deities from homeland in their everyday lives in California. These professional women have become the upholders of their culture and heritage by playing prominent roles in community religious rituals and in transmitting their "tradition" to their children through Odia language, Odissi dance, and music. My research shows that Indian-Odia women, professional as well as

homemakers, are accommodating the demands of their dual lives. They are readjusting and restructuring the Hindu rituals in the diaspora and are taking leadership in promoting these practices.

My paper will explore the following questions: how these diasporic working women are combining the performance of “tradition” as one of the principal markers of their cultural identity with the demanding jobs as professionals? In adapting to the new land, how are these women rebuilding their self-identity in the community through religious practices? How does the making and remaking of “tradition” help the Odia Diaspora define their relation to the ‘homeland’ and help them maintain it? What is the role of the performance of these traditions in the construction of their social selves, socialization of their children and the impact it has on their personhood? What are the choices these women are making in recreating their tradition within the constraints of their circumstances and culture?

Title: Understanding homeland/s and identities: a study of Barkas in Hyderabad

Author: Anushyama Mukherjee

Anushyama Mukherjee, Ph.D in Sociology has worked under the supervision of Prof. Aparna Rayaprol on understanding the multiple construction of homeland/s by Hyderabad-Hadrami migrants post migration to the Gulf. Currently, she is working as a Research Assistant on street vendors’ everyday negotiations with respect to the claims to physical space, at the Centre for Urban Policy and Governance, Tata Institute of Social Sciences, Mumbai.

Abstract

This paper is an attempt to understand the construction of homeland/s and identities in Barkas, an Arabian colony in Hyderabad. Barkas, a neighbourhood in Hyderabad, is inhabited mainly by the Chaush community who were descendants of the Hadrami Arab military men and bodyguards hailing from the Hadramaut region of Yemen. It is also inhabited by some former employees of the Nizam of Hyderabad who are not from Hadramaut. This area used to serve as the Military Barracks of the Nizam of Hyderabad. The word is believed to have been derived from the English word Barracks. Data collected by Greater Hyderabad Municipal Corporation in 2001 showed that the total population of Barkas was 34,288 among which 17,808 males and 16,480 females. The neighbourhood is surrounded by Central Reserve Police Force (CRPF) camp, quarters of CRPF and Kendriya Vidyalaya School now. Here, every household has at least one member from each generation either returned or working in the gulf. Today the local market has products from Saudi Arabia brought by migrants and their families. Influence of gulf was seen in the names of the shops such as Hadrami Harees, a café, Musqati Dairy, Dubai Shopping, Al-Ain Tailors, Dubai Footwear, Dubai Burqa shop, Oman general Stores, Hadrami shoes, New Saudi Arabian Shawarma Restaurant and Yemeni video library.

In this paper, I have looked at, as majority of the residents of Barkas identify themselves as Hadramis from Yemen, even today, therefore, does migration to the Gulf have any relationship with the concept of homeland? Given this, the main question is how and why do different residents of Barkas construct homeland? I have looked at the multiple perceptions of people constructing homeland differently and attempted to explore the relationship between construction of homeland, hostland and multiple identities. In order to understand the construction of homeland/s and multiple identities, I have based my analysis on the concepts of Benedict Anderson’s (1983) ‘imagined community’, Stuart Hall’s cultural identity and Homi Bhabha’s concept of cultural hybridity. Benedict Anderson’s (1983) concept of imagined community is significant.

Title: The known unknown: The ‘Bollywoodized’ imaginary of India among twice migrant communities in the Netherlands

Author: Apoorva Nanjangud

Apoorva Nanjangud is a PhD candidate on the ERC funded project, ‘Worlds of Imagination’ at the Department of Arts and Culture Studies, Erasmus University Rotterdam. Under the supervision of Prof. Stijn Reijnders, her project looks into contemporary Bollywood tourism practices and examines the

transnational tourism flows generated thereof.

Abstract

Bollywood brings a plethora of elements with it; Song and dance sequences, scenic backdrops, celebrated rituals, dialogues that echo in your ears year after another, and the most cherished stories that connect. Bollywood has enjoyed the status of being the largest film industry in the world in terms of production for a long time, producing more than 1500 films per year (McCarthy, 2014). A major part of these productions is the Popular Hindi Cinema, commonly known as Bollywood. Bollywood has influenced many a trends in fashion, rituals, and also travel. The act of popularizing locations by Hindi films has been prevalent for decades, as can be seen in the exemplar cases of *An Evening in Paris* (1967) or *Love in Tokyo* (1966) to point to a few, which introduced the audiences to a different world. Given the lack of internet infrastructure back in those years, the awareness and curiosity among the Indian audiences about the locations picturized, can be potentially attributed to the films themselves. In addition to the awareness, the yesteryear trends are finding a place in the contemporary tourism industry. It also holds true in case of a reverse gaze, where popular Hindi cinema set on Indian ground generates the kind of aforementioned awareness and curiosity amongst the diasporic Indians, moulding an idealized imaginary of India, its culture, places, people and language. The magnanimity of the Bollywood film industry also translates into the films being exported globally for the global audiences. Therefore, this research intends to lay focus on Diasporic tourism, inspired by Bollywood films.

Title: Bleeding boundaries: mapping the destabilization of territorial regimes in Anup Singh's partition film: Qissa: a tale of a Lonely Ghost

Author: Arundhati Sethi

Arundhati Sethi is an English graduate from St. Xavier's College, Mumbai. Procured Masters in English (Honours with Research) from the University of Mumbai. As part of the M.A. thesis studied Anup Singh's twin Partition films from the Diasporic, Deleuzian and Gender lens. Dabbles occasionally in poetry and blogging. Currently receiving training in the Indian classical dance form of Odissi. Aspiring to pursue further studies in the field of postcolonial and diaspora studies.

Abstract

In line with Hamid Naficy's identification of an emergent accented diasporic cinema, this study investigates an interstitial cinematic production existing apart from mainstream Bollywood. The paper identifies a distinct diasporic consciousness animating the independent film-maker Anup Singh's *Qissa: A Tale of a Lonely Ghost*, a recently co-produced Punjabi film revisiting the Punjab Partition of 1947. Anup Singh's history traverses three continents; a dispersal from Pakistan all the way to Africa in the wake of the 1947 Partition; a later political expulsion from Africa to India under Idi Amin's regime; and more recently a movement towards Europe. In *Qissa*, the Sikh patriarch Umber Singh strives to re-root himself in the newly carved up Indian Territory. For him a crucial aspect of this re-rooting is the birth of a male heir. In the delirious scramble for a son, he negates the birth of his youngest daughter by imposing a masculine identity upon her. However, this struggle of re-territorialization, be it on national ground or on the terrain of gender subjectivity is never allowed successful completion in the film. It is in this unsettlement of identity that the text's tragedy as well as subversion lies. Utilizing the tools from Diaspora, Deleuzian and Gender studies, the paper attempts to explore the displacement that territorial regimes of national and gender identity are subjected to in the text.

Title: Indians against the indenture system

Author: Ashutosh Kumar

Ashutosh Kumar is a visiting fellow at the Centre for the Study of Developing Societies (CSDS), New Delhi. He was a postdoctoral Research Fellow on AHRC 'Becoming Coolies' Project at University of Leeds, United Kingdom. After finishing his PhD from Department of History, University of Delhi in 2012, he taught for two and half year at Daulat Ram College, University of Delhi. He was fellow at The Centre for

the Study of Slavery, Resistance and Abolition at Yale University and at Indian Institute of Advanced Studies, Shimla. His most recent publication is *Coolies of the Empire: Indentured Indians in the Sugar Colonies, 1830-1920*, Cambridge University Press, 2017.

Abstract

Second decade of twentieth century experienced a huge protest movement against the indenture system, which got finally abolished in 1917. On the occasion of the hundred anniversary of the end of the Indian indentureship, this paper explores into the various ways in which popular protests were organized in the north Indian public sphere. It explores into pamphlets, songs, plays and poems composed by nationalist writers, which made the anti-indenture movement most popular and anti-colonial to general masses. It also looks into the nationalist politics and role of Gandhi, Gokhale and Malaviya in creating a mass movement to abolish the system.

Title: Male migration and challenges to gender equality? A study of Doaba Region of Punjab

Author: Atinder Pal Kaur

Atinder Pal Kaur is currently working as a PhD Research Scholar under the Department of Sociology, Panjab University Chandigarh. She has completed her M.A in sociology from Department of Sociology, Panjab University Chandigarh. She Graduate with Sociology and Political Science Honours from Department of Social Science, Guru Nanak Dev University, Amritsar. She has already published papers in the field of Migration, Gender and development.

Abstract

International migration is an important dimension to study integration of societies, globally; especially if studied at family level, to get a better know how of culture and society. This paper is an attempt to explore how male migration brings challenges and encourage left behind women to play new roles, new ideas in the family's decision making and adopt new organizing strategies. For this, data has been collected through 20 open-ended interviews, 5 case studies, and participant observation with left behind women from Kapurthala district of Doaba region of Punjab. It was found that women feel themselves to be more autonomous, free and self-independent with respect to family decision. The women acted as the head of the household and are taking all family decisions. But "patriarchal norms" and male dominance still exist among Punjabi society. Migration of their husbands results in temporary increase in tasks and responsibilities of women that become a challenging issue. These new roles are generally perceived as burden hence, should not be confused with Gender Equality.

Title: Attitudes of Hindustani mothers towards child labour – The case of Nickerie Suriname 2017

Author: Ayfara S. Leenderste-Herbonnet

Ayfara Herbonnet graduated from the University of Amsterdam in 2011 as a social psychologist. Since her migration to Suriname in 2015, she has been inspired by the versatile Surinamese culture. Employed as a researcher at the Research Institute of Social Sciences of the Anton de Kom University of Suriname and with a passion for studying people's attitudes, Herbonnet recently explored the attitudes of Hindustani mothers towards child labour.

Abstract

To gain insight in the hidden causes of child labour among the Hindustani, research is conducted regarding the attitudes of Hindustani mothers. Although the Surinamese government set several protection and educational policies to eradicate child labour, 9.6% of the children still conduct one form or another of prohibited labour (MICS, 2010). ILO (2013) has indicated poverty, family size and urbanization as causes of child labour, but poverty remains pivotal. Since a couple of years the economic situation in Suriname is deteriorating. Not all who live in poverty let their children conduct child labour. According to the current research the attitudes of parents towards child labour is distinctive, since it is believed that social behavior stems from attitudes. In this study the multicomponent model of attitudes (Eagly & Chaiken, 1993) and

Ajzen's theory of planned behavior (2005) are used to examine the attitudes of Hindustani mothers with no or low income. In this qualitative study, in-depth interviews were used to confirm the expectation that not only the socioeconomic determinants will show up as root causes for the attitude formation, but also the experienced childhood and culture of the parents. The study focuses specifically on the Hindustani people of the West coast of Suriname.

Title: Go home! Go home to Mumbai! The anti-Indian discourse in the post-apartheid era

Author: Brij Maharaj

Brij Maharaj is a senior professor of geography at the University of Kwazulu-Natal in Durban, South Africa. He has received widespread recognition for his research on urban politics, mega-events, segregation, local economic development, xenophobia and human rights, migration and diasporas, religion, philanthropy and development, and has published over 150 peer reviewed papers and five co-edited books. He is co-editor of the South African Geographical Journal (Routledge).

Abstract

In South Africa, Indians constitute a vulnerable ethnic minority, and have been 'sandwiched' between the economically dominant whites and the African majority. Historically, there have been tensions between Indians and Africans because the former enjoyed a relatively privileged position compared to the majority, primarily because of community survival strategies, and their religious and cultural heritage. The aim of this presentation is to analyse some of the challenges facing South African Indians in the post-apartheid era, which will reveal significant continuities with the apartheid era. An incipient anti-Indianism is infiltrating South Africa's democracy. The first theme in this discourse is that South Africa needs an 'Idi Amin'. The second theme is that South Africans of Indian descent should relocate to India. Since 2009 those opposed to the destruction of the century-old Warwick market were taunted with chants of '*Hamba khaya! Hamba uye eBombay*' (Go home! Go home to Mumbai!), from groups aligned to the ruling party in front of senior ANC leaders, with impunity. In 1994 sociologist turned politician, Yunus Carrim, contended that an important gauge of the success of SA's non-racial democracy would be the "degree to which Indians are integrated into the post-apartheid society". Judged by this yardstick, there are ominous signals that the non-racial, democratic experiment may well be over.

Title: Indians and political marginalization; the case of Fiji, Guyana and Suriname

Author: Chan E. S. Choenni

Chan E.S. Choenni (Paramaribo 1953) is professor emeritus. He has recently published extensively on the history of Hindostanis and the Indian Diaspora. Beside three books on the history of Hindostanis in Suriname (1920-1960) and their migration from India and settlement in Suriname (1873-1920), he published a book on Hindostanis in The Netherlands (1973-2013). Chan Choenni was appointed at the Embedded Chair Lalla Rookh (2010-2015) at the VU University of Amsterdam. He has developed the theory of Integration Styles in the Indentured Indian Diaspora. Now he is doing a research on the history of Afro-Surinamers (1863-1963) after the abolition of Slavery.

Abstract

It is remarkable that in three Indentured Indian Diaspora countries where the Indians were the largest group and/or were projected to become the majority their political integration became problematic. In Fiji, Guyana and Suriname the Indian population was politically marginalized in due time, while they were rather successful in the social-economic domain. This political marginalisation leads to a huge emigration of the Indians prior and after the independence of these countries. These Indian emigrants and their descendants became also social economically successful in the 'developed' countries. However, they are a tiny minority in these countries. Furthermore, this emigration leads to the further weakening of the political power of Indians in Fiji, Guyana and Suriname. In this article we describe briefly the political history of the Indians of these societies. While Guyana and Suriname as neighbouring countries are to a large extent comparable, Fiji differs on some characteristics. Guyana and Suriname has a history of slavery and a population of

African descent, while slavery was absent in Fiji. Fiji has an indigenous population and is ethnically less diverse than Guyana. Suriname is a more ethnically diverse society than Guyana and has a smaller population. But Indians are in all three countries a substantially group. The similarities and differences will be explored. We tentatively explain why the Indians became politically marginalised. The interplay between group factors –relating to their Indian heritage- and the attitude and perception of the dominant ethnic group was decisive.

Title: Representing partition: a British Asian perspective

Author: Clelia Clini

Clelia Clini holds a PhD in Cultural and Postcolonial Studies from the University Orientale of Naples. She is currently a Research Associate at University College London, due to start a new position as a Research Associate at Loughborough University London in October 2017. Prior to her current position, she has taught courses in Media, Cultural and Postcolonial Studies at John Cabot University and at The American University of Rome.

Abstract

My paper focuses on Gurinder Chadha's *Viceroy's House* (2017). Described by the filmmaker as her own "upstairs and downstairs film in the tradition of *Downton Abbey* and *Gosford Park*", the film follows the last months of colonial rule: from the arrival of Lord Mountbatten and his family to Delhi, to the weeks that followed Indian independence and the birth of Pakistan – and the violence that marked this historical shift.

Title: Worker's resistance and the end of indenture in Assam

Authors: Crispin Bates and Linajyoti Medhi

Crispin Bates is Professor of Modern and Contemporary South Asian History at the University. He has authored, edited and co-edited a total of 15 books on modern South Asian history, including the 'Mutiny at the Margins' series (published by Sage) and a best-selling history of modern South Asia entitled *Subalterns and Raj* (Routledge, 2007/2010). Most recently he has been the Principal Investigator in a major UK Arts and Humanities Research Council (AHRC) research project entitled 'Becoming Coolies' on the origins of Indian overseas labour migration in the colonial era.

Linajyoti Medhi, PhD, is an assistant professor in history at Haflong Government College in Assam, India.

Abstract

Rather than a sudden abolition, indentured labour migration to Assam came to an end in fits and starts. Noting that the Bengali tea plantations seemed to be perfectly capable of recruiting on the open market, the 1906 'Cotton' Commission recommended the ending of indentured labour migration. Act XI of 1908 then abolished the requirement for local contracts and the penal provisions of Act I of 1882 in the Surma valley. The power of private arrest by planters of absconders was also withdrawn in the Assam valley and unlicensed recruiting was entirely abolished. G.K. Gokhale's resolution proposed in the legislative assembly for the abolition of indentured labour was defeated, but he was assured that in Assam this would indeed take place. Soon after, in 1915, the penal contract was abolished throughout Assam and the use of garden sardars, rather than European and local agents, or *arkatis*, became the only mode of recruitment. Act XIII of 1859 was abolished in 1926, but further reform was postponed until after the reporting of the Royal Commission on Labour in 1931.

The phasing out of the use of European agents and the use of penal contracts that bound indentured workers to plantations for a fixed period, was partly the result of the growth in the settled labour force in Assam, the influence of nationalist demands, and growing awareness amongst the British of the feasibility and desirability of more humane methods of recruitment. This became an international obligation for the British Government after the founding of the International Labour Organisation in 1922. Equally

important, however, was the role of agitations by the workers themselves, their own demands for better treatment, and their successful evading of the regulations, which rendered indentured recruitment costly and inefficient. Agitations by the workers peaked in the 1900s, again after World War I, and reached epidemic proportions during the depression. Soon after, Assam saw the development of the first trade unions of plantations workers that carried on the. Arguably, in the long-run, all attempts to improve the wages and conditions of the workers were undermined by international competition and the declining profitability and commercial viability of Assam tea. In the years after independence many failing plantations in upper Assam were nationalised, but conditions only became worse. Elderly workers looked back with regret on the hey-days of the industry in the early 20th century. Poor living standards persisted and even became worse. Being classed as ‘migrants’ they were neglected by state-sponsored rural development initiatives. The resulting deprivation amongst tea plantation workers has helped to fuel the militant movements of identity politics that persist in upper Assam in the present day.

Title: The abolition of Indian indentured migration in Mauritius

Authors: Crispin Bates, Marina Carter and V. Govinden

Crispin Bates is Professor of Modern and Contemporary South Asian History at the University. He has authored, edited and co-edited a total of 15 books on modern South Asian history, including the ‘Mutiny at the Margins’ series (published by Sage) and a best-selling history of modern South Asia entitled *Subalterns and Raj* (Routledge, 2007/2010). Most recently he has been the Principal Investigator in a major UK Arts and Humanities Research Council (AHRC) research project entitled ‘Becoming Coolies’ on the origins of Indian overseas labour migration in the colonial era.

Marina Carter trained as a historian, and holds a doctorate from the University of Oxford. Her most recent employment was at the University of Edinburgh with the AHRC-funded research team working on historical labour diasporas in the Indian Ocean. She is the author of numerous publications in this field, including *Servants, Sirdars and Settlers: Indians in Mauritius, 1834-1874*, [OUP], *Voices from Indenture* [Cassell] and *Lakshmi's Legacy*[EOI].

Vishwanaden Govinden is a Senior Lecturer in the Department of Mauritian & Area Studies at the Mahatma Gandhi Institute, Mauritius. He is responsible for the Indian Immigration Archives and has authored and contributed to numerous publications in the field of Indian diaspora studies. His specialist knowledge of the documentary records generated under the indenture system has been invaluable to scholars of Indian colonial labour migration and has assisted many persons who are searching for their roots.

Abstract

The passing of a bill in 1917 in the Indian Legislative Council to abolish the use of contracts of indenture to recruit Indian migrants to work overseas has been hailed as a great achievement for Indian nationalists, helping to raise the status of Indians overseas, and improving the working lives of Indian labourers. However, there was a large gap between the passage of this bill and its implementation, which has been overlooked by historians. In Mauritius, the last ship carrying indentured workers arrived as late as 1924 and the last contract of indenture did not expire until 1929. The delay was justified in terms of allowing employers time to ‘adjust’ to the new ‘freer’ labour market conditions. In practice, this adjustment had already begun two decades earlier. Falling sugar prices and the growth of the settled population on Mauritius, had already led to a dramatic reduction in the number of indentured workers being recruited from India compared with the hey-days of sugar in the nineteenth century. Time-expired labourers and their descendants working on short or informal contracts had become the back-bone of the economy. In successive years in the 1900s no migrant ships set sail at all for Mauritius and a growing proportion of Indians who did arrive in the late 19th and early 20th century were traveling as ‘free passengers’. Indians had already found their niche within the economy and rather than look to the colonial government for recognition and enfranchisement, were busy enfranchising themselves. Therefore this paper argues that both the 1917 bill, and the delay in finally abolishing indenture, were marginal events in the labour history of the island.

Title: Of Ubuntu and the rainbow: how Indian South Africans create social institutions in the New South Africa

Author: Des Bobby Luthra Sinha

Bobby Luthra Sinha is a PhD from University of Basel, Switzerland and a core committee member of the Scientific Commission of Migration at the IUAES. Her publications range from social movements and Indian Diaspora to international migration and substance abuse. She has been a lecturer in Political Science, projects officer at the MRG and also undertaken editing and translation in Spanish.

Abstract

As South Africa looks back at its euphoric outcry of a 'New South Africa', the issues on the daunting path towards the reconstruction of state and society from 1994 onwards only seem greater. Suddenly one is fraught with the realization that South Africa is not only new but it is old as well: It is not only a new rainbow nation but also an old society which has dealt with many pleasant and unpleasant issues of race and colour. It is not only a new bubbling ground of democracy and its related hiccups but also an old polity with some pressing 'carry over' problems and lessons of Apartheid. Observing the social movements amongst the Durban Indians in South Africa helps us further understand this relationship between the old as well as the new in a nuanced way: From amongst Indian South Africans have emanated not only old, reform and self-help style social movements through and post-apartheid but also some new, community action based social movements. Adopting an ethnographic methodology for the case studies mentioned herein, this paper focusses on unearthing the memories, space and temporalities of a contemporary, community based anti-substance abuse movement and its significance for innovative institution building and social action. Waged and organized by Indian South Africans (ISAs) in Durban, the movement lifts symbols and frames centred around a 'non-territorial but a rooted context based 'Indian-ness' as it proliferates its network and articulations. My research indicates that its actors, who belong largely to the historical Indian Diaspora, remain firmly rooted in an inherently South African mode of articulation and landscape. Based on examples from my field-work in Durban and interactions with the Anti-Drug Forum in Chatsworth in the year 2013 and 2014, I examine the evolving role of the peoples of Indian origin in the larger canvass of South Africa's Ubuntu- democracy.

Title: Re-reading the Banyan tree analogy: the everyday life of Indian diaspora in Europe

Author: Divya Balan

Divya Balan is Assistant Professor of International Studies at FLAME University, Pune, India. She is a Political Science graduate, her Masters and M.Phil. in International Relations and has received her Doctoral Degree in European Studies from the prestigious Jawaharlal Nehru University, New Delhi, India. She has authored monographs, several articles in research journals and contributed chapters to books as well as participated and presented research papers in numerous national/international conferences and symposiums. Her areas of research/teaching interests are International and Domestic Migration, Migration Policy, Indian Diaspora, the European Union, and Gender.

Abstract

Indian diaspora figures the largest diaspora in the world with more than 16 million people of which a significant number is in Europe. What make their story unique from other immigrant communities are the distinct socio-cultural and ethnic practices they follow in their destination country which in itself is a kaleidoscopic representation of the culture and diversity of their home country, India. Indian population residing outside India stands out not only for their professional and economic accomplishments but also for their cultural bonding with India. However, retaining their Indianness in a foreign country involves skilful and often difficult negotiation of the contested social spaces of identity. Purpose of the present paper is to offer an in depth analysis of the diasporic life, dilemmas and practices of Indians in Europe, by taking the specific case study of Indian community in Britain for initiating a comparative study in this regard in the future. It is also the interest of this paper to problematize the processes of formation/construction, negotiation and manipulation of identity of immigrant communities particularly Indian diaspora using the social constructivist premise of 'identities inform interests and in turn actions'. The paper argues that the

livelihood strategies employed by the immigrants are a coping mechanism to the socio-cultural implications of uprooted from their native roots as a result of the process of migration as well as to deal with the issues of native hostility and larger integration efforts to the host society.

Title: From Cyber-Hindutva to Ab Ki Baar Trump Sarkar: A Twitter analysis of Hindu diaspora support for the populist radical right

Author: Eviane Cheng Leidig

Eviane Cheng Leidig is a PhD research fellow at the Center for Research on Extremism at the University of Oslo. Her project compares Indian diaspora support for Brexit and Trump's presidency in the UK and US. Leidig is currently on the editorial board for Studies in Ethnicity and Nationalism, as well as a frequent contributor to media outlets on issues of immigration, extremism, and nationalism.

Abstract

In many ways, Modi's success in 2014 foreshadowed the current emergence of a populist radical right revolt in the West. The Brexit referendum to leave the EU and Trump's success in the US general election in 2016 sparked new waves of discussion on nativism, nationalism, and the far right. Within these analyses, very little attention has been devoted towards exploring the transnational ideological circulation of Islamophobia and anti-establishment sentiment. This paper thus explores the role of the Hindu diaspora as a mediator in the political discourse promoted by the Brexit campaign and Trump's presidency. Through an analysis of pro-Brexit and Trump Twitter accounts of British and American Hindus, it situates how the diaspora manifests support for populist radical right movements, parties, and politicians in the UK and US. Ultimately, this paper aims to situate how diasporic Hindu identities are subsumed into exclusivist national political agendas in Western societies.

Title: Gokhale, Polak and the end of Indian indenture in Natal, South Africa

Author: Goolam Vahed

Goolam Vahed is a Professor in the Department of History, University of KwaZulu Natal. He received his PhD from Indiana University, Bloomington, USA. His research interests include identity formation, citizenship, ethnicity, migration and transnationalism among Indian South Africans and the role of sport and culture in South African society. He has published widely in peer-reviewed journals and his recent book was *Schooling Muslims in Natal: Identity, State and the Orient* Islamic Educational Institute. See: <http://sss.ukzn.ac.za/staff-profile/historical-studies/goolam-vahed.aspx>

Abstract

152 184 Indian indentured workers were imported to Natal between 1860 and 1911 to work on the colony's sugar, tea and wattle plantations, the railways, coal mines, and the municipalities. Although indentured labour played a crucial role in expanding the economy of Natal, opinion over Indian labour was divided amongst whites from the beginning. The presence of a settled Indian population aroused the ire of many white settlers and restrictive laws were imposed against Indians once Natal received self-government. The termination of indentured migration to Natal was due to multiple factors. In addition to opposition from large segments of the white population, Indian nationalists sought to use indentured labour as a bargaining chip to gain concessions from the South African government over the treatment of free Indians in the country, while Indian South African political leaders hoped that the end of indenture would reduce the proportion of Indians in relation to whites and over time naturally erase the "Indian Question" as a political problem. Some Indians, both in India and South Africa, opposed indenture because they saw the system as semi-slavery. With the exception of sugar planters, White South Africa was not unduly concerned about the end of indenture. In the preceding years, the South African government passed legislation that imposed taxes on Africans and reduced their access to land, forcing large numbers onto the labour market. The end of indenture did not result in an improvement in the position of Indians in South Africa, as many had hoped. On the contrary, in the decades that followed, more onerous legislation was passed that confined Indians to second class status.

Title: Images of India – contemporary navigations of visual content in national and cultural belonging in Trinidad

Author: Hanna Klien-Thomas

Hanna Klien-Thomas is a media anthropologist specialising in transcultural practices and agency. Her dissertation project on the reception of Bollywood films in the English-speaking Caribbean was funded by the Austrian Academy of Sciences. As a lecturer at the University of Vienna and the Alpen Adria University of Klagenfurt, she has taught courses on popular culture, gender, and postcolonial studies.

Abstract

Since its introduction to the Caribbean in the 1930s, Hindi cinema has played a central role in diasporic identity formations of Indo-Trinidadians. However, the perception of its visual content and related images of India has undergone a profound shift in recent years. On the one hand, this development is a result of the rapid changes in Hindi film production and distribution. On the other hand, the socio-economic advancement of Indo-Trinidadians has considerably increased their ability to travel to the Indian subcontinent and, thus, first-hand accounts, which has frequently resulted in disillusionment with the constructed 'homeland' based on nostalgic longing as well as broader access to a variety of visual representations of India. While Hindi film content formerly served as a counter-narrative to colonial discourse as well as cultural valorisation and demarcation to other ethnic groups, the current situation presently demands more complex navigations of visual content to express national and cultural belonging within multiple power relations of the highly diverse Trinbagonian society.

Based on ethnographic research conducted in Trinidad from 2010 to 2013, this paper highlights the strategies of young women to position themselves by shifting between ethnic belonging, cultural 'Trini' identity and a strong sense of Trinbagonian citizenship. In this context, images of India drawing on classic Hindi cinema, contemporary Bollywood, Western documentary and fiction films as well as touristic souvenirs are used to renegotiate predominant narratives within the diasporic community. More than anything else young women foreground their agency in successful navigations of visual content. The self-conception as versatile and multicultural strongly relates to the notion of being 'Trini' and can also be understood as publicly marked performance vis-à-vis the researcher. Combining a self-reflexive ethnographic approach and resulting data with image-centred visual analysis, the research results offer insights into how diasporic belonging is negotiated in relation to the multiple identity options characteristic of highly globalised, media-saturated societies.

Title: Settler citizenship and indigeneity: Indians overseas and the claim to British imperial citizenship, 1918-1940

Author: Heena Mistry

Heena Mistry is a doctoral student in History at Queen's University, Canada. Her research looks at the Indian claim to British Imperial citizenship during the interwar period, especially regarding the position of Indians overseas. She recently completed archival research in the UK, India, and South Africa and a Visiting Fellowship at the Weatherhead Initiative on Global History at Harvard University.

Abstract

In the decades following the abolition of indenture, Indians overseas and their representatives constantly asserted the legitimacy of Indians as proficient settlers, especially through their contributions through labour and in expanding the frontiers of the empire. The claim to be a proficient settler went hand in hand with the assertion that settler-citizens should have the right to settle across the British Empire. Existing literature outlines how settler colonial governments administered foreign "races" and indigenous "tribes" with their own separate legal systems and frames Indians overseas as contesting post-indenture citizenship ambiguities by claiming belonging as British subjects (Mamdani, 2012). I will unravel the notion of belonging within empire, which, like white settler colonialism, distanced itself from and claimed supremacy over the "indigenous" by articulating how it aspired to be a colonizer. I explore how Indians overseas and the Government of India took ownership of efforts to characterize them as a foreign element by asserting

rights to freedom to be a settler wherever they chose and under conditions that were suitable to them. As opposed to contesting the idea that they were a foreign element, they made claims to equal citizenship with whites by highlighting their proximity to European subjects through proficiency as colonizers.

Title: Cultural scripts of suicide in the Indian diaspora

Author: Indra Boedjarath

Indra Boedjarath runs her own psychotherapy practice as a psychotherapist and she works at an institution for children's and adolescents' mental health care (www.opvoedpoli.nl). In addition, she works on a PhD research on cultural aspects of suicidal behaviour.

Abstract

A growing body of literature demonstrates high rates of fatal and non-fatal suicidal behaviour on the Indian subcontinent and in the Indian Diaspora. The worldwide prevalence of the phenomenon indicates the existence of intrinsic cultural aspects of suicidal behaviour among Indian descendants, despite the fragmentation and the diversity in the Indian Diaspora. However, the cultural aspects remain underexposed. The cultural scripts of suicide theory asserts to capture the cultural aspects. The usefulness of this theory and its claims is demonstrated by applying it on the worldwide Indian diaspora community. To do that, we first elaborate the fuzzy concept of script, which forms the basis of the scripts of suicide theory. Subsequently, the applicability of the theory is tested by employing it on the research group. We rule out that the high incidence of suicidal behaviour is engendered by specific situations of the hosting societies. The theory appears to be fruitful to a certain extent; it offers the possibility to highlight the research groups modes of suicidal behaviour by concentrating on the specificities of the 'Indian cultural' factors and their cultural scripts of suicidal behaviour. Cultural modelled suicidal behaviour that serves as a blueprint for action is found to be influenced by prevailing gender specific and religious aspects. The gender specific socialisation with cultural norms and attitudes, often related to honour, contributes to suicidal behaviour. Indian descendants with a Hindu background seem to display a lower threshold towards suicidal behaviour as a way out in case of adversities. Although the scripts of suicide theory sensitizes to cultural stressors by its descriptive value, its explanatory power is limited to the individual as a self-contained unit *scripted* for certain behaviour. The reference to and the reciprocal interaction with the external world as well as the transference of suicidal behaviour as an option remains underexposed.

Title: Little informal institutions: traditional dances of the Surinamese Hindustani Community

Author: Jaswina Elahi

Jaswina Bihari-Elahi lecturer and researcher at The Hague University of Applied Sciences, Faculty of Social Work and Education, holds a PhD in Social Science. In her dissertation she studied ethnic digital institutions and networks of migrant youngsters in the Netherlands. She is the project leader of the research program 'Laak Vitaal', a research programme to develop 'vital living' in a deprived neighbourhood in The Hague. Current research includes resilience in the labour market, folk dancing of ethnic minorities, ethnic sociability of ethnic minorities, and Bollywood.

Abstract

While the scholarly literature agrees that traditions are a kind of institution, the relationship between these two concepts has not been much elaborated. This paper argues first that current perspectives on institutions do not include traditions as they focus on formal and ubiquitous institutions, such as corporations, government and schools. In addition, the paper conceptualizes traditions as a specific form of institutions. Second, the paper argues that because some small institutions, like those of ethnic minorities in Western societies, are less omnipresent, scholarly interest has remained largely limited to language, religion and family structures. Third, the paper argues that in this perspective a specific category of institutions, represented by ethnic traditions, has been ignored. These traditions are recurrent (although not omnipresent), informal and small, while fostering the social cohesion of the ethnic community. The

proposition that these specific traditions are a kind of little institution that is recurrent and fosters the ethnic community is exemplified by folk dances of the Dutch Hindustani community.

Title: The gift of diasporic citizenship: the overseas citizenship of India scheme as a tool for nation-building

Author: Johann Salazar

Johann Salazar is a PhD student at the Tata Institute of Social Sciences, Mumbai working on the themes of Migration, Citizenship and feelings of Home and Belonging.

Abstract

In August 2005, the government of India introduced the Overseas Citizen of India (OCI) Scheme that extended to its diaspora certain privileges in terms of economic and financial matters as well as travel to India. It was emphasised that this was not an offer of dual citizenship and did not include any political rights. The government of India amended its citizenship laws whereby, it expanded the idea of belonging to people in the diaspora by treating them on a par with citizens; and on the other, bound belonging more tightly with blood relations. In so doing it linked individual monetary transactions to a logic of reciprocity that included the nation-state. By conceiving of diasporic citizenship as a Gift this paper will explore the Overseas Citizen of India (OCI) Scheme in an effort to understand the mechanics of India's diaspora initiatives as a tool for nation-building.

Title: Social inequalities, governance and social justice in India

Author: Joy Prakash Chowdhuri

Joy Prakash did his M.Phil and PhD in Sociology from Centre for the Study of Social Systems, School of Social Sciences, Jawaharlal Nehru University, New Delhi. He worked as Assistant Professor at Department of Sociology and Social Anthropology, Wollo University, Ethiopia. He was a visiting fellow at Bremen International Graduate School of Social Sciences (BIGSSS), Bremen, Germany and postdoctoral visiting fellow at Institute of Social Sciences, New Delhi. He is working as Assistant Professor at Adi Keih College of Arts and Social Sciences, Department of Sociology and Social Work, University of Asmara, Eritrea.

Abstract

The reservation policy is a form of affirmative action in India. The seats are reserved in Parliament, State Legislature, Central and State Civil Services, Public Sectors, Central and State Government Departments and in Public educational Institutions except religious and Minorities educational Institutions for the weaker sections of society. From the 19th century till present time, beginning with reservation of jobs in Government services, and then in seats of legislative or other representative bodies to educational institutions for their economic advancement have been done.

Title: Migration, diaspora, bonds and Suriname's economic development. Tapping into the wealth of the Hindustani diaspora

Author: Jwala Rambarran

Jwala Rambarran is a well-respected economist in the Caribbean region. He was the former Governor of the Central Bank of Trinidad and Tobago and an Advisor to the IMF Executive Director for Suriname. Jwala is a fourth-generation descendant of Indian immigrants from Kanpur to then British Trinidad during the period of indentureship. His research interests span migration and diaspora financing, IMF/World Bank reform, sovereign debt advocacy, and climate change finance.

Abstract

Suriname faces limited access to capital from traditional sources to help it get out of its current economic crisis, reduce poverty and meet other Sustainable Development Goals (SDGs). Inevitably, Suriname will

need to adopt innovative financing solutions for its development. Suriname has the second largest Indian diaspora in Europe - the Dutch Hindustani - who live in the Netherlands and whose remittances are larger than aid flows and foreign direct investment. This study investigates how Suriname can tap into the wealth of its Hindustani diaspora in the Netherlands to obtain a more stable and less costly source of external finance. The rest of the study is structured as follows. Section 2 provides a background on trends in external financial flows to Suriname. Section 3 discusses the rationale for origin countries to issue, and for diaspora communities to purchase, diaspora bonds, drawing mainly from the experiences of India and Israel. Section 4 presents estimates on the size of the Suriname diaspora market in the Netherlands. Section 5 discusses the feasibility of Suriname issuing a diaspora bond to the Hindustani living in the Netherlands. Finally, Section 6 concludes with a summary of findings and direction for future research.

Title: Diasporic formation, sustained transience, and indifferent survival: Indian Sindhi traders in a local Chinese market

Author: Ka-Kin Cheuk

Ka-Kin Cheuk is a post-doctoral researcher at the Leiden University Institute for Area Studies. He completed his DPhil in Social and Cultural Anthropology at Oxford University. Ka-Kin's most recent publications include 'Everyday Diplomacy among Indian Traders in a Chinese Fabric Market' (2016) in *Cambridge Anthropology* (2016) and 'Sikhs in China, including Hong Kong' in *Brill's Encyclopedia of Sikhism* (2017).

Abstract

In the studies of foreigners in contemporary China, the use of terms like 'immigration' and 'immigrants' is always contestable. This is because while the presence of foreign 'immigrants' has now become parts of the local populations in different regions of China, the Chinese government is yet to form any systematic immigration policy (Haugen 2012: 77). So it is always confusing on how one can be counted as a foreign 'immigrant' in China, mainly because there is no official criteria in making the definition. The almost non-existent state policy on foreign immigration, however, does not hinder the growth of foreign populations in China. In fact, despite the lack of immigration and integration system, there is an increasing number of foreigners who seek to live in China on a long-term plan. Consider the fact that many have managed to stay in China for quite a while, it is also problematic to simply tag them as 'transient migrants' or 'sojourners' in China. To unfold the full complexity of the issue, researchers must capture the dynamics between the state governance from above and the social formation of foreign 'immigration' from below.

Title: Indentured women in South Africa. Labour, survival, resistance and abolition 1860-1918

Author: Kalpana Hiralal

Kalpana Hiralal is an associate professor in History in the School of Social Sciences at Howard College at the University of KwaZulu-Natal, South Africa. She teaches both undergraduate and graduate level modules on global history, women, gender and politics and culture and tourism. Her PhD dissertation focused on the South Asian Diaspora to Africa in the context of settlement, trade and identity formation. Her most recent book publications are: *Satyagraha, Passive Resistance and its Legacy* (Manohar 2015), *Global Hindu Diaspora Historical and Contemporary Perspectives* (Manohar 2016) and *Pioneers of Satyagraha Indian South African Defy Racist Laws 1907-1914* (Navajivan 2017).

Abstract

In the nineteenth and early twentieth centuries the migrations (both indentured and free) of peoples from India to South Africa, Canada, Fiji, Mauritius, Caribbean and the Americas led to the establishment of Indian and Chinese diasporic communities abroad. Indian women were a key component of both indentured and free Indian labour. Both indentured men and women were subject to poor working conditions and hostile employers. In 1911 the Indian government frustrated by the anti-Indian sentiment that prevailed in South Africa and the poor treatment of indentured workers terminated indenture. This

paper provides an overview of the trials and tribulations of indentured Indian women in Natal, South Africa between 1860 and 1918. It locates the discussion in the context of labour, resistance and agency both during and in the aftermath of indenture. This paper based on archival sources will add to current historiography in the context of gender and migration in the Indian diaspora and ways in which women were resilient and adaptable in the face of multiple challenges.

Title: Reconfiguring identity in a transnational world: Indo-Trinidadians and the construction of Indianness

Authors: Kamini Maraj Grahame and Peter R. Grahame

Kamini Maraj Grahame was raised in Trinidad, and later immigrated to Canada where she earned her PhD in Sociology at the University of Toronto. She teaches courses on race, ethnicity, gender, and immigration. Her research interests include immigrant experiences, globalization processes, and the transformation in family lives, especially those of Indo-Trinidadians.

Peter R. Grahame received his doctorate from the University of Toronto. He teaches sociology at Pennsylvania State University. His teaching areas include qualitative methodology and culture. He has published several papers on institutional ethnography. Currently, he is working with Kamini Maraj Grahame on a comparative ethnography of transnational families.

Abstract

This paper grows out of a multi-year ethnographic study of Indo-Trinidadian immigrants in the U. S. and Canada. In our studies of migration and family life, we became interested in the construction of “Indo-Trinidadian” as an identity. This term emerged as a designation for people in the Indian diaspora who migrated to Trinidad in the 19th and 20th centuries in connection with indentureship. The term has formal and informal uses referring to ethnicity and nationality in official contexts, and to food, music, fashion, and the like in everyday life. As an identity, “Indo-Trinidadian” has a variety of cultural and political supports that operate both locally and transnationally. These supports become salient in new and complex ways for Indo-Trinidadians who make a second migration to North America. We argue that in Toronto and New York—major destinations for Indo-Trinidadian migrants—Indian identity becomes unsettled and problematic. In response, these migrants are called upon to do specific kinds of identity work to manage their identities as Indian, Trinidadian, and American or Canadian. Drawing upon our fieldwork, we describe several distinctive patterns that emerge as Indo-Trinidadians seek to work out places for themselves in their new cultural, political, and economic contexts.

Title: Diaspora as soft power: a case study of Indian Diaspora in the US

Author: Kamni Kumari

Kamni Kumari is a research scholar pursuing her Doctoral degree at Central University of Gujarat.

Abstract

The present paper titled, “Diaspora as Soft Power: A Case Study of Indian Diaspora in the US” is an attempt to study and analyse soft power as a foreign policy tool, and how Indian diaspora as a soft power has played a significant role in the promotion of bilateral relationship between India and the US. This paper attempts to develop an understanding about the soft power concept. The prime focus in this paper is to evaluate and highlight the role of Indian diaspora in the bilateral relationship of India and the US. The Indian diasporic community, which is the most successful diasporic community in the US, is playing a very significant role for the two countries to come closer and maintain a cordial and strategic relationship. The diaspora is helping India in fulfilling its strategic objectives with the US. This success of Indian diaspora is a kind of attraction for other countries, which further help seeking public opinion in India’s favour and help in remoulding the image of India. Therefore, it is of great interest to study the soft power concept and its significance in the current scenario. Analytical and explanatory research method will be used to conduct this research.

Title: Challenging the myths and distortions of indenture history: the suppressed realities

Author: Kapil Kumar

Kapil Kumar is Director Centre for Freedom Struggle and Diaspora Studies, Indira Gandhi National Open University, New Delhi, India. He is also the Chairperson, History Faculty. Has published four books and more than 30 papers. He was a visiting professor at University of West Indies, Trinidad & Monash University Australia.

Abstract

Most of the researches, barring a few, on the history of Indian indenture assess the indenture system taking into account the present status of the Indian Diaspora in the former plantation colonies and then show comparisons as to what the ancestors were when they landed. This kind of history writing not only justifies the system of indenture but cautiously negates the entire oppressive process, right from advent and recruitment to what the Indian indenture were subjected to from boarding the ships to life in plantations. These studies also neglect the fact that it was not just a question of getting labour to save the plantation economies but the colonial masters cautiously were building a new social and cultural order. This paper seeks to examine various issues related to the indenture conditions that bring to fore such realities that the apologists of colonialism constantly attempt to under play and still impose such history that serves the interests of the ex-colonial powers. Denial of practicing customary religious and other social customs. Killing of the language of the motherland, marriage rights and many other forms are cited as evidences besides challenging the notions spread about why they left? what for? etc. The paper is based on an evaluation of archival records, field work and interviews in certain Caribbean countries. It offers some new interpretations and areas for further research.

Title: Reconciling boundaries and identities: the world of Bengali intellectualism in early 20th century America

Author: Koushiki Dasgupta

Koushiki Dasgupta, Assistant Professor of History University of Gour Banga, India is currently working on the world of Bengali intellectualism in the United States and Hindu political discourse in India. A recipient of Charles Wallace Research Grant in UK in 2014, authored three books on Bengal politics and finished a research project on Bharatiya Jana Sangh from ICHR. She is a published author of Bengali poetry also.

Abstract

Nations and cultures long articulated by geography and territory are undergoing transformations in 21st century. Transnational movements of people have recreated the idea of exile with migrants seeking to transform cultural boundaries and transfiguring new depiction of their selves, their pasts and their histories. However, cultures and histories are hardly isolated from memories of the past and a kind of supra territorial identity has been evolved from transnational migrations. This supra territorial identity should not be treated as a 'rupture' from a particular nation or culture rather it must be taken reconstructing the past in highly selective ways where both nostalgia and memories tend to get subjective production of reality not objective phenomena specific to time and place. This present paper seeks to explore the journeys of the Bengali intellectuals in America in 20th century especially in the light of the autobiographical writings, memoirs and speeches. The general condition of homelessness or the very journey from ex colony to the post colony puts the idea of a nation on an ideological construction not simply as a geographically bounded space. Starting from the writings of Dhan Gopal Mukherjee, Taraknath Das, Rajanikanta Das, Haridas Mazumdar to Sudhindra Bose, the alternative history of the home has been constructed beyond the fixed notions of 'space' and culture. Their writings and speeches are being taken as a site of relocating how Indians wrote America and how Indians wrote India in America. It is to mention here that their experiences did not always reflect what Edward Said had described as sheer fact of isolation and displacement, rather a kind of long distance nationalism which indeed shaped up the idea of being and becoming a nation differently.

Title: Poetry as resistance: hybridity and the ‘third space’ of Indian diaspora

Author: Madhuri Prabhakar

Madhuri Prabhakar is a recently graduated Research Masters Student in Gender and Ethnicity at Utrecht University. She holds an Undergraduate Honors Degree in History. She has worked as a research assistant for the ongoing research on “Young Connected Migrants” undertaken by Dr. Koen Leurs, Assistant Professor in Gender and Postcolonial studies at the Graduate Gender Programme at Utrecht University. Her current research work addresses the experiences of people in the Indian diaspora in the Netherlands, focusing on their social, cultural and digital negotiations in the process of “integration”, both internally i.e. amongst themselves and externally i.e. as a group, at the place of destination.

Abstract

This paper considered the works of two contemporary second generation Indian immigrant poets: Daljit Nagra and Rupi Kaur. Both these poets have a distinct style that takes inspiration from their dual cultural backgrounds which is evident in their writing, both in terms of style and content. This amalgamation can be seen in terms of ‘hybridity’ as critical cultural theorist like Homi Bhabha would put it as an ‘in-between-ness’ referring to a ‘third space’ (Hutnyk 2010: 60). This paper prescribed the characteristic of hybridity to the works of these poets, keeping in mind simultaneously that the term should not be taken for granted. To arrive at that point, I analysed the present discourse around the concept of ‘Home’ and how it is reworked in the works of poets mentioned above. I comprehensively outlined the career of the term hybridity, also in the context of these poets and how their works justifies the values of hybridity. Finally, I explored the way that the contemporary moment of neoliberal multiculturalism poses a challenge to the transformative capacity of hybridity to overcome the politics of recognition. In doing so, this paper established the importance of hybridity in today’s world to keep the struggle of resistance continued in order to attain a productive mode of transformation.

Title: Understanding Indian diaspora: lifting the veil of diasporic crisis of dual identity

Author: Manidipa Mistri

Manidipa Mistri is working as an Assistant Professor in the department of Political Science of Jogesh Chandra Chaudhuri College (University of Calcutta), India and also pursuing my PhD on ‘Russian Military Reforms: 2000-2012’ in the Centre for Russia and Central Asian Studies at Jawaharlal Nehru University, India. My areas of research interests are security studies, peace and conflict, theories of international relations and human rights.

Abstract

‘Diaspora’ as a notion has phenomenal importance; as it bridges continuity between past and contemporary. Migration, emigration and immigration are three key concepts that are integral part of that continuity. India undoubtedly has one of the diverse diasporic histories and Indian diaspora is one of the key actors to spread the sense of Indian tradition and culture all over the world. The concept of Indian diaspora constitute on the very fact of this migration histories and on success of various Indian ethnic communities and individuals in their effective assimilation with their host countries. Their diasporic identity is related to multiculturalism, transnationalism and hybridity. New community identity of these groups largely shaped by culture and tradition of their adopted countries but also influenced by bonds with their homeland. Hence, these communities carry a dual identity; which goes through a complex process of both assimilation and effort to preserving their ethnic homogeneity. This paper is divided into three parts: the concept of diaspora, where special attention has been given to India diaspora, construction of its diasporic identity and diasporic crisis of dual identity. The research method of this paper is analytical. Finally, the paper attempts to throw some light on the facts that even after the diasporic crisis of dual identity, how this ethnic communities are trying to balance their both the identities and playing a major role in their homeland India and host countries.

Title: Transnational Indian diaspora engagement and development: the transilient Fiji- Indian diaspora engagement and assimilation in transnational space

Author: Manoranjan Mohanty

Manoranjan Mohanty is an Associate Professor in Development Studies at the University of the South Pacific, Suva, Fiji. He has a Ph. D from Jawaharlal Nehru University, New Delhi. His areas of interest include migration and diaspora, geopolitics, urban development, NGOs & civil society, environment, climate change and sustainable development.

Abstract

The Indian immigrants or 'girmityas' under British indenture labour system have gradually transformed to Indian Diaspora in transnational space be it from Mauritius, British Guiana, Trinidad, South Africa, Fiji, Jamaica or Suriname. The onset of globalization has stimulated the contemporary diasporic movements and social and economic networking and in turn, a greater diasporic engagement. Cheaper means of communication and growth of mass media and ICT, have contributed much to diaspora movement across border, creating 'transnational communities', globally. Today, the diaspora has been emerged as a new resource and an agent of change and development. It has been a major source of remittance, investment, and human and social capital and has been emerging as an alternative development strategy. The role of diaspora in contemporary development of both country of origin and country of residence draws greater attention today than ever before.

The 'girmityas' in Fiji that arrived between 1879-1916 have undergone generational changes, and gradually transformed to distinct Fijian-Indian Diaspora within Fiji and abroad. These 'transient' and 'transilient' migrants, through a 'double' and 'triple' chain- migration have formed distinct transnational Fijian-Indian diaspora especially in the Pacific- Rim metropolitan countries such as Australia, New Zealand, Canada, and USA. They are deeply engaged in social, cultural and economic development and assimilated in transnational space. Bollywood films have helped binding Indian diaspora especially Fiji-Indians abroad who have maintained Indian cultural identity in the global space. The perspectives on diaspora engagement and development, and the Fiji-Indian diaspora engagement in transnational space, need to be fully understood. The paper examines the relationships and perspectives on migration-diaspora and development, and it explores the contemporary perspective focusing on Fiji girmityas' transformation to transnational Fijian-Indian diaspora, and the nature of their engagement, and assimilation in transnational space, taking Australasia as a case in point.

Title: To be considered foreigners no longer? Hindustani claims to citizenship in Suriname 1873-1921

Author: Margriet Fokken

Margriet Fokken is PhD-student at the University of Groningen, the Netherlands. Her project under supervision of Prof. Mineke Bosch and Prof. Patricia Mohammed (UWI) is titled Beyond being koelies and kantraki. Constructing Hindustani identities in Suriname in the era of indenture, 1873-1921.

Abstract

In this paper I explore the different ways in which Hindustani residents tried to gain recognition as citizens of Suriname between 1873 and 1921. As indentured labourers, Hindustani immigrants had been seen as temporary residents. They would remain British subjects and could not participate in Suriname politics. For most new Hindustani arrivals this was not the first issue on their minds. They were faced with limited freedom of movement, had difficulties reaching Dutch colonial authorities, and encountered cultural prejudice when they tried to claim civil rights. The image of the 'koelie' affected how they were perceived by the Dutch and the Afro-Surinamese population. I show how differences of gender, class, caste, race and religion were bound up with the diverse ways in which the notions of Hindustani residents as 'koelies' and 'foreigners' affected the leverage of they had in everyday life *and* in their interaction with Dutch colonial authorities. I do not only inquire into the ways in which the Suriname Immigrant Society, founded in 1910,

tried to further Hindustani citizenship, but also look at the ways in which citizenship was performed by those outside of formal organisations.

Title: From Bharatvanshi to Hindustani. The end of Indian indenture and its impact on Indians in Suriname

Authors: Maurits S. Hassankhan

Maurits S. Hassankhan is a historian living and working in Suriname. He is specialized in indentured labour history, while his interests are also in migration and diaspora; ethnic relations in plural societies, including the role of ethnicity.

Abstract

The Indian indenture system in Suriname, as introduced in 1873, was a dynamic phenomenon. Begun as a new system of slavery as many people called it, it evolved gradually, because of improvements in the system during the decades to come. Indian indentured migration to Suriname was based on the emigration treaty of 1870 signed by the British and Dutch governments. This gave the right to the Dutch colonial authorities in Suriname to recruit indentured laborers in India. However, there was much resistance in India against the migration of laborers overseas. According to Major Pitcher (1882) and Grierson (1883) most of the resistance was based on misconception about indentured labor and the conditions of the laborers in different countries. The missions of Major Comins in 1891 and McNeil&Chiman Lall in 1913 were mainly in favor of continuation of indentured migration and to improve the shortcomings. One of the results of Comins' mission for Suriname, was that even if laborers settled in the colony after indenture, they did not lose their right on free return passage. They could get on favorable conditions a piece of land for agriculture. Many immigrants used this opportunity to settle in the country and build a community, known as Hindustanis. Those who settled in the colony were making progress in economic sense. This is probably the main reason why leaders of the Indian community were in favor of continuation of migration from India. The abolition of indentured labour and the refusal of Indian national leaders to resume migration in a revised form was regretted by those leaders and probably by the whole Indian community in Suriname. The abolition had also its impact on social and cultural developments of the Indians. In my paper I will analyze the responses of the authorities, the planters' class and the Indians themselves on the new situation. I will also try to answer the question of social, economic and cultural impact of the abolition of Indenture on the Surinamese society in general and the Indian community in particular.

Title: Tales of business entrepreneurs and professionals: exploring the working experiences of Indian immigrants in Japan

Author: Megha Wadhwa

Megha Wadhwa is a Post-Doctoral Fellow at Sophia University in the Institute of Asian, African, and Middle Eastern Studies. Her research focuses on the Indian Community in Japan.

Abstract

Japan and India possess links dating a long way back in history, and the intricacies of their cultures comprise a factor among their numerous likenesses. Foreigners often find Japanese culture and customs distinctive, and getting acclimatized to them takes time, and Indians living in Japan too are no exception. This paper, based on an ethnographic research of (around 108) Indian migrants in Tokyo and its vicinity, aims to present their stories of migration reflecting on the old and new patterns of mobility. It focuses on the important questions of when, why, how and under what circumstances these men and women moved to Japan and further reflects on their aspirations of leaving or living in Japan and the reasons behind it.

Title: Indian diaspora entrepreneurship in Silicon Valley and IT hubs and startups in South India

Author: Mohammad A. Kalam

M.A. Kalam is Professor of Applied Social Sciences at the Loyola Institute of Business Administration, Chennai, India. Before joining LIBA he was Professor of Eminence at the Central University in Tezpur, Assam. Kalam was also Chairperson (Dean), School of Sciences, and Head, Department of Anthropology, University of Madras. He has also held visiting positions at Harvard and Duke Universities, and at the London School of Economics.

Abstract

Indian Diaspora entrepreneurship and startups in the Silicon Valley in the USA had had a bright start by the time the liberalisation of the Indian economy began subsequent to post-1991 policies of the Government of India. Indian Diaspora, right from the earliest phase of the development of the Silicon Valley, have been regarded as the most successful of the immigrants to the USA. They founded more companies than the other ethnic groups (from Britain, China, Taiwan, and Japan put together). This successful spinoff continued, sustained, and flourished over the years as the pioneering entrepreneurs mentored the succeeding generations and helped the latter in numerous ways in finding footholds and establishing themselves. Networking over the years happened via mobilisation of resources, skills, and capital besides the sharing of knowledge to avoid pitfalls. While the population of the Indians in the US is just around 1.25%, their share of company-ownership nationwide is around 7%, and in the Silicon Valley it is over 15%.

Title: Post-Mandela; Post-Apartheid; Post-Colour Bar; Post-Coolie! Challenging POSTS through institutionalised self-realisation of Indians in South Africa: a case study

Author: Nalini Moodley-Diar

Nalini Moodley-Diar is the Assistant Dean and Associate Professor in the Faculty of the Arts at the Tshwane University of Technology, South Africa. Her PhD is in Art History focusing on the visual art produced by Indian South Africans from 1961 to 1999. Her present areas of research include minority politics, race and identity politics and the challenges of being Indian in post-apartheid South Africa.

Abstract

This paper reports on the substantive schematic shifts experienced by Indians in South Africa within a contemporary context. The discussion is positioned against the recent establishment of the 1860 Heritage Centre in Durban, Kwa-Zulu Natal, as the case study. Since the advent of democracy in South Africa, the process of writing and rewriting history has become synonymous with change. It is thus in keeping with the expectations of national and state strategies to more comprehensively amplify and document the historical archive. As such South African history writing has become more inclusive and representative. Indians through their visual representations in South Africa have been attributed a manufactured identity and presence, initially through the colonists' gaze and subsequently through an apartheid gaze. They have been variously projected to primarily possess an identity embedded in subjugation and second classness, to being portrayed with a sense of assimilation through distortion and feigned transformation. Their metamorphosis from 1860 indentured Indians, under hegemonic rule, to 2017, is characterised by the imposition of force which bore witness to the Indians enduring many processes of appropriation, integration, assimilation and even insertion so as to assert themselves in this country. This paper traverses this terrain through a discussion of the design and content of the 1860 Heritage Centre and its ideological position in South Africa.

Title: Engaging stateless and state-linked diasporas: what role does the homeland play?

Author: Nare Galstyan

Nare Galstyan is a PhD Candidate at the Graduate School in Social and Political Sciences, University of Milan, Italy. She holds a Bachelor degree in Sociology from the Yerevan State University and Joint Master

degrees in International Migration from the Universities of Amsterdam, Deusto and Dublin. She worked as a researcher with a number of organizations: UNICEF, Save the Children International, Embassy of the Republic of Armenia, USAID and more.

Abstract

This comparative study focuses on the Assyrian (state-less) and Armenian (state-linked) diasporas in the Netherlands. To date there have been few systematic, comparative studies of the organizations involved in the diasporic field that reflect the commonalities and differences of stateless and state-linked diasporic networks. This paper aims at making a contribution toward filling this knowledge gap by exploring how the existence or absence of national structures shape diaspora engagement practices as well as the directions of diaspora contributions. These issues are analyzed with a specific focus on charity initiatives to the homeland and other transnational diasporic communities. The paper challenges widespread assumption that the diaspora-homeland relationship should be seen from the perspective of the so called “Solar System” where the diaspora is viewed as a “periphery” connected and belonging to one “center” (the homeland) to which all connections are directed and from where all the signals of mobilization come.

In order to avoid the essentialist tendency to represent the social world as a mosaic of static ethnic groups, the modern conceptualization of diasporas is deployed throughout. Diaspora formation is being discussed not as a “natural” consequence of migration, but rather as the product of specific processes of mobilization that is ongoing and remains incomplete. Therefore, the study places diaspora organizations at the center of the research. The paper is based on in-depth interviews with the representatives of diasporic organizations; participant observations of the main community events as well as document analyses.

Title: Lalbihari’s “Phagvā delight from Demerara”: a reconstruction of a broken world

Author: Narender Mokhamsing

Narinder Mohkamsing (1958) studied Indian philosophy, Sanskrit and Hinduism at the KERN Institute of Leiden University, where he also completed his PhD in 2003. From 1988 to 2004 he was associated with CODARTS, the former Rotterdams Conservatory as a lecturer of Hindi, Indian Cultural History and History of Indian Music. In 2004 he migrated to Suriname where he worked for Culture Studies until 2009. In between, he conducted research for Bidesia, an international Bhojpuri & Diaspora Project from 2004 to 2007. From 2009 to 2013 he was back in the Netherlands as assistant professor in Hinduism and Indian philosophy at the Leiden Institute of Religious Studies (LIRS). In 2013 he returned to Suriname and has since then been connected to the University of Suriname. At the Faculty of Humanities, he coordinates a bachelor’s degree in Surinamese Arts and Culture. Mohkamsing regularly publishes in the field of Indo-Caribbean culture, religion and music.

Abstract

Lalbihari (n.d.), an immigrant from former British Guyana, figures along with Munshi Rahman Khan and Totaram Sanadhya, among those few indentured labourers who wrote about their experiences in the colonies. Little is known about Lalbihari apart from some basic biodata.

Lalbihari’s “Phagvā Delight from Demerara”, a work in Hindi vernaculars, published in 1916 in Bombay, is interesting for Diaspora studies from various points of views. This book has two main parts and an appendix of names, the purpose of which remains unclear. The first part is short and autobiographical and thus interesting as a first-hand account from a Guyanese immigrant; especially his bold statements about the peculiar situation in Demerara during indentureship are noteworthy. The second and main part, has a religious and devotional content. Close reading of the text indicates that song by song, Lalbihari weaves a spiritual and metaphysical realm, which, as it seems, may be seen as an attempt to reconstruct a new religious reality in the alien world of many an immigrant. Lalbihari’s work provides rich materials for literary and psychological studies of immigrants’ reconstructions of their broken worlds in the Diaspora. In this paper I briefly discuss both parts of the book followed by a short analysis of the author’s underlying thoughts for writing the book.

Title: Floriculture as an emerging tool for women empowerment: a case study of Himachal Pradesh

Author: Praveen Singh

Mr. Praveen Singh is a research scholar (pursuing PhD) from Himachal Pradesh University, Shimla, Himachal Pradesh. The author holds the membership of various National Associations like NAPSWI, ISPSW, IGA, Member of Research Paper Review Board in IJRE, and Member of Editorial Board in CCP,SPUP and is also actively participating in various seminars and conferences.

Abstract

Flowers are always remained as an integral part of social fabric, since time immemorial. Our society in various forms depends on the usage of flowers to perform our basic rituals. Increase in the domestic demand for fresh-cut flowers and support from the state government is encouraging women to take up flower cultivation on a commercial basis; floriculture becomes the tool for women empowerment. The present paper examines the role of floriculture in upliftment of women in Himachal Pradesh. The attempt was made to highlight the inter-linkages of Women Empowerment, changing climatic conditions and economics of floriculture along with major policy level initiatives for the development of this segment of horticulture. The research studies indicate that women in India suffer due to unemployment. Income is vital for women empowerment and very less avenues of income are available for women in hilly state like Himachal Pradesh. In a nutshell, floriculture development works as a means of sustainable livelihood and income generation for women in Himachal Pradesh.

Title: A tissue of lies: crimes of unlawful carnal knowledge and indecent assault by Indian domestic servants, colonial Natal

Author: Prinisha Badassy

Prinisha Badassy holds a PhD from the University of KwaZulu-Natal and currently lectures in the History Department at the University of the Witwatersrand. Her research interests include the social and medico-legal histories of colonialism in the late nineteenth and early twentieth century Natal and southern Africa. She currently serves as Secretary of the Southern African Historical Society Executive Council, Editor of the *South African Historical Journal*, and list editor for the H-Africa Discussion Network.

Abstract

The racialized and gendered nature of the context of colonial life and labour, and the particular forms of patriarchy that took root in the colonies powerfully shaped the political structures and social context in which relationships between 'brown men' and White women were formed. As an index of colonial and social hierarchical tensions, rape and acts of indecent assault between men of colour and white women/children can be seen as a metaphor for these power imbalances. In colonial Natal, servants were essential to the construction of gender and race identities; the employment of domestics both reinforced and legitimated bourgeois notions of femininity and class superiority. In this context, incidences of acts of rape and indecent assault by 'brown' men against white women and children not only reinforced presumptions about sexual immorality and proclivities on Indian men but galvanised settler paranoia associated with the safety of white women and girls. This paper is primarily a close examination of the crime of rape and indecent assault committed by Indian domestic servants against their mistresses and the children for whom they cared in the colony of Natal between the years 1880 and 1920. By analysing the court cases of Duda (1904), Mudali (1907), Mtonga (1907) and Venakaya (1918), the paper argues that it was particularly through these court trials that masters and mistresses defined themselves in relation to their servants, flaunting their individual intellectual and moral sophistication in contrast to their supposed uneducated and uncivilised 'menials.'

Title: Anti-caste activism by the Dalit diaspora in the United States, 1970-2000

Author: Purvi Mehta

Purvi Mehta received her PhD in history and anthropology from the University of Michigan and is currently an assistant professor of history at Colorado College. She is working on a book about transnational Dalit activism and the internationalization of caste discrimination.

Abstract

This paper sketches a history of anti-caste activism by Dalit activists in the United States during the last decades of the twentieth century. Drawing on both archival and ethnographic research of anti-caste activism by Dalit activists in the Indian diaspora, I discuss the strategies and activities of organizations – such as the New York-based VISION (Volunteers in the Service of India's Oppressed and Neglected) and the Houston-based Ambedkar International Mission – and of individuals – such as Dr. Laxmi Berwa, a Washington DC-based oncologist who was the first person to testify before the UN Human Rights Commission on untouchability and caste in India. These organizations and individuals engaged in protest, advocacy, and consciousness-raising both in the United States and in India and worked to effect change both in the diaspora and in India. While revealing significant caste-based fissures in the Indian diaspora in the United States, this paper also demonstrates how the activism of the Dalit diaspora has been crucial for increasing the global visibility of caste discrimination and for courting the attention of international human rights organizations.

Title: Ethnicity and class division in Sri Lankan politics: gains and losses for plantation workers in the post-indenture period

Authors: Rachel Kurian and Kumari Jayawardena

Rachel Kurian is currently Senior Lecturer in International Labour Economics at the International Institute of Social Studies of the Erasmus University Rotterdam. She holds degrees in Mathematics and Economics, and has studied at the Universities of Madras, Jawaharlal Nehru University, New Delhi, University of Cambridge, UK and University of Amsterdam where she completed her Ph.D in 1989. Her teaching, research, project and consultancy work have focused on trade unions, gender politics, women and child workers, social exclusion, human rights, poverty and labour in the context of economic restructuring. Her field experience includes working in Asia (Sri Lanka, India, Malaysia, Philippines, Thailand, South Korea), Latin America (Colombia, Peru, Chile, Ecuador), Caribbean (Trinidad and Tobago, Barbados) Africa (Mauritius, Tanzania, South Africa), Europe and Western Balkans. Her publications since 2015 include the book (co-authored with K. Jayawardena) *Class, Patriarchy and Ethnicity on Sri Lankan Plantations: Two Centuries of Power and Protest* New Delhi: Orient BlackSwan, the article 'Violence in transition: Reforms and rights in the Western Balkans' (with E. Charkiewicz) (2017) 1 *Global Campus Human Rights Journal* 119-139, *Collapsing Prospects: Palestinians in Area C, West Bank* (2016)(with Leusink, A, Lieshout, P. van, Noorloos, M. van & Zarkov, D. Amsterdam: Gate 48 and Palestine Link, books chapters, "Plantation Patriarchy and Structural Violence: Women Workers in Sri Lanka" (with K. Jayawardena) (2015) in L. Roopnarine, R. Mahase & M.S. Hassankhan (Eds.), *Social and Cultural Dimensions of Indian Indentured Labour and its Diaspora: Past and Present* (pp. 25-50). New Delhi: Manohar, and "Citizenship and Democratic Deficits: Multiple Patriarchies and Women Workers on Sri Lankan Plantations" (with K Jayawardena) (2015) in J Uyangoda (Ed.), *Local Government and Local Democracy in Sri Lanka: Institutional and Social Dimensions* (pp. 244-284). Colombo: Social Scientists' Association.

Kumari Jayawardena was the former associate professor in Political Science at the University of Colombo, Sri Lanka. She did a Bsc (Econ) degree and PhD at the London School of Economics. In France at the *Institute de Science Politique*, Paris, she obtained the *Certificat des Etudes Politiques*. Jayawardena also taught in Women's Studies programmes at the University of Colombo and at the *Institute of Social Studies* in the Hague, Netherlands. She is the author of several books, including *The Rise of the Labour Movement in Ceylon*, *Labour and Class Struggles in Sri Lanka*, *Nobodies to Somebodies*, and *Selected Essays in Labour, Ethnicity and Feminism*.

Abstract

The labour needs of the coffee, tea and rubber plantation in Sri Lanka (Ceylon) in the 19th and early 20th centuries were largely met by Tamil migrant workers recruited by planters from the Madras Presidency in South India. Viewing this migration as a movement of 'free' labour the government did not provide even the safeguards afforded to indenture labour resulting in labour relations on plantation that were reminiscent of the early slave plantations, accompanied by perpetual worker indebtedness and resort to 'bolting' the estates. The paper demonstrates that the debates leading up to the end of indenture and the subsequent steps taken by the Indian and Ceylon government did result in significant improvements in the labour conditions and political future of the plantation workers. It argues that these positive aspects were however drastically curtailed through the rise of ethnic chauvinism and class divisions in local politics and the enactment laws after the country gained independence in 1948 that disfranchised vast majority of the workers and left them without citizenship.

The argument is developed in the following order. First, a brief background is provided on the harsh labour regime and conditions of plantation workers before indenture. Second, attention is given to the legislation that was enacted in the post-indenture period that resulted in (Indian and Ceylon) government greater scrutiny on the recruitment and living conditions of the plantation workers, its effects and responses of the planters to these changes. Third, the paper considers the discussions and impact of the provision of voting rights in 1931 to the plantation workers by the British colonial government and the increased participation in trade unionism and the political process. It reflects on how this political advancement was viewed with concern by some Sinhalese politicians and trade unionists raising the spectre of Indian invasion and the loss of Sinhala culture. Fourth the paper demonstrates how plantation workers' support for the Left parties in elections were sources of concern to both the Tamil and Sinhalese bourgeoisie, and how this power was curtailed after independence. Class and ethnic factors intervened to counter the economic and political rights of these workers in spite of the sector being the main source of finance for the exchequer.

Title: Labour resistance in indentured plantations in Assam valley

Author: Rana P. Behal

Rana Partap Behal taught history at Deshbandhu College, University of Delhi. Also held teaching assignments at Cornell University, Syracuse University and Oberlin College, USA. Was a Fellow at Nehru Memorial Museum and Library, New Delhi; South Asia Centre, Cambridge University, Re:Work, Work and Human Life Cycle in Global History, Humboldt University, Berlin; Centre for Development Studies, Free University, Berlin. Also India coordinator Labour Module ICAS:MP. Author of One Hundred Years of Servitude: Political Economy of Tea Plantations in Colonial Assam (New Delhi: Tulika Books, 2014). Founder member and Treasurer of Association of Indian Labour Historians.

Abstract

This paper is a comparative study of the forms of resistance by the Indian migrant labourers in the indentured plantations of the British Empire with special emphasis on Assam tea plantations during the nineteenth and twentieth centuries. The paper aims to present the history of labour resistance in the light of following questions: How did the Indian migrant labouring communities respond to the authoritarian plantation regimes in the British Empire where they were constantly subjected to physical, economic and sexual coercion? How did they resist the process of transformation the plantation employment hoisted upon them? Equally significant are the questions of their characters as human beings about which images are projected through the employers' lenses. Were they truly ignorant, unintelligent body of men and women who resisted change, and were prone to violence and immune to economic incentives as alleged by the employers, the colonial bureaucracy and its institutions? Did they allowed themselves to be tamed, disciplined and controlled by their employers without resistance and become docile, passive and mute sufferers in the face of physical coercion, economic and sexual exploitation? The indenture system was formally abolished in Assam in 1926. What were the implications of this abolition for the labour force in the post-indentured years. Did it bring major change in the nature of capital labour relations in the tea plantations in Assam? Did it make a major difference to material life of the labouring communities? Did it result in freedom of mobility and expression for the labour force? The paper seeks answer to these

questions.

Title: Indo-Fijians in Fiji: their acceptance to Pacific way of life and retention of their cultural heritage

Author: Rewa Singh

Rewa Singh is a graduate in Anthropology with Social Anthropology as her specialisation. She is a PhD research scholar working on a topic on Indian Diaspora in Fiji Islands and is currently also working as an Assistant Professor with a private university.

Abstract

The proposed paper is germane to the journey of the Indians since they first stepped into Fiji in 1879 and beyond. The people from India, when they were brought to Fiji, it was not out of their own choice but was out of compulsion during the period of Imperial rule or the British Raj in India. Now, their generations are Indian Diaspora in Fiji, called as Indo-Fijians. They later stayed back in Fiji out of their own choice and others joined them in Fiji with prospects of business and trading. The others had nothing to do with the Indentured system. They accepted the pacific way of life and adjusted in the Fijian society and yet preserved their cultural harmony and traditions. Indians are settled in almost everywhere in the world in every corner. And, Fiji has its own significance as well because it's of the countries in the world apart from India itself where Indians are in large numbers (have been in majority at times) and where they have played a major role in their country of residence. Indo-Fijian culture means more than Indians living in Fiji. It is a unique blend of beliefs and customs that developed over centuries out of remarkable historical circumstances. The present study is a culmination of working in the Indo-Fijian and Fijian society. And study over their complex yet mutual relationship and understanding that has been for over a century now. The statehood of Fiji lies in the ties built by both communities on socio- cultural grounds. The current developments in Fiji are indicating loosening of those ties. Unless the socio- cultural expressions and practices are not improved, steps of sharing of political, legal and economic ties between the two groups would not bring a permanent stability.

Title: Hindu-Gujarati diaspora in Portugal: the case of Our Lady of Fatima devotion

Authors: Rita Cachado and Inês Lourenço

Rita Cachado, PhD in Urban Anthropology, post-doctoral researcher at CIES-IUL. She has a long-term ethnographic experience among Hindu families in Great Lisbon and other diasporic cities and develops research concerning ethnographic methods. She is an invited Teacher in ISCTE-IUL and member of the board of the Portuguese Anthropology Association (APA).

Inês Lourenço, PhD in Anthropology, post-doctoral researcher at CRIA-IUL. Her research focuses on the Hindu Diaspora in Portugal, on the consumption of Indian commodities, such as Bollywood, by Portuguese audiences, and on the material and immaterial heritage of the Indian origin communities in Portugal, based on the articulation between anthropology and museums.

Abstract

South Asian Diaspora in Portugal is diverse in nationalities and religious practices. The most prominent population is Hindu-Gujarati, living in Portugal since the late 70's of the last century. This migration route was boosted by decolonization of Mozambique in 1975 (former a Portuguese colony), where this population migrated before. Anchored in long-term fieldwork (our researches allowed us to access specificities of this group. Particularly, this paper focus on Hindu practices that incorporate elements of Portuguese Catholicism. In domestic shrines, beyond Hindu deities, we often find a representation of Our Lady of Fatima. Moreover, every family visits the sanctuary in Portugal at least once each year. Through the phenomenon of inclusion of Our Lady of Fatima in Hindu ritual and pilgrimage practices, we will present ethnographic results from these religious practices with connections with Mozambique, India and the UK. We will reflect about processes of Hinduization of catholic beliefs and its transnational impact, as

well as on (in)visibility/visibility strategies (Knott 2016) and integration. With the analysis of these dynamics, specific of the Portuguese context, we aim to challenge dominant views about the Hindu diaspora through perspectives that allow us to observe Indian diasporas, as Oonk (2007) suggested, «with an eye for nuance and variation».

Title: Thinking the “maternal”: a psycho-anthropological perspective on motherhood among Hindu migrants settled in Rome

Author: Romina Rossi

Romina Rossi is PhD candidate at “La Sapienza” University of Rome. After her graduation in Oriental Studies, thanks to which she had the opportunity to explore various aspects of Indian culture, she undertook a research on the values of the maternal in Hinduism, particularly focusing on the diaspora communities based in Rome.

Abstract

The present paper aims at investigating the reception of the values of the “Maternal” among members of a Hindu community based in Rome, combining psycho-anthropological and ludosophical perspectives and methodologies. Starting from the works of the Indian psychoanalyst Sudhir Kakar, I put forth the hypothesis that an ambivalent idea of motherhood looms up not only in the “Inner World” of Indian male patients, but also in copious myths belonging to the traditional religious corpus: In fact if, on one hand, the mother is considered as the most cherished source of nourishment and love, on the other she is depicted as a threatening seductress that imposes on her defenceless baby to gain that fondness and consideration she has never enjoyed in the husband’s family. Is this ambivalence towards the “maternal” rooted in the Indian psyche and culture or has it experienced substantial alterations due to phenomena related to migration and integration? Adopting the philosophical game as a fieldwork methodology, I aim to gather data focusing on the multifarious ideas concerning motherhood among Hindu people based in Rome and to investigate if and how these visions have been influenced by the local culture.

Title: From karwa chauth to active Hindutva: Bollywood and the makings of a Hindu ‘designer’ diaspora

Author: Roshni Sengupta

Roshni Sengupta received her PhD from the Centre for Political Studies at Jawaharlal Nehru University, New Delhi. Roshni Sengupta is currently a University Lecturer at the Leiden Institute for Area Studies (LIAS) at Leiden University. Prior to assuming the present position, she was engaged in post-doc research at LIAS as an Erasmus Mundus IBIES Post-Doctoral Fellow. Her areas of academic interest include culture and politics, cinema theory and representation and media studies.

Abstract

Mammoth and growing, the extant reach of Bollywood cinema into diasporic cultures has emerged as a prime example of a rapidly transforming mediascape, informed hitherto by American popular cultural forms, now outdone in certain parts of the cultural universe by Hindi films. The liberalization regime of the early 1990s impacted functional and financial systems in the Bombay film industry, opening up more lucrative vistas for the dream merchants of Mumbai. Production houses like Yash Raj Films and Dharma Productions – currently two of the biggest enterprises in Bollywood – owe their initial success to the designer romance- NRI films they produced in the mid-to-late 1990s which took the Indian diaspora steeped in nostalgia for the homeland, quite literally, by storm not only establishing a sub-genre of films that catered specifically to Indians/South Asians living on faraway shores but also exposing Indian idioms, tropes and motifs to the mainstream audience.

From shooting films in foreign locales in the 1980s to the opening up of the global market in the 1990s to the immense popularity of *Dilwale Dulhaniya Le Jayenge* (1995) and *Kuch Kuch Hota Hai* (1998) not only among diasporic South Asians but also a primarily Western audience, the tailor-making of what has come to be

known as NRI films points towards an implicitly influential target group – the diaspora. Filmic melodramas have peddled overtly conservative content informed by the majoritarian discourse to an eager diasporic audience, hence feeding ultra-nationalist, very often fundamentalist tendencies. The paper would attempt to argue that the ‘Hindutvization’ of the diaspora – particularly visible on social media platforms – remains an epistemic response to and result of Bollywood cinematic content to which they have been continuously exposed. Based on visual analysis of selected Bollywood films such as *Hum Aapke Hain Kaun* (1994), *Pardes* (1997), *Hum Saath Saath Hain* (1999) and so on, the paper deliberates on the creation of the Hindu nationalist ‘designer’ diaspora.

Title: F1 race (the other kind): how the industry of international education provides a pathway to permanent migration

Author: Sadish Dhakal

Sadish Dhakal is a graduate student at the International Institute of Social Studies. I specialize in quantitative policy analysis.

Abstract

The industry of international education has provided a pathway for permanent migration to the west. In this paper, I examine student migration from the Indian subcontinent to the United States (US). Using existing literature along with data extracted from internal reports of various US consulates (now in the public domain), I provide a picture of the chain of actors who have stake in the industry and the extent of their embroilment in illegitimate activities. I argue that students in the Indian subcontinent are especially susceptible to the tightening US immigration policies.

Title: Is the Integrated Child Development Scheme (ICDS) in India able to address its targeted audience?

Author: Saikat Ghosh

Saikat Ghosh is currently working as a Doctoral Fellow at the University of Bamberg. He has more than ten years of experience in social science research. His research interest primarily (but not only) includes development economics, economics of education, poverty and inequality. Previously he has worked for the state government of West Bengal, UNU-WIDER, Helsinki and Action Aid, Denmark.

Abstract

The largest public provision of early childhood education is provided by the Government of India since 1975 under the programme called Integrated Child Development Scheme (ICDS). However, it seems failed to provide universal coverage and preference towards private preschools is growing rapidly among all income groups. The objective of this study is to investigate whether the public preschools are actually able to address its main audience i.e. the marginalized section of the society. Based on primary data from India, this paper explores the determinants behind the differential choice of preschool in India. This study found differential preschool choices based on the socio-economic status of parents. The result shows that ICDS is able to address people from the underprivileged section of the society, and providing a great support to them.

Title: Double-exposure of authoriality in The Guru

Author: Sandip Mondal

Sandip Mondal is an Associate Professor at the Dept. of English, University of Calcutta. He has interest in the pedagogy and the practice of theatre. Along with teaching canonical literature, he has also worked in the discipline of Film Studies. He has completed his research work on the film adaptations of Shakespeare. His publications and interest also include Cultural studies.

Abstract

The 1969 Merchant Ivory production *The Guru* being a double exposure of diasporic authoriality chooses mostly Benares, an old Indian city, as the locale of the film. The city as an embodiment of Indian cultures becomes a platform for the dramatization of the desire, memory and the experience of the two personalities involved in the making of the film; Ismail Merchant who left India to study MBA in USA at the age of 22 and the script writer Ruth Praver Jhabvala who migrated to India from Europe in 1955. The representation of Indian classical music enacted through the character of Ustad Zafar Khan, a singer Guru, while explaining Merchant's desire to recreate his cultural memory also refers to Jhabvala's experience of a culture which for an outsider is both exotic and ungraspable. The conflict between the values of tradition bordering on conservatism and Western modernity embodied in the complex relationship between Tom, an American disciple, with his Guru Zafar Khan which informs the narrative of the film remains a formidable issue in diasporic identity. The paper will address the issue of the widening gap despite initial zeal to develop cultural proximity.

Title: Traces of Bhojpuri female migrants in Surinam, interpretations & explorations of archival photographs

Author: Sarojini Lewis

Sarojini Lewis (NL, 1984) has a background in visual studies and fine art with a specialization in archival photography, video art and book arts, she is currently working as a researcher, artist and curator. Besides her research during the PhD in JNU (India), in her visual work and curated projects, there is a fascination with history, both of the landscape, the city, the environment and its user. What would unite them, what kind of view is there, on what is it focused? Repetitive elements in her visual research are photographs of objects, people, migration and moments that reveal forgotten situations and function as visual traces and fragments creating narratives leading to new perspectives.

Abstract

The present work utilizes the rich photographic collections of the Herrnhut Archive and the Tropenmuseum, Amsterdam to explore alternative ways of understanding the colonial Indian labour diaspora, to infuse new meanings into old pictures and to draw upon the reinterpretation of historical images to reframe personal migration stories. The paper presents an overview of the photography of colonial subjects in India and discusses the symbolism and representations of selected case studies of individuals and groups in the Dutch colonial territory of Surinam. This migration is a critical aspect of colonial history and it left its traces in the process that led to a multicultural society in Surinam and subsequently the Netherlands today transforming cultural norms and traditions of those who migrated. The photographs are traces of migration of the Indian community to Surinam and visualize dislocation in new surroundings and social circumstances. This study traces how the Indian community adopts the local elements of Surinam and how this becomes visual in the process of adaptation along with the social dimension of displacement. Photographs, ethnographic collections and cultural objects are the most representative archival evidence to study the visual aspects of the community. However, I would like to question how the community attempts to position itself in the land of migration and how the photographs become a certain marker of agency of the migrants to disseminate information. This migration took place from 1873 when famine and the droughts were affecting the region and people and indentured labourers were required in Surinam by the Dutch after abolishment of slavery. I examine metaphors of intimacy in photographs, objects and autobiographies that depict the system of indentured labor from India to Surinam. I study them not just for their archival value but also for what they aesthetically communicate and how they have been staged.

Title: Diaspora, dedication and development (3D): Indian perspective

Author: Satya Yadav

Satya Bhan Yadav is Professor and Research Supervisor of Economics at BSR GAC Matsya University, Alwar (India) and teaching economics to the PG students of Economics. He is also guiding Doctoral Fellow

for research Work. He has attended many international seminars in USA, Germany, New Zealand, Spain, Australia and Nepal.

Abstract

Diaspora can and in many cases, do play a very significant role in economic, social, cultural and political development of any country. Beyond sending remittances, they can promote trade, foreign direct investment (FDI), create businesses and spur entrepreneurship, and transfer new technology and skills. The Indian Diaspora is a generic term to describe the people who migrated from territories that are currently within the borders of the Republic of India. It also refers to their descendants. The Diaspora is currently estimated to number over twenty million, composed of 'NRIs' (Indian citizens not residing in India) and 'PIOs' (Persons of Indian Origin who have acquired the citizenship of some other country). The Diaspora covers practically every part of the world. It is regarded as an asset in case of emergency in any country. For example, in India in the age of economy slowdown, India was passing through a bad phase and its monetary condition was severely affected. Inflation rate was high and people were unable to manage their daily life. In this condition, the impressive Indian Diaspora had played an important role in promoting India's interest in domestic and abroad and act as its unnamed ambassadors. This was more so in the fields of culture, education, economic development and health and arts. This paper discusses various aspects and fields in which Indian Diaspora could play a very decisive role in economic development of the country. The later section talks about the major implications on economic development by role playing of Indian Diaspora in 21st century. Findings and conclusion have been described in the last section of the paper.

Title: Cultural nationalism and Hindusim in Trinidad

Author: Sherry-Ann Singh

Sherry-Ann Singh is a Lecturer in Indian Diaspora Studies and Indian History, and Head of the Department of History, University of the West Indies, St. Augustine, Trinidad and Tobago. She specializes in the social and cultural transformation among Indians in the Caribbean; in Hinduism and the Ramayana tradition in the Indian Diaspora; and on the Indian indenture system.

Abstract

In 1917 the importation of Indian indentured labor to the Caribbean was terminated. The system itself was brought to a complete halt three years later, in 1920, which set the stage for a new dynamic for those Indians who had opted to make the Caribbean their new home; especially since they were now unfettered by the rules, regulations, and restrictions of the system of Indian indenture. Within this new context, Indians would eventually engage, both consciously and unconsciously, the phenomenon of cultural nationalism. This paper argues that the phenomenon of cultural nationalism was anything but one dimensional for those Indians who migrated to Trinidad and their descendants. In the development and transformation of the Indo-Trinidadian community, elements of various assignments of cultural nationalism, including diaspora nationalism, religious nationalism, ethnic nationalism and civic nationalism, were all emergent in a substantially complex and intricately interwoven way. More specifically, the paper seeks to examine the phenomenon of cultural nationalism as it unfolded within and for the Hindu community in Trinidad and to elaborate on how it worked in tandem with and, simultaneously, reflected the multifaceted and checkered journey from the period of Indian indenture to the present time.

Title: Violence against women in India: an intersectional approach to human rights

Author: Simant Shankar Bharti

Simant Shankar Bharti is a researcher with research background in policy analysis, case study and social science research. At present, he is doing his Ph.D. in Social Science at Faculty of Political science and International Studies, University of Warsaw, Poland. His focus is primarily on the analysis of European Union Policies towards South Asia. He has also been extensively engaged in various critical Gender issues based at Gender Resources Center, Wazirabad, Delhi. He has presented papers in both national and international seminars.

Abstract

Violence is a physical and mental harassment which manifest in the forms of torture, harm, untouchably, insult, abuses, brutality and many times in subtle forms. The women are generally suffered from this kind of violence not only in India and also in entire world albeit reasons and forms of violence differ from regions to regions. Intersectional approach suggests that we will have to look at multiple forms of oppression and treat women as heterogeneous category where factors like caste, class, region, locality and language and many others affects women in different ways and there is no single or only one form of oppression. For instance, the problem of Dalit women is completely different from upper caste women. There is tendency to treat women as a homogenous category and oversimplifying their oppression as something which affect all women across caste and class in same manner. The rational for such common-sense make only sense when we consider women in relation to men as a whole. This reductionist approach to question of women oppression which ignores internal differences leads to later marginalization of marginalized among women and also create new forms of discrimination and hierarchies which ultimately affects the lower strata of women and keep their problem unheard and unanswered.

Title: 'Rough and tough' pilgrims and 'decent' pilgrims: class and aspiration in a growing Hindu pilgrimage sect in Malaysia

Author: Sudheesh Bhasi

Sudheesh Bhasi is a postdoctoral research fellow at the Max Planck Institute for the Study of Religious and Ethnic Diversity. His research interests encompass religion, migration, social inclusion and neoliberalism. His current work in Malaysia and India examines how transnational religious networks, including economic symbolic and affective ties, are maintained or revitalized within an example of the 'old Indian diaspora'.

Abstract

Ayyappan worship is a fast growing religious movement in Malaysia with tens of thousands of devotees travelling each year from the country to the holy pilgrimage centre of Sabarimala in the Western Ghats of South India. This paper explores the role of class within this transnational pilgrim cult which has newly proliferated alongside the emergence of budget air travel between Southeast Asia and India. The study of Hindus in Malaysia has often taken a diasporic approach without dealing with the extended network of transnational ties that has emerged in recent years. Based on fieldwork in both Malaysia and India, this paper argues that the transnational religious sect in Malaysia and its distinctively severe form of religiosity and penance fulfils an aspirational role among Malaysian Hindus today, growing from a largely middle-class phenomenon to incorporating working-class individuals and groups over the past decade. The unique status given to pilgrims as '*Ayyappa swamys*' – embodiments of the deity himself – has been critical in its appeal to working class devotees in Malaysia's Hindu community with its deep class divisions. The development of the sect in the country has been dual-pronged – involving a transplanting of sacred pilgrim landscape on to Malaysia, as well as a transfer of ritual knowledge through revered ritual specialists (*guruswamys*) who become conduits between the Malaysian pilgrims and the spiritual, spatial and temporal topography of Sabarimala.

Title: Practicing Indian culture in a foreign land: a case of national identity and bonding

Authors: Susan J. Chand and David T. Chand

Susan Julia Chand is director of Research and Innovation and Professor of Anthropology at the University of the Southern Caribbean (USC), Trinidad (West Indies). She holds a PhD in Medical Anthropology from Pune University, India. Her areas of interests are diasporic studies, race and ethnicity, gender studies and juvenile delinquency.

David T Chand is an Assistant Professor, in the School of Education and Humanities, University of the Southern Caribbean (USC). He has Master's degrees in Anthropology (Pune University, India) and in Curriculum and Instruction (Andrews University, Michigan, US). His areas of interest are teacher academic optimism, pedagogical beliefs & practices, cooperative teaching and learning, best practice in biology teaching, to name few.

Abstract

With the advent of Indian Indentureship in Trinidad and Tobago in 1845, elements of Indian Nationalism found its way to this twin island nation. The earliest bonding among the Indian labourers took place aboard on the first ship, *Fatel Rozack* to the shores of Trinidad. Labourers from all strata (caste, religion, class and ethnicity) found solace in each other's company and established brotherly bond that came to be known as *Jabaji bhai* (Ship brotherhood) (Mohanty, 2014; Demming, 1996; Dabydeen & Samaroo, 1987). This cherished bond sustained them through their treacherous journey over the seas (known as *Kala pani* or dark waters) to the unknown foreign land. The bond of brotherhood extended further as the labourers, both men and women toiled together in sugar plantations under the British colonizers (Mohanty, 2014, Vertovec, 2000). Even after the abolition of Indentureship in 1917, the Indian migrants were not freed from economic, social, political and religious oppression faced under the newly established political power (Singh, 2012). Through the years, Indians in Trinidad have survived all challenges and have emerged as successful businessmen and entrepreneurs, professionals in law, medicine and academia, holding highest government offices and enjoy religious liberty through their major festivals like Diwali and Eid gaining national holidays in the calendar of events. But above all, Indians have maintained their Indian-ness through their cultural practices: upholding family values, religious rituals and festivals, traditional food, art, music, cultural wear, and practicing home and herbal remedies, to name a few. Today, the descendants of Indian Indentured labourers are known as the East Indians.

The present study examines the sustenance of Indian culture spanning over 170 years practiced among the East Indians in Trinidad and Tobago. Two areas are examined: kinship bonds and health beliefs and practices. Kinship is an important family bond where people identify themselves first as family members to the strangers. Kinship is used as a tool to understand social and historical mechanisms through which identities are transmitted, embodied and used to re-affirm one's ethnic and family belongingness. Secondly, factors contributing to the transmission and preservation of health beliefs and practices, particularly through the incorporation of home and herbal remedies in treating common ailments are also investigated. Phenomenological approach is employed to examine persons' lived experiences focusing on their kinship and the transmission of the health beliefs and practices from one generation to another. Data is derived from personal interviews of the 3rd, 4th and current generations of East Indians and published historical literature on Indian Diaspora in Trinidad and Tobago. The implications of this study is to understand the factors contributing to the sustenance and maintenance of Indian culture despite of historical and geographical separation from the homeland, India for over a century. The findings will also draw comparison with the East Indians of Suriname and Dutch-speaking Caribbean islands.

Title: How to gain brain for Suriname

Authors: Tina W. Dulam and Philip Hans Frances

Tina W. Dulam obtained her MSc and PhD degree at the Erasmus School of Economics in Rotterdam. Previously, she worked as a lecturer at the Anton de Kom University of Suriname; in the country where she was born and raised. In August 2017 she joined the Utrecht University School of Economics as a junior-teacher and tutor.

Abstract

This paper investigates whether high skilled migrants of Surinamese origin would be willing to return to the home country if they were offered a remigration benefits package. We surveyed 209 highly educated individuals of Surinamese origin who live in the Netherlands. A quarter of them is willing to return to Suriname if they were offered a house, land property, and easy access to credit. Eliminating political interference in profession would even attract the majority. The willingness to accept the offer diminishes over time. The offer mostly attracts engineers to return to Suriname. Offering funds for research and innovation attracts health professionals as well. We also explore some other proposals and discuss the policy implications.

Title: The impact of Indian diaspora on American society

Author: Triloki Nath Pandey

Triloki Nath Pandey is Professor Emeritus of Anthropology at University of California, Santa Cruz. He has lived in the United States since 1963. He has done ethnographic research among the Navajo, Hopi, and Zuni people of the American Southwest for well over five decades.

Abstract

Relying on his own personal experience coupled with an historical overview of the Indian diaspora, his paper will focus on the impact of Indian diaspora on various communities in the United States. It will develop a relational approach of looking at diaspora experience.

Title: Privileged Hybrids: examining 'our own' in the Indian-Australian diaspora

Author: Vidya Ramachandran

Vidya Ramachandran recently graduated from the University of New South Wales, Sydney, with a Bachelor of Arts with First Class Honours, and a Bachelor of Laws (BA(Hons I)/LLB). She is currently based in London, working as an advocate at a South Asian women's organisation. She intends on pursuing a PhD in social anthropology in the next academic year.

Abstract

Boundaries of identification assist Indians in demarcating a sense of community, or recognising 'their own'. While in India, boundaries of caste, class, region and religion are publicly performed, they lose some significance in the varied contexts of the Indian diaspora. Nonetheless, they may maintain relevance in the private lives of Indians living overseas, particularly within marriage and intimate relationships. Using data collected through in-depth, semi-structured interviews with 22 young Australians of Indian origin, this article examines the role of caste and class within young Indian-Australians' understandings of 'their own' through their perspectives on marriage and relationships. Participants' understandings of their own identities, reflected in their preferences in partners, appear shaped by a sense of holistic 'Indianness'. Upon further interrogation, this article illustrates that this sense of 'Indianness' is biased towards the specific contexts of this privileged group, maintaining some inflections of caste and class. This paper's significance lies in its contribution to the slowly growing body of literature that uses caste to explain the reproduction of privilege. Additionally, it contributes to the burgeoning body of literature on the Indian diaspora in Australia.

Title: Cape Verde - a nation born in the XV century: trajectories and trends of a migrated people

Authors: Vladmir Ferreira, Clementina Furtado, André Corsino Tolentino, Arlindo Fortes and António da Graça

Vladmir Ferreira holds a PhD in Social Sciences from the University of Cape Verde, in partnership with the Federal University of Rio Grande do Sul, Brazil. Member of the Board of Directors, Professor and Researcher at the School of Agrarian and Environmental Sciences. He is active in the area of Sociology with emphasis in Rural and Development Sociology.

Clementina Furtado is a Professor at the Faculty of Science and Technology and Director of the Centre for Research and Training in Gender and Family. Master degree in Human Geography and Regional and Local Planning. PhD in Political and Social Sciences.

André Corsino Tolentino is PhD by the University of Lisbon and, has published several books and articles especially on Education, Migration and international affairs: University and Development: the case of Cape Verde; Cape Verdeans abroad and social remittances, with Carlos Rocha and Nancy Tolentino; Public

politics of migration In Portuguese speaking nations, with João Peixoto et All; Africa - Europe: Academic Cooperation, with Angela Coutinho and Reinhard Naumman.

Arlindo Fortes holds a degree in Agronomy Engineering from the Instituto Superior de Agronomia. Also completed the Postgraduate Diploma in African Studies and Development at the Portuguese Catholic University, as well as the conclusion of the Master in International Cooperation and Development at Lisbon School of Management and Economics.

António da Graça holds a PhD and is affiliated with the Centre for Studies and Intercultural Relations, Universidade Aberta.

Abstract

Located at the intersection of the sea routes connecting Europe, Africa and the Americas, Cape Verde was born of the transatlantic trade (XVI-XIX). One can thus affirm that migration is one of the oldest and most stable phenomena of Cape Verdean society, preceding in many decades the independence of the country in 1975. Therefore, our article discusses the coincidence between Europe's colonial expansion and the formation of Cape Verdean society, in the 15th century, in the era of the maritime navigation and the first globalization. The formation of successive migratory flows from the Islands to nation States of several regions of the world, which were more favorable in terms of economy and employment, takes place from the 18th century. In the transition from the 20th to the 21st centuries, new directions, new destinations, emerge through direct emigration or trans nationalization. The movement of Cape Verdeans in the World continues to expand and the solidarity between residents and Diaspora consolidates. The near absence of violent conflicts in the archipelago, the growth of the economy and society close to the concept of development and the absence of Cape Verdeans in the immense refugee camps are indications that justice and peace are possible.