

APRIL 2024

Volume 1, Issue 2

PRAVASI PULSE



CONTENTS

3

Letter from the Editor

Prakash Kumar Jha

5

Pravasi News Digest

A Curated Collection of News Impacting the Indian Diaspora

Alok Chaudhary
Shreshtha Gupta

9

Network Opportunities

10

Recounting the Tales of Departures: A Survey of Expatriate Literature from Kerala

Dr. Divya Balan

14

Expanding Horizons: Examining How the Indian Diaspora Shapes National Security

Ansumai Mochahari

19

Sartorial Symphony: The Ever-Expanding Influence of the Indian Diaspora on Global Fashion Fusion

Jyoti Prasad

21

Madam Cama: A Pravashi and Woman In India's Struggle for Independence

Soma Basak

25

Historical Trends of India's Overseas Migration: Influence of British Colonial Expansion on the Indian Diaspora

Sweta Basak

PRAVASI PULSE

Room No 251 Old,
Brahmaputra
JNU, New Delhi
110067

+919110123854
indiandiasporicnetwork
@gmail.com

EDITOR-IN-CHIEF

Prakash Kumar Jha

NEWS EDITOR

Alok Chaudhary
Shreshtha Gupta

EDITORIAL BOARD

Dr. Anindita Shome
Siddhant Mishra
Sweta Basak
Hemraj Ramdath
Ankit Kumar
Ian Fleming Zhou

FIANANCE/LEGAL ADVISOR

Saurav Kumar

CONTRIBUTING WRITERS

Dr. Divya Balan, Jyoti Prasad, Sweta
Basak, Soma Basak, Ansumai
Mochahari

AN INITIATIVE OF INDIAN DIASPORIC NETWORK



Letter from the *Editor*



Dear Esteemed Readers,
As we reflect on the journey that commenced with our inaugural edition, we find ourselves deeply moved by the response it garnered. To say that we are overwhelmed would scarcely capture the depth of our gratitude and astonishment at the reception Pravasi Pulse has received. At the outset, allow me to extend, on behalf of our entire team, our heartfelt thanks to the authors—the bedrock upon which our magazine stands.

Their dedication to shedding light on the lives of the Indian diaspora has become the lifeblood of our publication, enabling us to connect, engage, and resonate with our readers on a profound level.

Equally, our readers deserve our utmost gratitude. In an era brimming with global events and narratives, your choice to engage with Pravasi Pulse speaks to a deep-rooted commitment to the -

heritage and ongoing narrative of Bharat—our motherland. Your interest transcends mere reading; it is a testament to the enduring bond and concern you hold as the daughters and sons of Bharat, wherever you may find yourselves across the globe.

It is our fervent hope that Pravasi Pulse serves not only as a beacon for the proud offspring of Bharat but also as a conduit through which they can contribute to the enrichment and advancement of our ancestral land. To draw parallels with the ancient epithet "Sone Ki Chidiya" (the Golden Bird) for Bharat might seem reductive, for the civilizational values Bharat embodies transcend mere wealth, capturing a rich tapestry of culture, wisdom, and spirit that has endured through millennia.

With this sense of profound gratitude, we are thrilled to present to you our next edition. We owe a debt of thanks to the distinguished authors who have once again entrusted us with their work, demonstrating remarkable perseverance and commitment. A special note of appreciation goes to Sweta Basak, whose consistent contributions have become a cornerstone of our magazine. We are also privileged to feature articles from Dr. Divya Balan, Soma Basak, and Jyoti Gupta in this edition.

In this edition, we have made a heartfelt decision to utilize images generated by artificial intelligence for both the front and back covers of our magazine. This choice is deeply symbolic, reflecting our commitment to honor and respect the countless female souls whose voices have been lost in the annals of unwritten history. While we may not possess actual images of these remarkable women, through abstract representations, we aim to convey their essence and spirit. It is a poignant coincidence that all the contributing authors to this edition are women, a testament to the enduring strength, wisdom, and resilience of female voices across generations. This deliberate alignment underscores our dedication not just to recognizing but profoundly celebrating the invaluable contributions of women to the fabric of the Indian diaspora and beyond. Their stories, often untold, weave the rich tapestry of our shared heritage, and through Pravasi Pulse, we aspire to offer them the homage and platform they so rightfully deserve.

As we turn the pages of this new chapter, we invite you to journey with us once more, exploring the stories, challenges, and triumphs of the Indian diaspora. Your voices, stories, and feedback are what shape Pravasi Pulse, and together, we aspire to craft a narrative that not only honors our past but also inspires our collective future.

With sincere appreciation and anticipation for what lies ahead,

Prakash Kumar Jha
Editor-in-Chief
Pravasi Pulse

“Members of India's diaspora, living in distant lands of the world, my good wishes to all of you. You may be far away from India, but you are always close to our hearts.”

-Atal Bihari Vajpayee

Pravasi News Digest

- The High Commission of India in London has launched two major campaigns aimed at engaging the diaspora. The Chalo India campaign promotes tourism by encouraging diaspora members to showcase India's tourist destinations to their non-Indian friends. Meanwhile, the Living Bridges campaign celebrates the contributions of people of Indian origin to life in Britain. The first chapter of Living Bridges highlights the achievements of British Indian women in adventure sports, chess, culinary arts, film, and business. These campaigns aim to strengthen ties between India and the UK.
- Representatives of the Indian diaspora communities in the UK marked the United Nations Educational, Scientific and Cultural Organisation (UNESCO) designated International Mother Language Day by presenting a memorandum. The memorandum calls for the inclusion of major Indian languages in the British school curriculum. Specifically, it advocates for the inclusion of Hindi, Punjabi, Urdu, Bengali, Gujarati, Tamil, Telugu, Malayalam, Marathi, and Nepali. These languages are commonly spoken in England, as per the 2021 census. The initiative aims to foster better understanding between the UK and South Asia by celebrating linguistic diversity and heritage. Indian High Commissioner to the UK, Vikram Doraiswami, emphasized the importance of sustaining and protecting languages through generations. The event also featured discussions on the status of South Asian languages in the UK and their role in education and cultural exchange.
- Renowned Indian Origin mathematician Dr. T N Subramaniam, known for his work at General Motors and as the founder of Route One company, passed away in Michigan at the age of 76. His legacy is woven with groundbreaking mathematical models and theories, a testament to his brilliance. Dr. Subramaniam, who moved to the US in 1979, initially contributed to General Motors by developing mathematical models for their cars. Later, he established Route One, a company managing auto-financing for all GM cars and GPS systems. His ingenuity also extended to creating the server for the General Motors site in Troy, Michigan. During a personal meeting with then-Prime Minister Indira Gandhi, he was encouraged to pursue innovative endeavors that would bring pride to the nation.

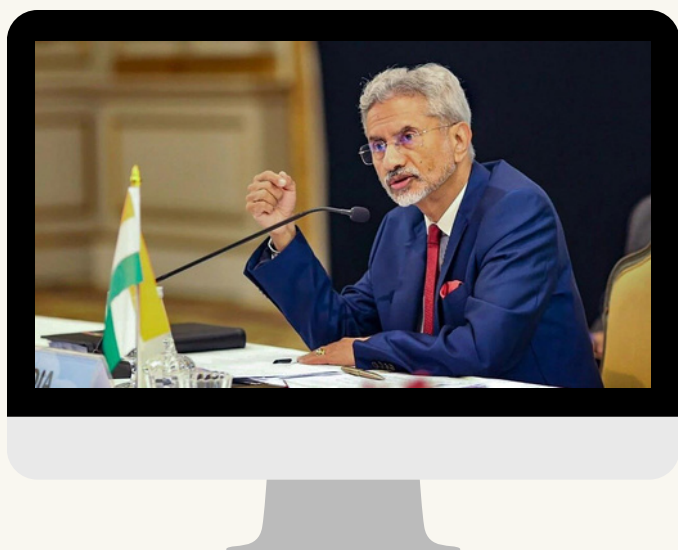


- The UK's Opposition Labour Party has introduced a new diaspora organisation, Labour Indians, to enhance its connection with the 1.8-million-strong Indian diaspora in the UK and with India. Led by David Lammy, the party aims to boost engagement with British Indians and strengthen ties ahead of upcoming general elections in both countries. Lammy committed that his party would finalize a free trade agreement (FTA) with India, emphasizing the importance of India's status as a "superpower" and the need for a strong UK-India relationship regardless of political differences.
- The Indian community in Australia is the second-largest and fastest-growing overseas group. According to the 2021 census, around 976,000 people in Australia have Indian heritage, accounting for about 4% of the total population. This significant rise in the Indian diaspora reflects the strong ties between the two countries. The recent Economic Cooperation and Trade Agreement (ECTA) has further strengthened India-Australia relations by eliminating tariffs on critical minerals and enhancing trade opportunities. Additionally, education partnerships between Australia and Indian states like Karnataka are flourishing, providing high-quality educational opportunities for students.

- As countries and large multinationals seek to reshape their supply chains amid geopolitical uncertainty, India is increasingly viewed as a “safer bet” for reliability and predictability. Ireland’s trade minister, Simon Coveney, highlighted India’s significance in crucial areas such as semiconductors and food security. India’s voice is heard globally due to its economic and military strength, as well as its diplomatic influence. Coveney emphasized the potential for Irish-Indian partnerships, given India’s digitalization and Ireland’s expertise in areas of mutual interest.



- Over 250 cars participated in the Overseas Friends of BJP car rally in London, showcasing widespread support for the BJP and PM Modi ahead of the Lok Sabha elections. The rally began at the Kutch Leva Patidar Samaj Complex in Northolt and culminated at the BAPS Swaminarayan Mandir in Neaden. Participants were seen waving the Indian Tricolour and BJP flags during the spirited event. UK Parliamentarian and Padmashri recipient, Bob Blackman, addressed the Indian community after the rally, emphasizing the pivotal role of the Indian diaspora in shaping India’s future.
- The success of the Indian diaspora in the UK can be attributed to several factors. Family support plays a crucial role, providing a strong foundation for individuals to overcome challenges and pursue their goals. Additionally, the determination to succeed against all odds, a strong work ethic, and optimism for the future contribute significantly. These elements, combined with the resilience and hard work of the Indian community, have led to their remarkable achievements in the UK. The report “India in the UK: The Diaspora Effect 2.0” highlights these key factors and celebrates the contributions of Indian entrepreneurs and professionals to the India-UK relationship.



- External Affairs Minister Subrahmanyam Jaishankar recently emphasized the remarkable confidence exhibited by Indians who venture abroad in pursuit of work opportunities. Speaking at an event in Seoul, he highlighted that the present regime ensures their well-being even when they are far from home. This newfound assurance has led to a surge in Indians exploring global work prospects. Whether students, blue-collar workers, or professionals, they now depart with the confidence that the Indian government will look after them, regardless of the challenges they encounter overseas. This sense of security reflects India’s commitment to its diaspora and underscores their vital role in strengthening India’s relations with other countries. As the world evolves, more and more Indians will contribute their talents and expertise on the global stage, bolstered by the knowledge that their homeland stands firmly by their side.

- In a landmark decision, India approved a special provision to grant an Overseas Citizenship of India (OCI) card to the 7th generation of Indian origin people in Mauritius, President Droupadi Murmu said. This move allows younger Mauritians of Indian origin to become overseas citizens of India and reconnect with the land of their ancestors. President Murmu also highlighted India-assisted development projects in Mauritius, emphasizing the strong bilateral relationship between the two countries.



- The Indian diaspora has emerged as a powerful force, leaving an indelible mark on the global economy. With approximately 18 million Indians residing overseas, their economic influence extends far beyond their native borders. Among these expatriates, highly skilled professionals are making significant contributions to their host countries. Take the case of Germany, where Indians have been moving in increasing numbers due to more favorable visa regulations for skilled workers. These well-educated individuals, often employed in fields like science, technology, engineering, and mathematics, earn a median monthly wage of €4,974—making them the top immigrant earners in Europe’s largest economy. Their financial impact is not limited to Germany alone; it resonates globally. Non-resident Indians (NRIs) continue to invest, save, and spend both within India and across the world. In the fiscal year from April 2022 to March 2023, NRIs’ bank accounts in India received a staggering \$7.99 billion, more than double the inflow from the previous year. This diaspora’s economic prowess is not only about numbers; it represents stories of economic freedom, stability, and commitment to future prosperity. The insights are based on a report from BBC Worklife titled “Global Economic Impact of the Indian Diaspora.”



- The Indian diaspora celebrated the Holi festival, transforming it into a global phenomenon. From embassy diplomats to leaders across nations, wishes flowed to Hindus worldwide, acknowledging the immense contributions of Indians living abroad. Holi, known for its vibrant colors, transcended social boundaries, uniting people in joyous revelry. This annual festival, steeped in tradition and symbolism, now resonates far beyond India’s borders, fostering cultural exchange and shared festivities.

- Dr. Vivek Lall, a distinguished member of the Indian diaspora, recently received the prestigious Golden Peacock Global Award from His Highness Sheikh Nahayan Bin Mubarak Al Nahayan in Abu Dhabi. This recognition underscores his remarkable contributions to the aerospace and defense sectors. As the Chief Executive of General Atomics Global Corporation, based in San Diego, California, Dr. Lall oversees operations across five continents. His expertise lies in unmanned aircraft systems, electro-optical technology, radar, and signals intelligence. Beyond his corporate leadership, Dr. Lall serves on influential advisory boards, including the Quad Investors Network, the NATO Science and Technology Organization, and the American Society of Mechanical Engineers. His journey—from Boeing to Lockheed Martin—and his commitment to advancing global business exemplify the impact of the Indian diaspora on a global scale.



- A team led by Dr. Reza Mia, a South African Indian-origin innovator, has garnered national acclaim for their groundbreaking project—a pioneering vertical take-off and landing aircraft. The Pegasus Universal Aerospace Team, under Dr. Mia’s guidance, received the prestigious National Science and Technology (NSTF) award in the category of Innovation and Research. This recognition celebrates their exceptional contributions to science, engineering, and technology. Driven by his passion for aviation solutions that save time, Dr. Mia initiated this project in 2012. His vision to design an aircraft based on personal work travel experiences has now earned him international recognition.

- An Indian-origin student, Netra Vekatesh, has been honoured with the prestigious Legacy Award at the 25th anniversary of The Diana Award ceremony held in the United Kingdom. The award was presented by Prince William and Prince Harry in London last week. Netra, a remarkable 17-year-old girl residing in Dubai, established SpunkGo, a global volunteer initiative empowering girls, when she was just 14 years old. SpunkGo bridges the gap between basic education and practical knowledge, offering programs on mental health, communication, and career guidance. To date, this organization has provided support to over 5,000 people from more than 20 countries. With volunteers spanning across more than 20 locations worldwide, Netra's commitment to empowering girls through education has garnered well-deserved recognition. She expressed her gratitude for the award, emphasizing its role in furthering their cause of empowering girls across the developing world. Netra's journey exemplifies the positive impact of the Indian diaspora on a global scale.



- Ashok Veeraraghavan, an Indian-origin computer engineer and professor, has been honored with the prestigious Edith and Peter O'Donnell Engineering Award in Texas. This award, one of the highest academic accolades in the state, recognizes outstanding researchers who have made groundbreaking contributions in fields such as medicine, engineering, biological sciences, physical sciences, and technological innovation. Veeraraghavan's remarkable achievement lies in his revolutionary imaging technology that seeks to make the invisible visible. Born in Chennai, he leads the computational imaging lab at Rice University, where his interdisciplinary research spans optics, detector design, and machine learning algorithms. By addressing imaging challenges holistically, Veeraraghavan's work opens new possibilities for capturing images in scenarios where existing technologies fall short. Whether it's overcoming light scattering in foggy conditions, satellite imaging through clouds, or revealing biological structures obscured by skin, his contributions exemplify the positive impact of the Indian diaspora on cutting-edge research and innovation.



- Ravi Chandra, an Indian-origin Chief Financial Officer (CFO) at Amoli Enterprises Ltd, made a remarkable revelation: he successfully reversed his Type 2 diabetes without relying on any medications. Diagnosed with the condition at the age of 51, Chandra defied conventional wisdom by opting for a different path. Instead of following the doctor's prescription, he turned to running. Within just three months of regular running, his blood glucose levels normalized, dropping from 8 to 6.80. Chandra's commitment to physical activity included participating in 29 races, including marathons in Hong Kong, China, Taiwan, and India, as well as half-marathons and ultra runs.



Interconnected Horizons: Navigating Globalization, Diaspora, Foreign Policy and Sustainability

CALL FOR CHAPTERS

This book offers a compelling exploration of the intricate tapestry that binds together the contemporary global landscape. This interdisciplinary work delves into the interconnected realms of globalization, diaspora, foreign policy, sustainability, and their profound psychological implications.

TOPICS

1. Globalization 2.0 in the 21st Century
2. Diaspora: Cultural Bridges and Global Networks
3. Foreign Policy in a Globalized World
4. Blue Economy and Its Impact on Foreign Policy of a Nation
5. Sustainability: Balancing Global Progress and Environmental Impact
6. Psychological Impact of Globalization on Gender and Sustainability in Diaspora
7. Intersections: Foreign Policy, Sustainability, and Psychological Well-being
8. Relocating Opportunities and Navigating Challenges Globalized Century 2.0
9. The Future Landscape: Shaping Global Dynamics
10. Globalization 2.0: Implications of Climate Change on Diasporic Movements
11. The Future Landscape: Shaping Global Dynamics

IMPORTANT INSTRUCTIONS

Word limit: 5000 -6000 words

References: APA style

Submit abstract with a brief bio

Also submit a chapter outline
with the abstract

IMPORTANT DATES


MAY 15, 2024	MAY 25, 2024	JULY 31, 2024	AUGUST 31, 2024	SEPTEMBER 30, 2024	OCTOBER 31, 2024	DECEMBER 31, 2024
Abstract Submission	Abstract Acceptance Notification	Full Chapter Submission	Chapter returned to authors with reviewers'/editor's comments	Chapters returned to editors	Submission of book to publisher	tentative date of book publication

EDITOR



Dr. Aditya Anshu
Faculty,
International Relations,
Abu Dhabi University

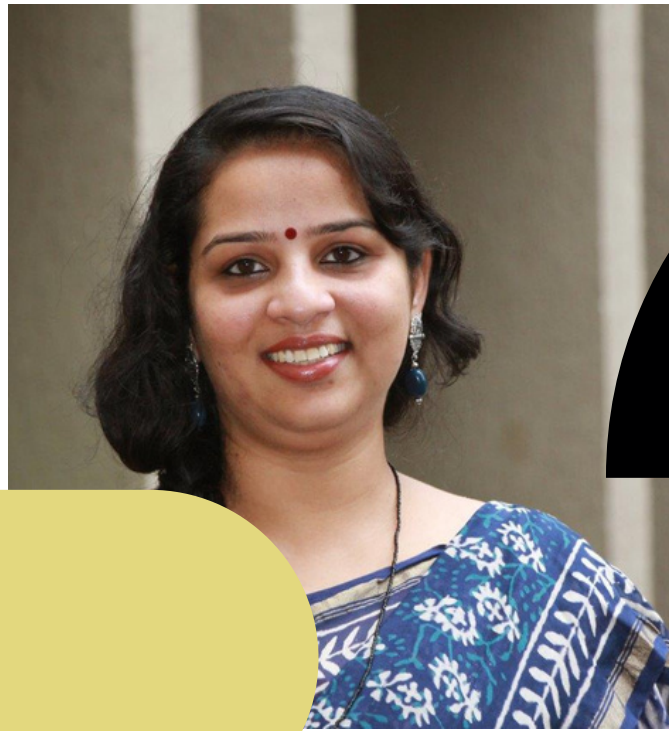
SUBMISSION EMAIL

 adityaanshuadu@gmail.com

Recounting the Tales of Departures: A Survey of Expatriate Literature from Kerala

By Dr. Divya Balan
Assistant Professor &
Chair, International Studies
FLAME University

This piece delves into the rich narratives of Keralite expatriates, exploring the complex interplay of separation, identity, and aspiration that defines the genre of Pravasi Literature from Kerala.



A migrant's life is all about departures. Lured by prospects of lucrative jobs and a better livelihood, they depart to far-off lands and work hard to save money to remit to home. In a few years, they will buy some land and build a house, marry off their siblings, get better medical treatment for their parents, and send visas to their relatives and friends. Between all this, they visit their home country for vacations, and during one such vacation, they get married, too. On the subsequent vacation visits, they will have children and leave again for their countries of work with heavy hearts for not having enough time to caress the children. They carry the memories of their home and loved ones in their stuffed bags amidst the banana chips, lemon and fish pickles, and coconut chutney powder.

After long years of migration, they retire and return home in their late middle age or early old age. This is the departure they have longed for and planned from the very first day of arrival in the host land. The one to the home where they were born and raised, leaving the desert terrains and skyscrapers, the work they had toiled until then, colleagues and friends who had been with them in the labour camps or the so-called 'bachelor' houses. They pack their bags again, this time with chocolates, dates, almonds, mobile phones and other electronic items, and packages to be delivered to friends' families. Along with them, they load the memories of a lifetime of migration. This is the story of an average Indian emigrant to the Gulf.



Or, much like a story, this is the real-time escapade of most blue-collar Gulf migrants with the memories of their home and host lands, financial ups and downs, personal joys and sorrows, and exciting and worrying twists and turns of lives. In the expatriate literature of Kerala, colloquially known as 'Pravasa Sahityam', one finds these tropes repeating often, making them the common thread of experiences of Gulf migrants. These migrants are called Gulf Malayalees, meaning emigrants from the Malayalam-speaking South Indian state of Kerala to Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the United Arab Emirates (UAE).

Unlike the migration to Western and European societies, the Gulf migration is transitory due to the contract-based employment and exclusionary immigration and citizenship laws (Vora 2013). The impermanence of their migration status, in turn, shapes their lived experiences, identity, transnationalism, and literary and cultural practices. For this reason, the use of the specific nomenclature 'expatriate literature' instead of the widely used 'diaspora literature' is effectual in highlighting the temporariness of Gulf migration and making apparent the finer nuances of the distinct migration experiences of those in the Gulf and the rest of the world.

Malayali Migration to the Gulf

Kerala has a place of its own in the history of global migration. It is a predominant migrant-sending state in India, with 2.1 million emigrants living and working worldwide (Rajan Zachariah 2019). Malayali labour migration to the Gulf began in modest numbers during the 1930s following the discovery of oil reserves in the region. They were initially employed as superintendents, clerks, artisans, and technicians in the oil companies. The oil boom of the 1970s and tremendous infrastructural development in the Gulf marked the beginning of the massive emigration of blue-collar workers from Kerala.

The economic and social circumstances at home, especially the sluggish job creation, perpetuated the uninterrupted emigration to the Gulf, making the region a preferred destination for Malayali migrants (Ilias 2010; Seacombe Lawless 1986). The current 1.9 million-strong Malayali community in the Gulf comprises the earlier first-generation emigrants, their Gulf-born children and grandchildren, and the new entrants to the job markets. The job profile of the Gulf Malayalees is diverse, though the lion's share is low- and semi-skilled workers.

Many others work as managers, accountants, doctors, nurses, teachers, and entrepreneurs. Ninety per cent of the Gulf Malayalees belong to the age group between 16 and 60. Women comprise more than 10 per cent of the Malayali expatriate population, employed in various jobs, and some are homemakers who followed their husbands in migration (Percot 2005). 73.1 per cent of the migrants are married; however, most have their families back in Kerala (Rajan Zachariah 2019).

Kerala's economy heavily depends on remittances, with an estimated 85,092 crore rupees coming annually from the Gulf countries (Rajan Zachariah 2019). It is invested in gold, land, housing, and its assets for the post-retirement subsistence of migrants and their families. Though the social prestige associated with the Gulf migration is fading, it is wrong to assume that the Gulf dream is over for the Keralites. Besides, the Gulf migration has profoundly influenced the sociocultural fabric of the state, which has been the central theme of the expatriate literature from Kerala. Considering the long history of Kerala's Gulf migration and the moderate existence of expatriate literature, these literary resources in Malayalam are critical in bridging the gaps in the migration history of Kerala and mapping the ever-evolving social dynamics at home and host lands (Ilias 2018).

A Brief Survey of Kerala's Pravasa Sahityam

The Gulf migration from Kerala has remarkably contributed to the Malayalam literature since the 1970s in the forms of letter songs, poems, novels, short stories, memoirs, recollective essays, autobiographies, biographies, travelogues, blogs writings, and translations of Arab literature in addition to the features published in popular magazines. However, the expatriate literature received little attention in Kerala's literary and academic circles and the wider academia. One of the reasons could be the existence of a hierarchy among the so-called 'mainstream' writers and the 'pravasi' writers in the Malayalam literary domain (Unni R., 2024, personal communication).

There are criticisms that most expatriate writers do not experiment with literary form and craft, and the themes are often repetitive. The narratives tend to be one-sided accounts of the difficult lives of Malayali labour migrants without anchoring them in the larger socioeconomic and cultural milieu of the Gulf states. The conservative political regimes, strict censorship, and unfavourable conditions of freedom of expression are reasons Gulf Malayali writers prefer writing about their lived experiences of migration to West Asian society or politics (Benyamin, 2020, personal communication). Migration experiences of women and sexual minorities are also seldom portrayed. Besides, the readership is limited since expatriate literature has yet to emerge as a prominent mainstream literary genre in Malayalam, and there are few translations to English and other regional and foreign languages.

However, there is a shift following the publication of then Bahrain-based writer Benyamin's path-breaking and Kerala Sahitya Academy Award (in 2009) winning novel, *Aadujeevitam* [transl. *Goat Life*], in July 2008. Translated into English as *Goat Days* by Joseph Koyippally and published by Penguin Books, New Delhi, in 2012, it was longlisted for the Man Asian Literary Prize of that year. Based on a real-life story, the novel is a fictionalised account of the protagonist Najeeb's slave-like expat life in Saudi Arabia.

It chronicles how Najeeb was trafficked to Saudi Arabia and found himself trapped in a desert farm, tending to and living the life of goats and, eventually, his arduous escape back to Kerala. The novel presented an alternate narrative of physical and emotional suffering against popular accounts of Gulf prosperity and modernism of its urbanity and high-rise buildings. Translated into eight languages, the 151st edition of the original Malayalam version has been released recently; no other expatriate writing has received such acclaim. It is made to a movie expecting a grand release in March 2024.

The literary works that preceded *Aadujeevitam* were *Salalah Salalah*, a novel by Vijayan Puravur (1994); *Pravasiyude Kuruppukal* [transl. *Notes of an Expatriate*], a memoir by Babu Bharadwaj (2000); *Dubaipuzha* [transl. *Dubai's River*], a memoir by writer and publisher Krishnadas (2001); *Gulfumpadi P.O.* [transl. *Gulf Junction P.O.*], a cartoon series by Sageer (2005); and *Arabikkadulum Arabikkarayam* [transl. *Arabian Sea and Arabian Coast*], an essay collection by Usman Irumbuzhi (2007). The novel *Salalah Salalah* is notable as one of the earliest literary records of the Gulf migration from Kerala. It was based on the lives of Malayali expats in Salalah, Oman, who forget to live for themselves while toiling for the well-being and happiness of their families. The marginal presence of expatriate literature in the initial stages was attributable to the migration of predominantly less educated manual labourers who did not have the time and means to pen down their experiences or literary imaginations.

A revival of expatriate and diaspora writing followed the instant success of *Aadujeevitam*, precipitating a literary boom in contemporary Malayalam literature. About fifty expatriate novels, short stories, and memoirs were published in the years following its success. There was a boom in the number of poetry collections, essays, biographies, and autobiographies published. Even though the predominant voices of the Malayalam pravasi literature are male, several women writers, such as Honey Bhaskaran, Shemi, Sonia Rafeek, Sheela Tomy, and Sabeena M. Saali, were able to mark their place. Likewise, the translation of Arab poems and short stories by S.A. Qudsi and Sarju opened the Arab world and its political culture to Malayali readers. Correspondingly, several Malayalam expatriate works were translated into English in the last decade, opening a window for non-Malayali readers into the world of Gulf Malayalees; *Camels in the Sky: Travels in Arabia* by Musafar Ahammed (translated by P.J. Mathew, 2018) is a notable example.

The cultural activities of Kerala clubs and associations in the Gulf play a crucial role in keeping the passion for Malayalam literature alive among the Malayali expatriate population. The exponential growth of the book publishing groups in Kerala and their increasing interest in expatriate literature also contributed to the expanding popularity of such writings in Kerala. The literary events, such as the Sharjah International Book Fair, serve as arenas for upcoming Malayali migrant writers to showcase and promote their works in the presence of readers, writers, and publishers from Kerala and across the world. These are also avenues for the Gulf-born second-generation Malayalees to get exposure to the literary cultures of their homeland, though most of them cannot read and write Malayalam. The Gulf-born and/or brought-up generation prefers to write in English, and their narrative crafting is different from that of first-generation Malayali writers as their experiences of Gulf migration and Malayali consciousness are divergent.

The second-generation tends to write about the homeland with less nostalgia and offers snapshots of Arabian life and natives from a more organic and transnational point of view. *Temporary People* by Deepak Unnikrishnan (2017), published by Penguin Books, is the first major literary work written by a second-generation Malayali Gulf migrant in English.

WHEN GULF MIGRANTS WRITE THEIR TALES OF DEPARTURES

The expatriate literature, as discussed, is borne out of the experiences of departures and dislocations from and to the homeland. The themes encompassing the works of Malayali migrant writers in the Gulf are overwhelmingly (auto)biographical. Hence, they offer more nuanced pictures of ‘temporary’ expat life in the Gulf and the ‘complicated’ returnee life in Kerala. These two facets of expatriate literature revolve around their experiences of migration and return, thereby creating tales of quotidian human struggles and survivals. They are the direct account of the grim realities hidden behind the economic security and comfort that migration is supposed to offer. Musafar Ahammed (2014), an expatriate writer who writes from Kerala now, calls the literary expressions of Gulf Malayalees ‘the Gulflores’, i.e. Gulf Malayali folklore. They are undeniably invaluable sociocultural records of Malayalis’ Gulf experiences. Reading and systematically analysing these literary resources are critical to bridging the gaps in Kerala’s history and understanding the social costs of migration to the Gulf and elsewhere.

References

- Ahammed, V. Musafar (2014). *Kudiyettakkaarante Veedu*. Kottayam: DC Books.
- Ahammed, V. Musafar (2018). *Camels in the Sky: Travels in Arabia*. Translated by P.J. Mathew. Mumbai: Oxford University Press India.
- Benyamin (2008). *Aadujeevitham*. Thrissur: Green Books.
- Benyamin (2012). *Goat Days*. Translated by Joseph Koyippally. New Delhi: Penguin Books.
- Bharadwaj, Babu (2000). *Pravasiyude Kurippukal*. Kozhikode: Olive Publications.
- Ilias, M.H. (2010). “South Asian Labour Crisis in Dubai: The Prospects of Indian Policy in the Arab Gulf Region.” *Indian Journal of Politics and International Relations* 4(1): 74–102.
- Ilias, M.H. (2018). “Memories and Narrations of “Nations” Past: Accounts of Early Migrants from Kerala in the Gulf in the Post-oil Era.” *Oxford Middle East Review* 2(1): 69–88.
- Irumbuzhi, Usman (2007). *Arabikkadalum Arabikkarayum*. Kozhikode: Mathrubhumi Books.
- Krishnadas (2001). *Dubaipuzha*. Thrissur: Green Books.
- Percot, Marie (2005). “Indian Nurses in the Gulf: Two Generations of Female Migration.” <https://halshs.archives-ouvertes.fr/halshs-00004458/document>.
- Puravur, Vijayan (1994). *Salalah Salalah*. Thrissur: Green Books.
- Rajan, S. Irudaya, and K.C. Zachariah (2019). “Emigration and Remittances: New Evidences from the Kerala Migration Survey, 2018.” Working Paper 483, Thiruvananthapuram: Centre for Developmental Studies. <http://cds.edu/wp-content/uploads/2019/01/WP483.pdf>.
- Sageer (2005). *Gulfumpadi P.O.* Kozhikode: Olive Publications. Seacombe I.J. and Lawless R.I. (1986). “Foreign Worker Dependence in the Gulf, and the International Oil Companies: 1910-50.” *International Migration Review* 20(3): 548–574.
- Unnikrishnan, Deepak (2017). *Temporary People*. New Delhi: Penguin Random House India.
- Vora, N. (2013). *Impossible Citizens: Dubai’s Indian Diaspora*. New Delhi: Orient Blackswan.

EXPANDING HORIZONS: EXAMINING HOW THE INDIAN DIASPORA SHAPES NATIONAL SECURITY

“ This article delves into the intricate relationship between the Indian diaspora and national security, exploring this expansive community's positive contributions and potential challenges.”

The rising movement of people across borders has brought about substantial changes in the countries of origin and destination. The impact of migration is evident across social, political, and administrative spheres, playing a vital role in soft power diplomacy. It also influences trade, investment, relations, and security connections between the home and host countries by utilizing the expertise, innovation, professionalism, and management techniques of migrants. The Indian diaspora is experiencing significant growth, and their substantial influence is evident in their active participation in politics and their economic contributions, which involve remittances and investments in India. As the Indian diaspora increasingly becomes a more influential factor in foreign policy and a strategic asset, it also plays a crucial role in shaping national security dynamics and contributing to the nation's identity.

This article delves into the intricate relationship between the Indian diaspora and national security, exploring this expansive community's positive contributions and potential challenges.

Historical context:

The Indians have a long history of migration worldwide, dating back to waves driven by economic, political, and social factors. Indians migrated overseas for various reasons, such as traders, indentured labourers, workers, or students. Furthermore, the advent of globalization and liberalization, coupled with advancements in transport and communication technologies, particularly in the IT sector, further facilitated the migration of Indians to countries such as the USA, Canada, UK, Australia, and parts of European nations, where they eventually settled as professional workers.



As time progressed, the Indian diaspora expanded significantly in key global regions, making India's 'World's Largest Diaspora' as per the UN World Migration Report 2022.

Positive Contributions:

1. Economic Growth: The diaspora has played a significant role in fostering India's economic development. The contributions of the Indian diaspora, including remittances, investments, and entrepreneurship, exert a substantial influence on various economic sectors. As per the Ministry of Finance (GOI), India received its highest inward remittances in a year, amounting to \$89,127 million from 2021-22. Prime Minister Narendra Modi, since his leadership, has placed substantial emphasis on connecting with the Indian diasporic community for the country's development.

2. Diplomatic and Political Influence: India considers its diaspora a significant soft power tool. Indian expatriates are often recognized as cultural ambassadors and bridge builders, crucial in fostering strong diplomatic ties between India and host countries. The impact of the Indian diaspora has consistently functioned as a robust advocate for Indian interests. The Indian diaspora has long been a significant force in advocating for Indian interests. This influence traces back to India's overseas freedom movements and continues to be evident in events such as the controversial nuclear tests in 1998. During this time, Indians living abroad were crucial in shaping public opinion supporting India. In recent years, we have witnessed a growing trend of countries rallying behind India's bid for a permanent seat on the United Nations Security Council. Additionally, a significant number of individuals of Indian origin occupy key positions globally, including figures such as PM Rishi Sunak in the UK, Vice-President Kamala Harris in the USA, PM Antonio Costa in Portugal, and officials like Priti Patel and Suella Braverman in Britain, along with Priyanka Radhakrishnan in New Zealand. This high political representation enhances India's visibility and people-to-people contact and provides a strong voice in multilateral forums. Beyond political representation, Indian expatriates contribute to the global recognition of Indian culture, music, and films depicting cultural diversity.

3. Knowledge and Skill Exchange: Diasporas play a crucial role in facilitating the exchange of knowledge, technology, and innovation, enhancing India's capabilities in critical areas such as cybersecurity, defence artilleries, and technologies vital to national security. Skilled migrants, in particular, can have a positive impact, as many immigrants may eventually return, resulting in a brain gain for the home country. Furthermore, remittances from skilled migrants sent back home not only serve as savings but also have the potential to alleviate credit constraints for capital investments upon their return. In addition, the Indian diaspora can contribute to knowledge transfer, the exchange of ideas, and the sharing of cultural perspectives, influencing fellow Indians in terms of development. This involvement encourages small and medium-scale entrepreneurship in India through funding or ideas and contributes to assimilating modern technologies.

Challenges and Concerns:

1. Security Threats: The diaspora, directly or indirectly, is pivotal in national security. Despite the positive impact of their economic contributions, they have the potential to fund terrorist or extremist groups, posing a threat to national security or challenging the territorial integrity of the nation-state. The close connection that the Indian diaspora maintains with India, coupled with political decisions regarding their ethnic group, can directly or indirectly link diaspora relations with India. There are notable instances where separatist movements, including those in Kashmir and Khalistan and involving the LTTE, receive substantial support in terms of politics, financing, or weapons from their respective diasporas. The diaspora's backing was also evident during incidents like the Gujarat riots, Ayodhya, and the insurgency in Northeast India. The overseas diaspora also actively participates in protest movements against the government by providing funding, which can have significant implications for diplomatic relations.

Notably, the conspiracy theory suggests that the Sikh diaspora greatly supported the protests of the 2020-21 Indian farmers against the three farm acts. Occasionally, diasporas can exacerbate diplomatic tensions, creating strain between host and home countries. A recent instance is the diplomatic discord between India and Canada in September, which centers on the killing of Hardeep Singh Nijjar, a Canadian citizen. This situation involves countries protecting the accused individuals who might threaten India's security.

2. Cybersecurity: The heightened reliance on digital platforms has led to an uptick in cyber threats and the compromise of personal information, impacting both individuals and national security. This heightened digital presence makes them susceptible to data breaches, making them easy targets for hackers. The presence of terrorist organizations like ISIS and al Qaeda poses significant security challenges, rendering the Indian diaspora increasingly susceptible to being targeted by individuals aligned with these terror groups. Furthermore, the internet is utilized for the manipulation and radicalization of Indian youth. In a recent incident in November, a group called "Indian hackers" launched a cyberattack on Qatar in response to the death sentence handed to eight former Indian Navy officers by a Qatari court in an espionage case. Such incidents can impact diplomatic relations between India and Qatar.

3. Legal and Political Challenges: Indians residing overseas may face various legal and political consequences in their host countries, which can significantly impact their safety and overall welfare. A recent example involves eight Indians who were detained in Qatar, former Indian Navy personnel sentenced to death for espionage. Another instance is the legal battle of parents fighting for the custody of their daughter, baby Ariha, taken away by German state service. Moreover, Indian expatriates and students often face issues like discrimination, harassment, death threats, and attacks in their host states. A striking case involves an Indian student in the US who was stabbed multiple times, and there are numerous instances of hate crimes. Furthermore, Indian diplomats have also faced attacks by Khalistanis in Canada amid the controversy surrounding the killing of Nijjar. These challenges not only pose a threat to the lives of Indians abroad but also impact their relations with the nation and the integration process of immigrants in the host states.

Policy Implications: To leverage the positive impact of the diaspora and effectively manage potential challenges, India requires a comprehensive policy framework. It should encompass initiatives aimed at bolstering the safety and well-being of Indian citizens overseas, fostering economic partnerships, facilitating constructive communication between host countries and the Indian government, and mitigating risks associated with the diaspora.

Conclusion: Recognizing the significant value of the Indian diaspora is essential for India to foster economic development and strengthen political and diplomatic ties with various nations. It is imperative not only to acknowledge but also to address the multifaceted dimensions of this relationship, safeguarding the interests of the diaspora. By doing so, India can effectively harness their positive contributions, enhancing its security infrastructure and nurturing robust bilateral relationships. Through mutual respect and collaboration, India can continue to thrive on the global stage, supported by the enduring strength of its diaspora.

References:

Adamson. F.B. (2006). International Migration and National Security. *International Security*. 31 (1): 165-199.

Aljazeera. (2021). Timeline: Indian farmers' yearlong protests against farm laws. Retrieved on 15 March 2024: <https://www.aljazeera.com/news/2021/11/19/timeline-india-farmers-year-long-protests-farm-laws>

Desai. N. (2006). India and its Diaspora. *Indian Foreign Affairs Journal*. 1 (4): 94-108.

Devesh. K. (2023). As India-Canada relations worsens, experts advise Indian diaspora to be 'cautious. Retrieved from Mint on. 19 Sept 2023. <https://www.livemint.com/news/india/as-india-canada-relations-worsens-experts-advise-indian-diaspora-to-be-cautious-11695133107436.html>

Duffy. S. (2024). What's Behind Qatar's Decision to Release 8 Indian Nationals Convicted of Espionage? Retrieved from The Diplomat on 18 March 2024: <https://thediplomat.com/2024/02/whats-behind-qatars-decision-to-release-8-indian-nationals-convicted-of-espionage/>

Falor. S. (2023, Aug. 11). Who is Ariha Shah, Indian baby taken from her parents by German foster care? Retrieved from Hindustan Times on 15 March 2024: <https://www.hindustantimes.com/india-news/who-is-ariha-shah-germany-foster-care-101691758120794.html>

International New York Times. (2021). How farmers, organised and well-funded, faced down Modi. Retrieved from Deccan Herald on 19 March 2024: <https://www.deccanherald.com/india/how-farmers-organised-and-well-funded-faced-down-modi-1052975.html>

Kapur. D. (2003, Feb 1-7). Indian Diaspora as a Strategic Asset. *Economic and Political Weekly*. 38 (5): 445-448.

Mohan. C.R. (2003, Jan 06). Indian diaspora and soft power. Retrieved from Ministry of External Affairs, GOI: <https://www.mea.gov.in/articles-in-indian-media.htm?dtl/15256/Indian+diaspora+and+soft+power>

Reuters. (2023, Nov 06). India-Canada relationship in 'deep crisis, perhaps its worst ever':Experts. Retrieved from India Today on 19 March 2024: <https://www.indiatoday.in/india/story/india-canada-relationship-in-deep-crisis-perhaps-its-worst-ever-experts-2458616-2023-11-06>

Sharma. M. (2024, Feb. 10). German Embassy in Delhi receives memorandum for Ariha Shah's repatriation. Retrieved from India Today on 15 March 2024: <https://www.indiatoday.in/india/story/ariha-shah-repatriation-case-german-embassy-receives-memorandum-german-foster-care-2499984-2024-02-10>

Sharma J.C. (2013, Dec 03). India's Foreign Policy, National Security & Development. Retrieved from Ministry of External Affairs, GOI: <https://www.mea.gov.in/foreignpolicy.htm#:~:text=The%20Diaspora%20has%20major%20implications,sections%20of%20Sikh%20communities%20abroad.>

Singh. A.D. (2012). Working with the Diaspora for Development Policy perspectives from India. CARIM-India Research Report 2012/25. San Domenico di Fiesole (FI): European University Institute.

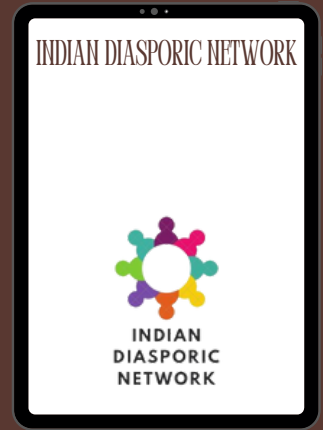
Thandi. S.S. (2023, Nov. 22). Emergent India and its Sikh Diaspora. Retrieved from The Indian Forum: <https://www.theindiaforum.in/society/emergent-india-and-its-sikh-diaspora#:~:text=The%20Sikh%20diaspora's%20transnational%20reach&text=Many%20Sikhs%20have%20experienced%20multiple,Ca nada%2C%20or%20the%20United%20States.>

The Hindu. (2024, Jan 11). India-Canada relation | Canada's High Commissioner to India says long-term strategic interests of both countries aligned. Retrieved on 19 March 2024: <https://www.thehindu.com/news/national/long-term-strategic-interests-of-india-canada-are-aligned-canadas-high-commissioner-to-india-america-mackay/article67730158.ece>

The Hindu Business. (2020, Dec. 22): Farmers' Protest. So far, yet so near. Retrieved on 15 March 2024: <https://www.thehindubusinessline.com/blink/know/so-far-yet-so-near/article33393508.ece>

Varma: N.S. (2020). Indian Diaspora: Analysis of Its Advantage to the Home Country and the World. *International Review of Business and Economics*. 4 (1): 434-439.

Connect with the INDIAN DIASPORIC NETWORK



Linkedin



Whatsapp



Gmail



Instagram



CALL FOR ARTICLES



Following the successful launch of our inaugural magazine edition in February 2024, Pravasi Pulse, presented by The Indian Diasporic Network, is thrilled to continue our exploration and celebration of the Indian diaspora with our upcoming May edition. Our first issue illuminated the diverse experiences, achievements, and challenges of the Indian community worldwide, featuring insightful sections on global coverage of the diaspora, Pravasi literature, book reviews, social issues, and inspiring success stories.


As we prepare for the third edition, we are reaching out once again to authors and contributors from various fields to enrich Pravasi Pulse with their expertise and perspectives. For this edition, we are particularly interested in expanding our content to include the following topics and sections:


- ✓ Global Coverage on the Indian Diaspora for March and April 2024
- ✓ Diaspora and Artificial intelligence
- ✓ Pravasi Literature
- ✓ Diaspora in International Institutions
- ✓ Cultural Capital of Indian Diaspora
- ✓ Spotlight on Youth Diaspora
- ✓ Success stories

IMPORTANT DATE

Article submission deadline APRIL 25, 2024	Publication MAY 1, 2024	Word Limit 1000-2500 words
---	----------------------------	-------------------------------

For Further Enquiries:

 indiandiasporicnetwork@gmail.com

 [+919110123854](tel:+919110123854)

SUBMISSION LINK

 indiandiasporicnetwork@gmail.com



<https://www.linkedin.com/company/indian-diasporic-network/?viewAsMember=true>

SARTORIAL SYMPHONY: THE EVER-EXPANDING INFLUENCE OF THE INDIAN DIASPORA ON GLOBAL FASHION FUSION

The Indian diaspora has significantly influenced the fusion of fashion, blending traditional Indian aesthetics with global styles. As Indians migrated worldwide, they brought a rich cultural heritage, influencing fashion landscapes across continents. This fusion is evident in the integration of vibrant colours, intricate embroidery, and traditional motifs into contemporary clothing. Indian celebrities, cultural events, and global brands have propelled this trend, showcasing the versatility of Indian fashion. Moreover, online platforms and social media have facilitated its accessibility, fostering cross-cultural exchanges. From wedding attire to everyday wear, the fusion of Indian and Western elements continues to shape modern fashion, reflecting a dynamic interplay of cultures.

Nehal Kapil, a Minneapolis-based visual artist, channels her creative energy not only into her whimsical west-meets-east reinterpretations of classical paintings but also into her distinctive clothing line. Drawing inspiration from art, South Asian culture, and global pop culture, Kapil's fusion streetwear brand serves as a platform for empowering women worldwide, fostering cultural appreciation, and promoting acceptance. Her designs feature hand-printed garments that reflect a unique blend of traditional aesthetics and contemporary style.



Similarly, Tanmit, influenced by South Asian culture and hip-hop, poses the pivotal question, "What is Indian" about this?" Their creations include sweatshirts adorned with dope written in Punjabi script and bomber jackets with authentic Indian silk linings. Additionally, the Denmark-based designer from Arunachal Pradesh infuses his collection with North Eastern aesthetics and values, rooted deeply in tribal culture. Mayurie May, the founder of Bindi Babe, a UK-based bindi brand, has witnessed a notable evolution in her customer base. Initially targeting brides-to-be and foreigners seeking Coachella-inspired face jewels, May noted a marked uptick in interest from South Asian customers in late 2018 and early 2019. Intriguingly, her clientele has expanded to include a growing number of Indian Americans and British Indians. These individuals are not merely donning bindis for special occasions but integrating them into their daily attire. Whether it's for a first date, Valentine's Day, a night out, or mundane tasks like grocery shopping, bindis have become a symbol of cultural pride and self-expression. May shares that many young women express a desire to embrace their identities, and social media has played a pivotal role in popularizing bindis as a fashion staple among this demographic.

Amidst the cultural exchange facilitated by the Indian diaspora, there lies a burgeoning opportunity for textile fusion to bridge the gap between traditional and contemporary design sensibilities. While Bollywood often shapes perceptions of Indian fashion abroad, there exists a rich tapestry of design thinking emerging from India that emphasizes the intricacies of textile weaving, a refined colour palette, and the value of handmade craftsmanship. However, this wave of innovation in Indian textile design remains relatively obscured to those living on foreign shores, despite the diaspora's unique position to serve as ambassadors of this evolving aesthetic. With a vast and diverse Indian diaspora spanning the globe, comprising both people of Indian origin and Indian nationals, there exists immense potential for Indian designers to cater to this audience by offering textiles that reflect a fusion of tradition and modernity. By embracing and showcasing this fusion, designers can not only celebrate India's rich heritage but also ensure its continued relevance and influence in global fashion landscapes.

Designer Anita Dongre's global influence, notably acknowledged by the Duchess of Cambridge Kate Middleton, highlights India's growing significance in the fashion arena. Commemorating India's independence and fostering India-Tanzania diplomatic bonds, a fashion extravaganza showcased the rich attire traditions of Andhra Pradesh and Punjab. Organized by Agusta Fashions Tz in collaboration with SVCC, the event featured active participation from the diaspora community. Tanzanian designers added a local twist to Indian garments, presented elegantly by Tanzanian models. The vibrant venue resonated with appreciation from ambassadors for India's cultural depiction. High Commissioner of India to Tanzania, H.E. Mr. Binaya S Pradhan, underscored the event's significance in cultural exchange and bilateral relations.

Meanwhile, in New York, the ever-evolving New York Fashion Week introduced a groundbreaking addition in 2022 – the South Asian New York Fashion Week (SANYFW). Spearheaded by fashion entrepreneur Shipra Sharma and Hetal Patel, SANYFW aims to elevate South Asian fashion blending traditional and contemporary elements. Sharma, speaking at the SANYFW Summer Kick-Off event, emphasized the transformation of traditional garments like lehengas into co-ord sets and sarees into draped gowns, aiming to redefine the narrative surrounding South Asian fashion and introduce its rich origins to the world stage.

Anthropologist-author Phyllida Jay tries to address this issue in her new, visually rich book, *Inspired By India: How India Transformed Global Design* (Roli Books). Using over 300 images, sourced from the archives of design houses such as Van Cleef & Arpels and Dior, Jay explains how the West borrowed and even "stole" designs from India. Starting with the Romans (the book reveals they were obsessed with Indian white cotton for their togas) and going up to Isabel Marant's Spring/Summer 2022 collection, where fashion show pieces were proudly tagged "Made in India", the book covers centuries of design inspiration and the role of India.

The Indian diaspora's influence on fashion fusion is poised for further expansion, igniting innovative collaborations and fostering cross-cultural exchanges. With its diverse perspectives and global reach, the diaspora inspires designers to experiment with hybrid styles, blending Indian heritage with international trends. By integrating cultural roots into contemporary fashion, diaspora communities drive the evolution of fusion wear, creating a vibrant tapestry of sartorial expression that resonates across borders and generations. This dynamic process shapes an inclusive fashion landscape, celebrating diversity and embracing the interconnectedness of global cultures.

In conclusion, the Indian diaspora's profound impact on Indian fashion transcends geographical boundaries, weaving a rich tapestry of cultural exchange and innovation. From traditional attire reinterpreted for modern audiences to innovative fusion styles seamlessly blending East and West, the diaspora's influence permeates every facet of Indian fashion. Moreover, as Indian designers gain global acclaim and diaspora communities assert their cultural identity through fashion, this symbiotic relationship grows ever stronger, ensuring the enduring relevance of Indian fashion in an ever-changing world.

MADAM CAMA: A PRAVASHI AND WOMAN IN INDIA'S STRUGGLE FOR INDEPENDENCE



Introduction

Madam Bhikkaji Cama was a remarkable figure in the struggle for freedom. She was the embodiment of people of the Indian Diaspora who contributed to the freedom struggle. Her vision of patriotism helped to propel the journey of the freedom movement. She came from a well-known Parsi family and her background; built her progressive and forward outlook. From the beginning, she had the mission to independent India from the hands of the British power.

Early life in India:

Bhikhaji was from a progressive community where women's education was encouraged. After completing her education at the age of 24 she got married. But her ideas regarding the British ruler faced conflict with her husband's concept of the same. Her husband held more conservative views and considered the British rule more benevolent. In this stage, she faced mental and emotional conflict with her husband. At the end of the 19th century, Bombay faced the plague epidemic and at that time Bhikhaji joined the Jamsetjee Jeejeebhoy Hospital and Grand Medical College of Mumbai for the nursing of affected people. But unfortunately, she was also captured by the same disease and had to go to London for better treatment.

It was the time when she left her country for 40 years and persisted in her fight in Europe for the country.

Madam Cama's Political engagements in London:

It was painful for her to stay away from her motherland, so she started her activities in Europe. She dedicated herself and raised her voice in favour of India's freedom. In that time she was actively involved in revolutionary activities. In London, it was Dadabhai Naoroji who introduced her to Sardar Singh Rana and through him, she met Shyamji Krishna Varma and came under his influence. Dadabhai Naoroji was previously present in London and helped her to engage in studying in the Inner Temple of the Inns of Court. He was the main figure who advocated for her to associate with him in his political campaigns. Not only him, but important figures like Shyamji and later the Savarkar also helped her to get pragmatic direction in her life.

From that timeline, she dedicated her life to the liberation of Mother India. This national awakening was not created inside India but came out from every corner of the world. Madam Cama stood for the top-ranking leaders of the revolutionary party in Europe. She established her constant activity and her only mission was fighting for her country's freedom.

From that onwards she started her regular writing and became a main contributor to the publication 'Indian Sociologist' and was an active member of the 'Home Rule Society' and 'Indian House'. The Revolutionary Party in England had already been laid by patriots like Shyamji but it was that time when Madame Cama and Savarkar came in front to raise and continue the party. From an earlier timeline, she made contact with Shyamji and it was a time and place, revolutionary contribution she was part of. She considered that Congress made a policy of petitioning the British government. So she became impatient in nature started to connect with the concept of revolution and turned herself away from the constitutional agitation and methods of Dadabhai Naoroji. Bhikhaiji decided to be at the forefront of this new militant movement and tried to make awareness of independent India. She tried to spread this awakening from London, Paris and Geneva that had an echo around the world. In her London days, she associated with revolutionaries, she gave speeches, organised and participated in those societies and activities. Most of her early activities were centred around India House. She always tried to expose the animosity of British rule and demand complete independence in front of an international gathering. Madame Cama was the responsible one who evoked delegation to other such Socialist Conference. She was successful in this task because she had major personal contacts with the prominent revolutionaries and co-participated with them within Europe.

Representation of India's first flag at the Stuttgart Conference

Madam Cama was the first one to hoist the Indian flag on foreign soil on 22nd August 1907 at Stuttgart. She attended the International Socialist Conference held in Germany in 1907 as an Indian representative. There she came forward and unfurled the tricolor flag in front of all representatives of foreign countries. A flag is far from a mere piece of cloth because it symbolizes the hopes and aspirations of a nation.

Under British rule, India got a specific flag by Western heraldic standards and it represents the captivity under the British Empire. They put their symbol as representing India and this represents the loss of sovereignty under them. This symbolic representation by the British was the same for all territories under their domination. It presents the union under the royal crown and some regional specificity was also there. But Madam Cama's tricolour was to inspire countless revolutionaries during India's struggle for freedom. In further time it made its modified version and was adopted later by Indians. The modified version inspires every Indian today and millions of people today assemble with it. In this conference, she not only hosted the flag but also described the devastation of Indian people brought by the famine and plague which she faced in India. At that moment British Labor Party leader Ramsay MacDonald opposed her but another British delegate demanded the continuation of the speech. In that gathering, she made the call for the support of India's independence and equality of India's people.

Her contribution to International conferences:

She was also on the mission of collecting and contributing the funds of the Nationalists in London. Not only had that she also paid for seditious literature that was being sent to India. Madame Cama went to America eight to ten weeks after she triumphed over English authority at that conference. Her mission in America was to create awareness regarding India's difficulties and to provide considerable motivation to the Indian National Movement in that country. She made a tireless effort over campaigns and delivered speeches where she exposed the inequities of the British rule. Her main aim was to reach her audience and reveal how the British ruled India. In the tour of America, she always held that flag with her and called Americans for their help. She was the first unofficial ambassador of British India to the people of the U.S.A.74-77 After the Stuttgart conference British government understood that she was a threat to them in an international forum, so they became alarmed and threatened her arrest and deportation to India mobilized. For this constant opposition, she went to Paris and continued her work for Indian independence. She and Burojji Godrej founded the Paris society there.

Her Revolutionary Publications:

After reaching Paris she started to write revolutionary literature and published those. Most of her writing collaborated with other revolutionaries and was printed in various countries of Europe. In her weekly periodical 'Bande Mataram', she mentioned about the passing of the notorious Press Act in India. She emphasized that the Act would not affect the future of their cause, since revolutionary journals and books were being printed abroad. She understands the importation of revolutionary literature into India from abroad. She also said that the gravity of political work has shifted from Calcutta, Poona and Lahore to Paris, Geneva, Berlin, London and New York. At that time the British could not influence the French authorities to hand Madame Cama over to them for her anti-British activities. So they took another step and banned her from ever entering India. Madame Cama expressed her rage towards the British government through her weekly 'Bande Mataram' and made intense attacks on the British Raj. She published those from Geneva to avoid embarrassing the French and also got kind generosity from them. Those writings from abroad were sent to India and heavily impacted the minds of India. That act was conducted to spread revolutionary ideas here. Many resourceful Indians in Paris helped to continue those publications. Madame Cama realized that it was the time for revolution and something practical, which would, become some concrete and fruitful action. For her, it was the time to provide practical service and sacrifice.

British government banned her writing and it ceased being imported to India. They restricted her revolutionary poems but could not prevent her from smuggling those works from Pondicherry. Because at that time it was a French colony, revolutionaries from madras came and smuggled those works to India and distributed them among people.

She also published another magazine named 'Madan Talwar' to remember the sacrifice of Madan Lal Dhingra and through this magazine, she targeted the Indian Sepoys under British authority. She not only continued her publications but she also published Vinay Damodar Savarkar's 'India's War of Independence 1857.' Revolutionaries made her home as a publication hub and promoted Indian revolutionary literature. But in the time of world war, Britain became the ally of France, so for that reason French government came to help Britain and Madam Cama was confined under French authority. After 1917 she was released and again continued her revolutionary works in Paris.

Struggle towards women empowerment:

Madame Cama had a strong influence over the case of women's struggle. She is not only known for her struggle for independence but has also been active in women's movements. She participated in different International Council for Women and requested to come forward for India. She supported the thought that women should play an important role in public affairs. Even Dadabhai Naoroji's granddaughter came under the influence and followed her revolutionary ideas. At that time she brought the notion of equality of men and women and spoke out about the awareness of the role of women in the struggle for freedom and how equality can make changes in society. She also pointed out the equal wages between men and women. In the National Conference in Egypt in 1910 she saw that only men were attending the meeting and she demanded to know where the other half of Egypt was.

Last days of Madam Cama:

She spent the majority of her period outside of India because she was not allowed to enter India without signing the petition. At that time British government ceased her property and that led her to face poverty. At the age of sixty, she faced a car accident which led to paralysis. In her last days, she made a petition to return to her homeland but again she had to sign that petition where she made a declaration not to be involved in any revolutionary activities. Finally, she got the permit to return to India and soon she died at the age of seventy-five.

She made a long fight for freedom struggle and her participation in the revolution proves that women can come to the forefront of the revolutionary struggle and could struggle shoulder to shoulder with brother revolutionaries. After her many different women figures came to the forefront to participate in the war of freedom struggle. From Sarojini Naidu to Annie Besant, women came and participated in the Indian National Congress and it marked the acceptance of women as leaders. But Madame Cama had her credit because she was the first who spoke at Stuttgart and addressed her speech in different gatherings in Europe and America. So we could say that she was the forerunner of the national movement and others took decades to catch up with her ideas. She was the first to realize the importance of a flag as a symbol of independent India and to raise the Indian tricolour.

Conclusion

In the 19th century, diasporic women of India faced different challenges in their involvement in the freedom movement. Those women who lived outside of the country as a result communication became a challenge for them. They were not able to perform direct involvement or any day-to-day activities in the movement. Even they had to face different cultural and societal norms outside of the countries. But these obstacles could not stop them to involved in the struggle for independence. Being a diasporic woman Madame Cama contributed her intelligence and ideologies to the freedom movement. Through her writing, and speeches on those important platforms she articulated her vision of an independent India. Her contribution helped people to shape notions regarding the freedom struggle. Madame Cama helped to develop the transnational network for advancing the freedom struggle. She faced many challenges but played an important role in representing the country's independence movement. She internationalized the movement and took global attention towards the Independence struggle. She was a huge trouble for British Imperialism and the British government pointed her as a 'notorious lady' and one of the Terrorist Trio' of Paris. They considered her revolutionary work as dangerous. She was a fiery woman rebel and provoking violence against British authority. She was known for her violent revolutionary acts but on the other side, she was a warm-hearted, motherly woman, who considered some revolutionaries as her son. Savarkar respected her as the Mother of the Revolution and considered himself as her adopted son. Madame Cama devoted herself to her fellow citizens of India. She aimed to free her motherland from slavery. The people of India suffered through pain and sorrow and they faced trials and continued their lives in moments of despair. She was far ahead of her times and the significance of her contribution can be realized when it is remembered that it was only on December 31, 1929, at the Lahore session of the Indian National Congress that the tricolour was officially accepted and hoisted and the resolution for independence adopted. Madame Cama had done this in 1907, twenty-two years before the Lahore Congress. Her revolutionary works not only stand at publishing writings but she used her considerable influence in the Socialist circles of Europe. She marched with the European Press to defend Savarkar and managed to get the case referred to The Hague Tribunal. Madame Cama helped to build up the revolutionary movement in India with literature, arms and even bomb manuals smuggled in from abroad. She understood that there was no alternative left, she took it upon herself and She became the mother of the Indian revolution.

Bibliography:

Eduljee, K.E. "The Inspiring story of Bhikhaji Cama (1861-1936)," Zoroastrian Heritage Articles, 2016.

Adi Sethna, Khorshed. Madame Bhikhaji Rustom Cama, New Delhi: Publications Division, 2013.

Mallick, Pratick. "Diaspora Hinduism and Hindutva: A Historiography of Modern Indian Politics." In *Beyond the Death of God*, edited by Simone Raudino, Patricia Sohn, University of Michigan Press, 2022.

Selvi, Chenthamarai, T. "The Role Of Madam Bhikaji Cama In The National Movement," *Proceedings of the Indian History Congress*, 69 (2008), pp. 1269-1270

Virmani, Arundhati. "National Symbols under Colonial Domination: The Nationalization of the Indian Flag, March-August 1923", *Past & Present*, no. 164 (1999), pp. 169-197.

As we celebrate the success of our magazine, we acknowledge our modest beginnings, including limited resources and personnel to comprehensively cover all news pertaining to the Indian diaspora globally. Consequently, there may be significant news, events, awards, and recognitions that could have escaped our attention. We warmly invite you to contribute by sharing such information with us at indiandiasporicnetwork@gmail.com. Your contributions are highly valued, and we look forward to featuring them in future editions.

HISTORICAL TRENDS OF INDIA'S OVERSEAS MIGRATION: INFLUENCE OF BRITISH COLONIAL EXPANSION ON THE INDIAN DIASPORA

SWETA BASAK
ASSISTANT PROFESSOR
DELHI UNIVERSITY



India has historically been integral to the establishment and sustenance of the British Empire overseas. The British gained a sizable pool of highly qualified people and resources to use in their colonial expansion through the conquest of India, in addition to significant material wealth and the amassing of industrial capital. Currently, behind China, the Indian diaspora abroad is the second biggest in the world. This large immigrant group's dispersion abroad and the British subjugation of India were inextricably linked. To further their colonialist goals, the British colonial authorities sent Indian labourers to other colonies through conscription, the hiring of military personnel, the banishing of criminals, and the use of indentured labour. Numerous Indian merchants also moved there in conjunction with this boom. All of these Indian immigrants will establish the core structure and basis of today's global Indian diaspora. The study intends to analyze the historical patterns of India's overseas migration and how they have a strong connection to the expansion of British imperialism. The research will also examine how, throughout the British colonial era, Indian migration aligned with the growth of British colonialism and the Empire's efforts to uphold order in the newly conquered regions.

India has a long history of immigration and overseas settlement, which can be directly attributed to the British Empire's exploitation of its population and resources to conquer the Indian subcontinent. To further their colonial goals, the British authorities sent Indian labourers to different places of their empire through periodical conscription, as service members, as prisoners, and as indentured labourers. Of course, a significant number of Indian entrepreneurs moved during this upsurge.

Decoding the relation between Colonization and Immigration

The history of migration has shaped human history to a certain degree. Although immigration has always occurred worldwide, the "Age of Discovery" was the catalyst for the movement that eventually connected both the Old and the New Worlds. The Europeans commenced two major phases of colonial exploitation and expansion. The Portuguese, Spanish, Dutch, Italian, English, and French were the main forces behind the first wave, which spanned the end of the 15th century to the end of the 18th century. The second wave began in 1870 and concluded with the start of World War I in 1914.

Since European imperialists and colonialists were themselves immigrants, the process of colonial expansion was the same as the intercontinental migrations of the colonialists from Europe. Immigration and colonialism were identical terms for Europeans. The colonial objectives of the conquerors were fully fulfilled by even the non-European immigration operations. Over the course of more than 400 years of European colonial conquest, Europeans were primarily responsible for initiating and dominating worldwide migration. For instance, in the infamous "coolie trade," millions of enslaved Africans were transported to American colonies as a more affordable labour source. Later, Europeans imported Asian indentured labourers, particularly Chinese and Indians, under duress or force to colonies all over the world as a replacement for slave labour. These two migratory operations could not be compared to the other forms of invasion and colonization that European colonists conducted worldwide, even though they were an integral component of the global migration phenomena of this time. The passive, planned, and orchestrated migratory process under the direction of the European colonial rulers resulted in physical and psychological torment and a life of misery for both black African slaves and enslaved labourers from China or India.

Historically, India was critical to the British Empire's ability to continue its colonial dominance over other countries. In fact, without India's assistance, Britain would not have been able to pursue its domestic industrial growth, engage in foreign colonial pillage, or expand its colonial territory. In addition to bringing enormous amounts of material wealth that were transformed into crucial capital for the growth of British industry, the British occupation of India also produced an enormous reservoir of human resources. India was a major supplier of labour, raw commodities, military hardware, and financial capital for Britain.

Colonization of the India and 'Diaspora in Making'

The sacrifices and efforts made by Indian soldiers were crucial in practically every major war fought by the British in modern times. The easiest way to illustrate how the British exploited Indian labour was by using Indian sepoy and exporting Indian labour overseas. The majority of foreign indentured labourers, who also happen to be the most extensively dispersed globally, have historically come from India. It is reasonable to say that India's human resources contributed just as much to the British Empire as did its material and financial resources. Inspired by the Portuguese, who sent Chinese indentured labour to nations such as Cuba, the British rapidly adopted this practice and started contracting out the shipping of Indians to their colonies in the Caribbean, Southeast Asia, Africa, and the islands in the Indian Ocean to bolster their plantation economy.

The feudal natural economy of India, in which agriculture and handicrafts were closely integrated, was further disrupted by the policies put in place by British colonialists to further their rule and exploitation. These policies crushed traditional handicrafts and manufacturing industries that had reached a certain level of development, destroying the initial productive forces and robbing countless handicraft workers of their means of subsistence. When the regular famines were added, a lot of people lost their jobs, were unemployed, and started searching abroad for work. This led to their forced exodus from the subcontinent, which in turn sparked a massive Indian emigration abroad. Indian immigrants can be classified and described as follows by examining such patterns of behaviour:

● **Indian soldiers in abroad**

The East India Company enslaved India with its army and used native Indians, especially the troops of the princely rulers, to further its colonial invasion from the outset. In actuality, the Indian armies of the princely kingdoms served British interests and were under the command of European officers. The British established their permanent army, dubbed the British Indian Army, which grew over time and had its own military law enforcement and administrative framework. The British waged violent conflicts to expand their colonial power over India for almost 200 years, and they did so with the help of this army. Indian immigrants were effective in this process, successfully establishing a significant presence abroad as soldiers, police, and other rank servants.

It supported Britain's monopolization of the profitable trade in spices and occupied Maluku Island, also known as the Spice Islands, in 1795. It was crucial to the British invasion of Egypt between 1800 and 1801, which they carried out in 1810 with the aid of thousands of sepoys. In 1811, they invaded Java. With 2.5 million soldiers, the British Indian Army was one of the biggest fighting armies in World War II. From Hong Kong in the east to Italy in the west, the Army engaged in combat with the three main Axis powers: Japan, Italy, and Germany. It fought in a variety of environments, from the rugged landscape of Eritrea to the marshes and rainforests of Malaya and Burma; from the desert dunes of North Africa to the highlands of central Italy. Many of the troops who survived the bloody battles in the British colonies in Asia and Africa decided to live in the area once the armed forces were dissolved or withdrew.

● Indian Convicts and Political Prisoners

The practice by British India of sending prisoners to its colonies abroad in Southeast Asia and the Indian Ocean throughout the late 18th and early 19th centuries is another little-known aspect of the history of Indian immigration. According to Anderson's memoir, up to six ships are supposed to depart from Madras, Bombay, and Bengal each year with between 12 and 200 convicts on board. It is challenging to estimate the overall number of convicts carried over the Indian Ocean, though, because historical records are few. Based on the scant official data, the following approximate computation may be made: Before 1825, the East India Company dispatched a minimum of 2,000 and potentially up to 4,000–6,000 prisoners to the province of Bengkulu; approximately 1,500 more prisoners departed from the ports of the Bengal and Bombay Presidencies for Mauritius to begin their protracted journey of exile; additionally, from 1828 to 1862, the authorities in Bengal and Madras transported a minimum of 5,000 and potentially up to 7,000 prisoners to Burma.

Following the Indian Mutiny of 1857, the isolated Andaman Islands were transformed into a full-fledged penal colony, and the transportation of Indian prisoners persisted there until the Japanese occupied the islands during World War II. The Andamans penal settlement became the largest penal colony in the British Empire in terms of the overall number of jailed convicts when Anderson calculated that between 1858 and 1939, British India transferred almost 83,000 perpetrators there.

● Indentured labour

The largest group of Indian immigrants overseas came from the export of labour services, with indentured servitude standing out as a good example in this regard. The indentured system spread due to two primary factors: first, in response to intense moral condemnation from various sectors, the Slavery Abolition Act of 1833 banned slavery in most of the British Empire, with certain exemptions. This resulted in a serious staffing shortage in the sugarcane cultivation industries of the British overseas territories. For instance, as part of its colonial years, British colonialists have been annexing various nations in Southeast Asia since the beginning of the 16th century. Owing to the comparatively low population density of the early colonies, the British focused on India, a huge neighbour with a highly educated and talented workforce. Furthermore, given the British colonial power that prevailed in India at the time, it was easier to handle and exploit Indian immigrants than Chinese or Japanese workers from other non-British colonies.

In addition to relieving population pressure and reducing internal class and ethnic strife in India, the transportation of labour from British India to the British settlements in Southeast Asia provided labour for the colonies there. With the liberation of slaves came the adoption of an apprenticeship system that mandated that all enslaved individuals become "apprentices" and work for the previous masters for a duration of four to six years in return for supplies. Although several inherent weaknesses in this new system ultimately led to its demise, it was effectively slavery under a different name. The former slaves protested the system of progressive emancipation and demanded immediate and complete independence because they felt more strongly about their legal and personal security. As a result, they refused to work. They were essentially cheap labour, indentured servants with the traditional traits of colonial subjects, and subservient to the interests of the British colonialists. They were also known by their more popular names, Coolies or Piglets.

In terms of the origin of indentured labour, the first immigrants were either Eastern Indians from what is now Bangladesh or Tamils from the Madras area of India. Later on, northern farmers—such as those from Uttar Pradesh's Gangetic plain—made up the bulk of the immigrants. Put another way, the majority of the indentured labourers originated from south India's coastal regions from the outset, but later on, northern Indian labourers took their position.

To alleviate the labour shortages locally, they were dispatched to the British colonies of Jamaica, South Africa, Mauritius, Fiji, Trinidad, and Guyana. A significant number of labourers also travelled to the Dutch colonies of Suriname and Guadeloupe, as well as the French Martini Islands (Ramsaran 2018). Indentured labour, which was different from all other contractual labour arrangements throughout the 17th and 18th centuries, was a widespread labour practice with inherent flaws. The government reaffirmed that all colonies were expected to make annual submissions to the British Indian administration and that Indian workers would have identical privileges as the local populace.

If any unfair labour practices were discovered, the Indian side would step in to mediate the situation immediately. Furthermore, the agreement ensured the return of Indian labourers who had worked in the colonies for more than ten years by offering them free transportation home. After their tenure ended, those who were persuaded not to return were awarded land ownership. Workers who had been employed for longer than five years were allowed to pay for their repatriation to India. After their contracts ended, about two-thirds of the population in Fiji decided to settle in the hopes of starting over and seizing fresh chances.[1] Another aspect of the indenture system was that the Indian government did not impose any limitations on the immigration of women and children as part of its foreign policy, which helped to prevent a persistent gender imbalance in society. India set a fixed ratio of 100 men to 40 women after 1870. The British Indian government took swift action despite complaints from the colonial authorities over the additional expense of supporting female labour. In reality, in the overseas territories of the British Empire, the influx of female labourers contributed to the development of a more socially and ethnically stable Indian society.

● Free immigrants

In addition to indentured labour, a group of free Indians, mostly small-scale vendors, artisans, shop owners, clerks, merchants, and other professionals whose immigration and social circumstances were marginally better than those under the indentured system, travelled to British settlements around the world in an attempt to improve their living and working conditions. Equipped with enough information and initial cash, these free immigrants leveraged their social networks to seize market chances, progressively amassing fortune and solidifying their economic dominance.

As a result, the colonial era's overseas Indian immigrants not only had a significant impact on the current pattern of Indian immigrants' global distribution, but they also established a vast global commercial network that would eventually provide the groundwork for the current generation of overseas Indian immigrants' increased economic power.

Another prosperous group of Indian businesspeople who were seasoned travellers was the Sindhis. By the end of the 19th century, only a small number of Sindhis had moved; however, from the mid-20th century, they became more prevalent, with the 1947 partition of India and Pakistan acting as a direct catalyst. Their primary responsibility was the re-export of textiles from China, India, and Japan to Indonesia, and they were heavily involved in the highly competitive textile sector in Southeast Asia.

These independent immigrants of Indian descent had professional skills and plenty of wealth, which helped them succeed abroad contrasted to the previously discussed indentured labor. Since much of their families' commercial success has been passed down to them, they can live steady, decent middle-class lives. Indian immigrants were a diverse community with incredible internal variation. Even though the economy is still the primary driver of migration, there are several factors to consider when selecting a destination nation, such as the cost of passage, the possibility of finding employment in one's previous field, the distance from home, the caste and origin of current Indian immigrants, the level of information about the nation, etc.

'Caste' as a predominant factor

The long-standing social segregation known as the caste system, which is ingrained in Indian culture, is another important topic to discuss. Under this system, those at the bottom, known as the untouchables, endured a life of violence, discrimination, and humiliation at the hands of the elite. Along with the masses, the "untouchables" migrated abroad to avoid their humiliating identities. After years of arduous labour abroad, the oppressed Indian castes had not only amassed a certain quantity of wealth that made the acquisition of property in India easier, but they had also developed their sense of freedom and equality and significantly raised their self-worth, all of which helped to undermine the caste system in India. This group was inspired to take initiative and be creative because of their beneficial immigrant experience, which had given them industrialized work techniques and vocational training.

Due to this, a modern labour force began to form, which has significantly aided India's industrial and commercial growth.

Defenders of Indian National Interests

Additionally, Indian immigrants promoted Indian culture and protected Indian national interests throughout the colonial era. The former was exemplified by the fact that Indian immigrants' markers of identity increased in tandem with their population. Indian immigrants living abroad formerly supported and served as the backbone of the national liberation struggle before to India's independence. In the instance of South Africa, Gandhi came to the former British colony in 1893 and resided there for 21 years, from 1893 to 1914, during which time he established his political ideas and beliefs. Gandhi eventually rose to prominence in South Africa as the man who spearheaded India's freedom and served as an inspiration for peaceful resistance across Africa, so sparking a worldwide decolonization movement. The historical relationship between South Africa and India has, in part, endured and grown stronger throughout time, and it has now become a major factor in the expansion of bilateral ties between the two nations.

Conclusion

A large-scale Indian migration coincided with the British Empire's growth and conquests because Indian labour was sent to each nook of the world throughout the colonial era. This was the foundation for the existing global dispersion of Indian expatriate populations. During the colonial era and up to the current day, the four main categories of immigration include soldiers and police officers; prisoners; indentured labourers; and free immigrants. Following the declaration of independence by India and Pakistan and the collapse of the British colonial regime, a significant number of Indians who had been living outside returned home to begin a new life. The diaspora of Indians is becoming more and more of an autonomous force, contributing significantly to India's current wealth and resources. The quantity and impact of Indian immigrants abroad have grown in recent years, and the country's economic might and global clout are now on a level with, if not greater than, that of the overseas Chinese.

References:

Desai, Niranjan (2006), "India and its Diaspora", *Indian Foreign Affairs Journal*, Vol. 1, No. 4 (October-December, 2006), pp. 94-108.

Mongia, Radhika (2018), "Indian Migration and Empire: A Colonial Genealogy of the Modern State", USA: Duke University Press.

Persaud, Alexander (2020), "Indian Merchant Migration within the British Empire", *Oxford Research Encyclopedia*,
<https://doi.org/10.1093/acrefore/9780190277727.013.602>

Satyanarayana, Adapa (2001), "Birds of Passage, Migration of South Indian Labour Communities to South-East Asia: 19-20 Centuries, A.D." Accessed March 15, 2024.
http://www.tamilnation.co/diaspora/01birds_of_passage.pdf.

Shan, Tang & Haitao, Jia (2020), "British colonial expansion through the Indian diaspora: the pattern of Indian overseas migration", *Cappadocia Journal of Area Studies (CJAS)* 2020, vol. 2, no.1, pp.56-81.

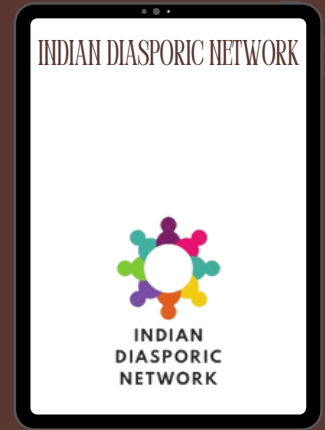
Srinivasan, Shiva Kumar (2001), "Diaspora and its Discontents" Makarand Paranjape (ed.), *Diaspora: Theories, Histories, Texts*, New Delhi: Indialog Publications, 52-67.

Vaidik, Aparna (2010), "Imperial Andamans: Colonial encounter and Island History", London: Palgrave, pp.20-23.

Wong, Siu-lun (2002), "People In-Between: Reflections from the Indian Indentured Diaspora", in Siu-lun Wong (ed.), *Chinese and Indian Diasporas: Comparative perspectives*, Hong Kong: University of Hong Kong, pp.15-16.

Yang, Anand A. (2003), "Indian Convict Workers in Southeast Asia in the Late Eighteenth and Early Nineteenth Centuries", *Journal of World History*, 14 (2), pp.10-12.

Connect with the INDIAN DIASPORIC NETWORK



LinkedIn



Whatsapp



Gmail



Instagram



CALL FOR ARTICLES



Following the successful launch of our inaugural magazine edition in February 2024, Pravasi Pulse, presented by The Indian Diasporic Network, is thrilled to continue our exploration and celebration of the Indian diaspora with our upcoming May edition. Our first issue illuminated the diverse experiences, achievements, and challenges of the Indian community worldwide, featuring insightful sections on global coverage of the diaspora, Pravasi literature, book reviews, social issues, and inspiring success stories.


As we prepare for the third edition, we are reaching out once again to authors and contributors from various fields to enrich Pravasi Pulse with their expertise and perspectives. For this edition, we are particularly interested in expanding our content to include the following topics and sections:


- ✓ Global Coverage on the Indian Diaspora for March and April 2024
- ✓ Diaspora and Artificial intelligence
- ✓ Pravasi Literature
- ✓ Diaspora in International Institutions
- ✓ Cultural Fusion and Identity
- ✓ Spotlight on Youth Diaspora
- ✓ Success stories

IMPORTANT DATE

Article submission deadline APRIL 25, 2024	Publication MAY 1, 2024	Word Limit 1000-2500 words
---	----------------------------	-------------------------------

For Further Enquiries:

 indiandiasporicnetwork@gmail.com

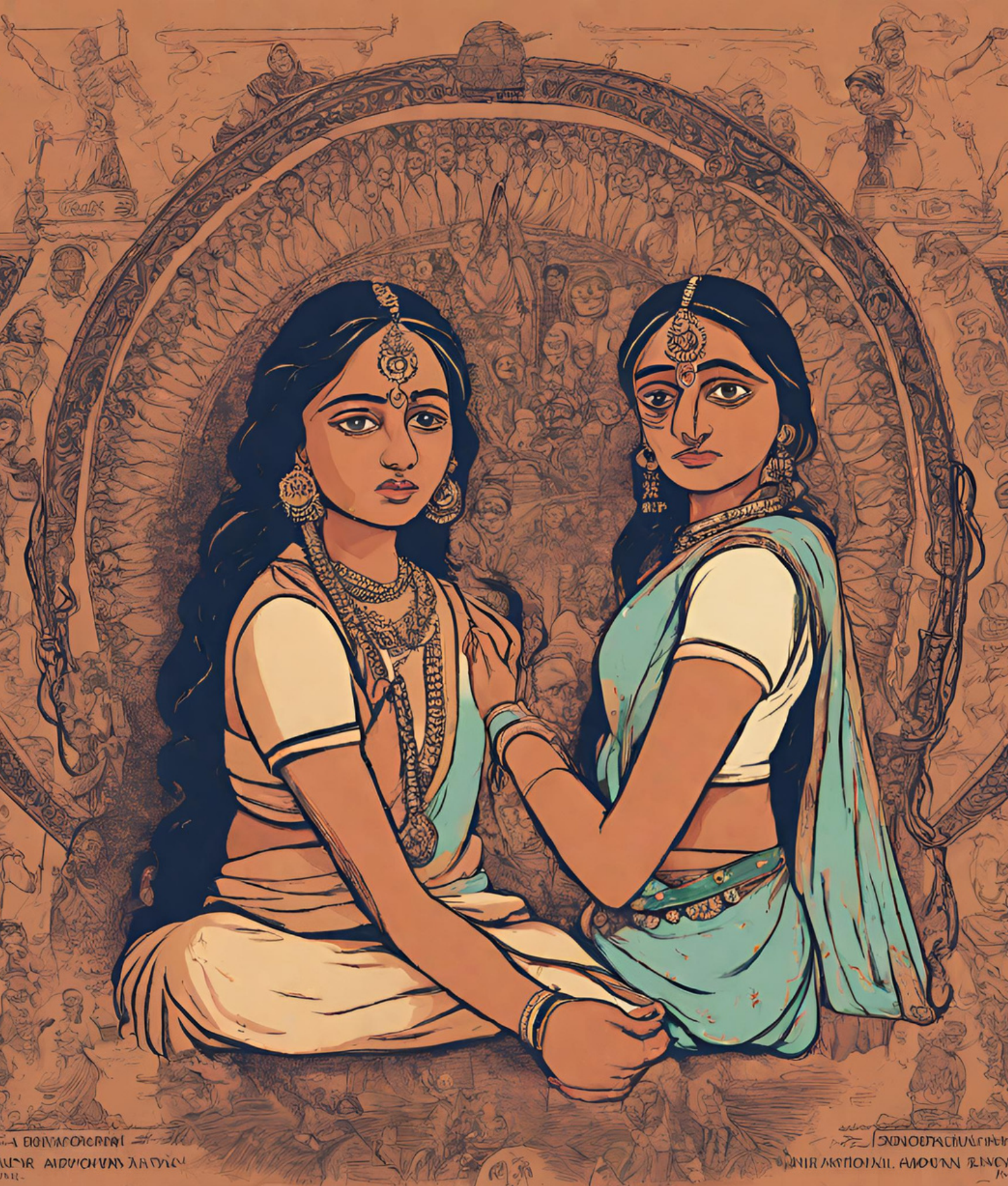
 [+919110123854](tel:+919110123854)

SUBMISSION LINK

 indiandiasporicnetwork@gmail.com



<https://www.linkedin.com/company/indian-diasporic-network/?viewAsMember=true>



PRAVASI PULSE