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PRAVASI PULSE



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HISTORICAL ORIGINS OF INTERNATIONAL MIGRATION LAW: THE CONTRIBUTION OF INDENTURED WORKERS

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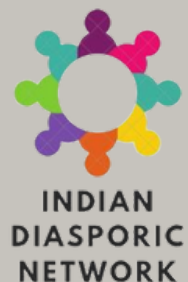
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AN INITIATIVE OF INDIAN DIASPORIC NETWORK



Letter from the *Editor*



Dear Esteemed Readers,

Welcome to the July edition of Pravasi Pulse!

It is with great enthusiasm that I share with you the latest developments and insights from the heart of our vibrant magazine. Every issue brings with it a renewed sense of purpose and connection, and this edition is no exception. Our mission at Pravasi Pulse remains steadfast: to be a dedicated platform for the Indian diaspora, exploring the stories and issues that resonate deeply across our global community. Your support and engagement are the driving forces behind our continued growth and success.

I am thrilled to introduce a new member to our team, Payal Singh, who has joined us as the Outreach Coordinator.

Payal's dynamic approach and passion for connecting with our readers have already begun to elevate our outreach efforts, ensuring that Pravasi Pulse continues to touch more lives and tell more stories. This edition is particularly rich with diverse contributions that highlight the multifaceted experiences of the Indian diaspora.

We are honored to feature Ambassador Sri Kumar Menon's insightful article on "New Trends in African Markets: Opportunities for Indian Businesses," which explores the growing economic ties and potential for Indian entrepreneurs in Africa. Siddhant Mishra's poignant piece, "Ballads of the Girmitiya: Unveiling Hardships Through Bhojpuri Songs," provides a moving account of the history and struggles of indentured labourers.

Alisha Kumari delves into the cultural significance of food in her article, "The Significance of Food in Amulya Malladi's 'The Mango Season'," offering a unique perspective on how culinary traditions shape diaspora identities. Syed Raiyan Amir and Muhammad Estiak Hussain present a thought-provoking analysis in "Track II Diplomacy Enhanced by Tourism: A Theoretical Examination with a Focus on India-Bangladesh Relations," examining the role of tourism in diplomatic relations.

We are also delighted to feature Sweta Basak's compelling study on "Surinam Ghat in Kolkata: Politics of Recognition and Diasporic Consciousness," which explores the intersection of history, politics, and diaspora identity. Jannatul Ferdous brings an important perspective on sustainability with her article, "Empowering the Immigrant Diaspora for Sustainable Development," while Dr. Sarulakshmi R. offers a historical deep dive in "Historical Origins of International Migration Law: The Contribution of Indentured Workers."

As we look to the future, we are excited to announce several new projects and initiatives for our upcoming editions. We are planning a series of special features that will provide exclusive insights into the lives and contributions of Indian diaspora leaders in various fields. Additionally, we will introduce interactive segments that encourage reader participation and engagement, allowing you to share your stories and perspectives with our community.

A remarkable achievement we are proud of is that Pravasi Pulse continues to be accessible free of charge. This commitment ensures that our content remains available to all, fostering an inclusive platform for dialogue and connection. We believe that by removing financial barriers, we can better serve our mission of uniting and empowering the Indian diaspora.

Our growth and success are a direct result of your unwavering support. Your engagement and contributions are the lifeblood of Pravasi Pulse, and we are deeply grateful for your continued dedication. We look forward to your feedback and participation as we strive to bring you even more enriching and inspiring content in the months ahead.

With sincere gratitude and excitement for the journey ahead,

Prakash Kumar Jha
Editor-in-Chief
Pravasi Pulse

"The Indian diaspora is a wonderful place to write from and I am lucky to be part of it."

-Kiran Desai

Pravasi News Digest

Over 250 Years of Indian Diaspora Heritage Digitally Archived in Oman

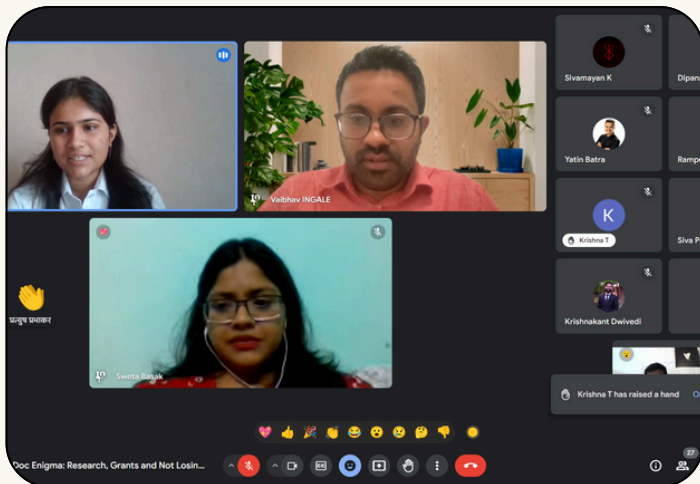


In a significant initiative, over 250 years of Indian diaspora heritage has been digitally archived in Oman. This project, spearheaded by the Indian Embassy in Muscat, aims to preserve and celebrate the rich cultural and historical legacy of the Indian community in the region. The archive encompasses a diverse range of artifacts, documents, photographs, and personal narratives, offering a comprehensive insight into the experiences and contributions of Indians in Oman over the centuries. This digital repository not only serves as a testament to the enduring bonds between India and Oman but also provides a valuable resource for researchers, historians, and future generations eager to explore and understand the dynamic tapestry of Indian diaspora heritage.

In a recent interview, Khanderao Kand, Chief of Policy and Strategy at Foundation for India and Indian Diaspora Studies (FIIDS), shared insights revealing that the Indian diaspora is currently experiencing a profound sense of pride in their Indian identity. Amidst global challenges and uncertainties, there is a strong sentiment of unity and pride among Indians living abroad. This surge in national pride reflects the diaspora's deep connection to India and its culture, as well as their contributions to their host countries and communities. Khanderao Kand emphasized the importance of harnessing this pride to strengthen ties between India and its diaspora, fostering collaboration and mutual support. This sentiment underscores the enduring resilience and solidarity of the Indian diaspora, serving as a source of inspiration and empowerment for generations to come.



*Mr. Khanderao Kand
Chief of Policy and Strategy*



A Glimpse of "Post-Doc Enigma: Research, Grants, and Not Losing Your Mind"

We are thrilled to highlight insights from Dr. Vaibhav Vijay Ingale's enlightening session on "Post-Doc Enigma: Research, Grants, and Not Losing Your Mind," organized by the Indian Diasporic Network and held on May 25th, 2024. Dr. Ingale, a seasoned researcher and Green Foundation Post-Doctoral Scholar at the University of California, San Diego, provided invaluable guidance on navigating the complex landscape of postdoctoral fellowships. Hosted by Ms. Sweta Basak, Assistant Professor at Delhi University, the session offered a treasure trove of wisdom for aspiring researchers seeking to advance their careers. Attendees gained comprehensive understanding of transitioning into professional life, excelling in interdisciplinary research, securing funding, and networking effectively.

Shrinivas R Kulkarni, an Indian-origin professor of astronomy in the United States, has been awarded the prestigious Shaw Prize in Astronomy.

His groundbreaking research on millisecond pulsars, gamma-ray bursts, and supernovae has significantly advanced our understanding of the cosmos. Kulkarni's leadership in time-domain astronomy also led to the creation of observatories that detect transient events. The award comes with a monetary prize of USD 1.2 million. The presentation ceremony will take place in Hong Kong on November 12. Congratulations to him!



Sanchita Basu De Sarkar, the owner of The Children's Bookshop in Muswell Hill, North London, achieved remarkable success at the prestigious British Book Awards.

Her quaint and beloved bookshop secured two top prizes: Children's Bookseller of the Year and Best Book Retailer of the Year. The judges praised her shop's "youthful energy for reading," its unwavering support for charities and community projects, and a remarkable 35% increase in sales last year.



Beyond mere sales, The Children's Bookshop actively engages with the community through outreach programs, book clubs, and creative writing courses. These double wins hold special significance as they coincide with the bookshop's 50th anniversary. Congratulations to Sanchita Basu De Sarkar and her team for their outstanding contributions to children's literature.

Hindus, who constitute one percent of the American population and are the third largest religion in the world, have gone unrepresented in the US Commission on International Religious Freedom (USCIRF).

The absence of Hindu representation has led to biased, unscientific, and one-sided reports on India and Hindus by the USCIRF. The head of a top Indian diaspora think-tank body expressed concern over this lack of representation, emphasizing that the annual USCIRF report on international religious freedom is predictably biased against India. Despite India being the world's largest democracy, the USCIRF has recommended it as a "country of particular concern," a recommendation that seems out of place given India's diversity and pluralism.



The 60th International Art Exhibition of La Biennale di Venezia, commonly known as the Venice Biennale, is currently underway with a theme that resonates deeply in our interconnected yet fractured world: **"Stranieri Ovunque—Foreigners Everywhere."** This theme, inspired by a neon sculpture series by feminist conceptual artist Claire Fontaine, explores the experiences of marginalized populations. While India doesn't have an official pavilion this year, its art is making an impact. The Kiran Nadar Museum of Art (KNMA) presents "The Rooted Nomad," an immersive experience based on M.F. Husain's practice. Additionally, contemporary artist Shilpa Gupta showcases her work titled "Listening Air" as part of the collateral event "From Ukraine: Dare to Dream." The biennale also emphasizes indigenous voices through the Nucleo Contemporaneo segment, featuring artists like Aravani Art Project, a trans-women and cis-women-led collective from India, which envisions an inclusive world through their mural. The exhibition is a powerful exploration of art's ability to provoke thought and address global crises.

Gopichand Thotakura, an entrepreneur and pilot, has made history as the first Indian space tourist.

He was selected as one of the six crew members for Jeff Bezos's Blue Origin New Shepard-25 (NS-25) mission, becoming the first Indian to venture into space as a tourist. This landmark mission marks the seventh human voyage for the revered New Shepard program and the 25th in its storied legacy. Departing from the Launch Site One base nestled in West Texas, the flight received widespread attention across social media platforms from the aerospace firm. As the spacecraft crossed the Karman Line, the universally recognized boundary of space positioned 62 miles (100 km) above sea level, the travelers relished the awe-inspiring panorama of Earth's curvature. These intrepid explorers, if only for a fleeting moment, experienced weightlessness and engaged in whimsical activities like mid-air calisthenics. Former Air Force Captain Ed Dwight also joined the crew, becoming the first Black astronaut to enter space.



Mr. Gopichand Hinduja: Wealthiest individual in Britain for the Sixth consecutive year.



Gopichand Hinduja, fondly known as 'GP' in business circles, is the Chairman of the Hinduja Group and Hinduja Automotive Ltd, UK. Born in 1940, he is the second son of Parmanand Deepchand Hinduja, who established the family business in 1914. The Hinduja Group is a multinational conglomerate with diverse businesses ranging from trucks, lubricants, banking, to cable television. Gopichand Hinduja played a pivotal role in transforming the business from an Indo-Middle East trading operation into a multi-billion dollar transnational conglomerate. Graduating from Bombay's Jai Hind College in 1959, he joined the family business in Mumbai and took over as chairman after his older brother Srichand Hinduja passed away last year. Gopichand Hinduja holds honorary doctorates in Law from the University of Westminster and in Economics from Richmond College, London. **His wealth has soared, and he now tops the UK's Sunday Times Rich List with a staggering fortune of £37.196 billion**, making him the wealthiest individual in Britain for the sixth consecutive year.

Prafulla Dhariwal: The Tech Whiz Behind OpenAI's ChatGPT 4o

Prafulla Dhariwal, played a pivotal role in the development of ChatGPT 4o, the latest iteration of OpenAI's AI chatbot. Sam Altman, the head of OpenAI, publicly acknowledged Dhariwal's contribution, emphasizing that GPT-4o wouldn't have materialized without his vision, talent, conviction, and determination. Dhariwal hails from Pune and boasts an impressive academic background. He scored exceptionally well in various entrance exams, including the Joint Entrance Exam (JEE-Mains). After graduating from the Massachusetts Institute of Technology (MIT) with a perfect GPA, Dhariwal joined OpenAI as a research intern in 2016. Since then, he has risen through the ranks and now serves as **a core part of the OpenAI team**, contributing to projects like DALL-E 2 and ChatGPT 4o.



Indian-Origin footballer Manprit Sarkaria Makes History: Leads SK Sturm Graz to Austrian Bundesliga Victory

On Sunday, May 19, 2024, SK Sturm Graz defeated Austrian Klagenfurt by 2-0, securing the Austrian league title. This victory also earned them a spot in the UEFA Champions League group stages for the first time since the 2000-01 season. Manprit Sarkaria, who hails from an Indian Punjabi descent, has shattered barriers that previously held back South Asian footballers from excelling. After joining Austria Wien in the 2017-18 season, Sarkaria's breakthrough came in 2019-20 when he made 24 appearances and scored four goals. In the 2021-22 season, he moved to SK Sturm Graz, where he made an instant impact, scoring 17 goals in 34 games across all domestic competitions. His success in one of Europe's finest footballing countries has debunked the myth that South Asian footballers are incompetent at top European stages, inspiring the next generation to rise to the top of the game.



First Telugu Woman Appointed Judge in the US



Jaya Badiga, a native of Vijayawada, Andhra Pradesh, has made history by becoming the first Telugu woman appointed as a judge in the US. She was appointed as a judge in the Sacramento County Superior Court in California. Before her judgeship, Badiga served as a commissioner for the Sacramento County Superior Court, specializing in family law. Her educational journey began in Hyderabad, India, where she earned a Bachelor's degree in psychology and political science from Osmania University. She then moved to the United States, pursuing a Master's degree in International Relations and International Communication from Boston University, followed by a Juris Doctor degree from Santa Clara University. Her legal career started in 2009 after passing the California State Bar Examination.

Trishan Patel Joins Pakistan Football Team as Assistant Coach & Performance Analyst

Trishan Patel, a British football coach of Indian origin, has officially joined the Pakistan football team as an Assistant Coach and Performance Analyst. Patel has arrived at the team's camp in Islamabad, where they are preparing for their final two FIFA World Cup Qualifiers against Saudi Arabia and Tajikistan¹²³. With a UEFA A-level coaching qualification, Patel brings a wealth of experience from his diverse coaching background. He has previously collaborated with various organizations, clubs, and schools across England, including prominent clubs such as Liverpool and Luton Town. His appointment underscores the growing influence of the Indian diaspora in global sports and highlights the cross-cultural connections within football.



Seventeen-year-old Tahsin Mohammed Jamshid has made history by becoming the first player of Indian origin to be selected for the Qatar national football team. He has been included in the 29-member Qatar squad that will play two World Cup qualifiers against Afghanistan on June 6 and India on June 11. Born in Qatar, Tahsin discovered his passion for football under the tutelage of his father, a former player at Calicut University. He honed his skills at Qatar's Aspire Football Academy, dazzling opponents with his exceptional dribbling abilities. Notably, Tahsin was part of the Qatar U-17 team that faced the Indian youth team during their junior national team's exposure tour in 2023.



Naresh Sonpar Elected Chair of City of London Corporation's Education Board

Naresh Sonpar has been elected as the Chair of the City of London Corporation's Education Board. This appointment marks a significant development in the oversight of educational strategies and programs in the heart of London. The board oversees the City Corporation's strategies for education, skills, and cultural and creative learning, as well as its programs offering Londoners jobs, work experience, and apprenticeships. Additionally, it supports the City Corporation's Family of Schools, which includes 10 high-performing academies across Hackney, Islington, Newham, and Southwark through the City of London Academies Trust. Mr. Sonpar, a university lecturer and former City financial expert, is committed to ensuring that first-class education is available to every child, regardless of their background or ability. His focus as Chair of the Education Board is to provide resources that help schools attain even greater success and support staff and pupils on their educational journey.

India's diaspora has played a pivotal role in wealth transfer to its home country. **According to the UN's 2024 World Migration Report, Indian expatriates remitted a staggering \$110 billion to India in 2022.** This remarkable figure represents a doubling of remittance value since 2010, making India the first country to surpass the \$100 billion mark. Notably, India boasts the largest migrant population overseas, with nearly 20% of the world's international migrants originating from six Asian countries, including India. While the United States remains the most popular destination for migrants globally, Indian migrants predominantly choose to travel to the United Arab Emirates and the United States. Despite this impressive wealth transfer, there remains a gender gap, with male emigrants significantly outnumbering female Indians who seek opportunities abroad.

Ankur Gupta Unveils Revolutionary Energy Storage Technique at University of Colorado

Ankur Gupta, a researcher of Indian origin at the University of Colorado, has unveiled a groundbreaking technique that could revolutionize energy storage and alleviate EV range anxiety. Unlike traditional charging methods, Gupta's research leverages the movement of tiny charged particles called ions. These ions play a crucial role in supercapacitors, which are battery-like energy storage devices known for their rapid charging capabilities and



longevity. By enhancing ion movement efficiency, Gupta's team aims to significantly accelerate the charging and discharging processes. The potential impact is immense: this technology could allow dead smartphones to charge within a minute or electric cars to fully charge in just ten minutes. In essence, Gupta's work is rewriting electrical engineering as we know it, promising a future where EVs become more practical and convenient for everyday use.

Nikesh Arora, the CEO of Palo Alto Networks, has achieved a remarkable feat by securing the **second-highest position on The Wall Street Journal's 2023 list of highest-paid CEOs in the US.** Born in India, Arora's total compensation reached an astounding \$151.43 million, primarily driven by stock options. His journey to this financial milestone began during his tenure as Google's chief business officer. After leaving Google in 2014, Arora made headlines by leading SoftBank in Japan with a record-breaking compensation package. Since 2018, he has been at the helm of Palo Alto Networks, a cybersecurity firm. Notably, the report highlighted the strong

presence of Indian-descent executives among high earners, with a total of 17 Indian-origin CEOs making it into the top 500. Shantanu Narayen of Adobe followed closely behind Arora at number 11, earning \$44.93 million. Other Indian-American CEOs, such as Sanjay Malhotra (Micron Technology), Ajei Gopal (Ansys), and Reshma Kewalramani (Vertex Pharmaceuticals), also achieved significant rankings.

Seven Indian-Origin Students Awarded Stanford's Prestigious Knight-Hennessy Scholarship this Year

Among the 90 scholars chosen for this world's largest graduate fellowship, the recipients include Ank Agarwal, Wasan Kumar, Aneesh Pappu, Isha Sanghvi, Kritika Singh, Krishna Pathak, and Rahul Penumaka. These scholars represent diverse interests, pursuing degrees ranging from PhDs, MBAs, and MDs across fields such as medicine, technology, engineering, and law. Their enrollment in various graduate programs at Stanford reflects their commitment to research, development, policy, entrepreneurship, and social impact. Notably, this year's scholarship has been awarded to students from 30 countries, emphasizing the global reach of Stanford's academic excellence. The Knight-Hennessy Scholarship provides up to three years of financial aid for graduate studies at the university, fostering independent thought, purposeful leadership, and a civic mindset among its scholars.



Gaurav Sant, an Indian-origin scientist, leads the **University of California at Los Angeles' Institute for Carbon Management (ICM)**. Under his direction, the lab focuses on managing carbon emissions, including those already in the atmosphere. Sant's vision has given rise to climate tech startups such as **Equatic**, which *removes carbon dioxide from the atmosphere and stores it in the sea*, and **CarbonBuilt**, which *sequesters the planet-warming gas in concrete*. Despite criticism that these technologies distract from deploying proven solutions, Sant believes they are essential for a comprehensive climate strategy. ICM, unique for a university organization, incubates projects that span from decarbonizing concrete using AI to lithium separation and refining.

Raghni Naidu, the founder of Naidu Wines, has made history as the **first female Indian immigrant to own a winery in the United States**. Her journey is a testament to passion, perseverance, and the pursuit of dreams. Born and raised in the picturesque state of Punjab, India, Raghni embarked on a quest for independence, adventure, and learning when she moved to the culturally vibrant city of Melbourne, Australia at the age of 18. It was there that she met and fell in love with her husband, Kaushick Naidu, who hails from Chennai, India. Together, they longed for the American Dream and immigrated to San Francisco, making it their forever home. Inspired by her travels and the farm-to-table lifestyle, Raghni founded Naidu Wines in Sebastopol, California. The boutique wine company specializes in crafting high-quality wines, with a particular focus on Pinot Noir. Raghni's vision is to create limited-production wines that showcase the unique terroir of Northern California's rolling hills, where vineyards sprawl under the sun. Her commitment to excellence and artistry has earned Naidu Wines a well-deserved place in the world of fine wines.



Shell Appoints Parminder Kohli as New Leader of UK Business

Kohli has extensive experience within Shell, having previously overseen lubricants in the EMEA region. He has a background in strategy, sales, and marketing. Kohli is replacing David Bunch, who is moving to head Shell's mobility division.



GRADUATE & POST-GRADUATE

TALK SERIES

This series aims to cultivate a vibrant academic community, allowing emerging scholars to showcase their research, receive feedback from peers and experts, and enhance their knowledge and understanding of diaspora issues. It's a fantastic opportunity for students to gain visibility and make a significant impact in the field of diaspora studies.

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How to Submit:

Please submit your abstracts via email to indiandiasporicnetwork@gmail.com, with the subject line "Submission for IDN Talk Series". Include your name, university affiliation, and contact information in your submission.



*Ambassador Srikumar Menon, IFS (Retd.)
Former Ambassador of India
to South Sudan, Angola and Sao Tome &
Principe*



NEW TRENDS IN AFRICAN MARKETS: OPPORTUNITIES FOR INDIAN BUSINESSES

The recent history of the Indian African diaspora, if one were to look two hundred years back, can roughly be traced to the mid-1800s when colonial administrators in India took shiploads of Indian workers to African countries to fulfil the growing demand for labour to set up the railway infrastructure. This was to fulfil the broader objective of connecting agricultural & mineral resource-rich regions in Africa to support European mining & economic interests, ostensibly driven by the voracious and insatiable craving of European investors.

Just as the hundreds of thousands of indentured workers shipped to the Caribbean countries, by British and Dutch colonial powers, many of these workers brought in for the African railway projects, eventually stayed on and became permanent residents in the far-flung but relatively prosperous parts of Africa. The early part of the 1900s saw a major shift in the skill profile of Indians migrating to African countries like South Africa, Kenya, Uganda, Tanzania, Mozambique, Mauritius, and Nigeria, to name but a few.

Educated and professionally skilled Indians like barristers, doctors, accountants, office workers, businessmen and traders saw opportunities and value in migrating to these countries to work and earn a decent living. By the mid-1900s, the Indian diaspora in Africa had started to assert itself in different fields of economic activity in the continent, growing in stature as it dominated and built successful family businesses and retail trade.

By turn of the 21st century, it could be said that members of the Indian diaspora in Africa, comprising of Non-Resident Indians (NRIs) and Persons of Indian Origin (PIOs), had reached a significant level of affluence, so much so that they became recognized as an important and influential economic, administrative, political, and cultural group, with many going on to hold respectable and eminent positions in businesses, academic institutions, government, politics, and society in general. This just goes to underline the proactive and supporting role played by the Indian diaspora in Africa's recent economic resurgence.

There is a recognition worldwide of the huge potential of emerging markets around the world, especially in Africa with vast opportunities for investors in infrastructure development in roads and telecom, retail trade, healthcare, pharmaceuticals, agriculture etc.

Despite political and socio-economic uncertainties, infrastructure and systemic constraints and bureaucratic impediments, Africa, with its latent assets, both in terms of natural resources and a relatively young working population, is well poised to take the high road to economic success. The continent is now better placed, than ever before, to leverage its potential to attract domestic and foreign direct investments to become more competitive in the global economy.

Africa is blessed with an abundance of rich natural resources like gold, diamonds, oil, and huge expanse of fertile land area for agricultural exploitation.

These assets are crucial in building up value chains - especially in the Agriculture, Agri-food, and Mining sectors.

About 40 per cent of the world's goldmine reserves are in Africa. The continent also accounts for 90 per cent of global resources of chromium and platinum, not to mention the large existing reserves of diamonds, cobalt and uranium, petroleum, natural gas and copper

Most African countries are currently passing through an interesting and compelling phase in their economic and technological development. If one were to see this on a wider canvas, it is apparent that the African economy and markets are diversifying and growing rapidly, with opportunities aplenty, at very competitive costs. This indeed is the right time for Indian businesses to tap into various sectors of the African economy and forge strong, long-term business partnerships in the continent.

If one were to take a holistic global view, Africa is currently seen as one of the fastest-growing consumer markets in the world, with domestic household consumption outstripping the continent's GDP growth, something that bodes well for the economic well-being of the population spread over 55 countries. African states have, of late, realised the importance and benefits of liberalising and diversifying their economies, adopting investor-friendly policies, providing more leeway for private-sector players, formulating, and implementing pro-business incentive packages and focusing on improving economic governance.

These have proven to be crucial factors in the continent's economic resurgence in recent years, so much so that we see countries like Ethiopia, Ivory Coast, Senegal, Tanzania, and Ghana, now emerging as the fastest-growing economies in Africa. In yet another sign of African revitalisation, Egypt was recently ranked as Africa's top investment destination, followed by Morocco and South Africa.

The emerging market in Africa is characterised by a focus on growth, led primarily by the private sector and by markets that are conducive to attracting investments, especially in eight sub-Saharan African countries - namely Tanzania, Uganda, Botswana, Nigeria, Ghana, Zambia, Mozambique and Kenya.

Financial Services, Healthcare. Information Communications Technology (ICT), Infrastructure, Transport & logistics, Mining, Agriculture & Agro-processing are some of the main sectors in the African market that are ready and stable to attract foreign investors.

A major challenge for African economies is to manage inflationary trends, streamline foreign exchange reforms, optimally balance the devaluation of currencies and reign in the parallel currency markets. Services have become the major driver of Africa's economic output. Financial Services in the African continent are being powered by the rapid rise in urbanization, increased use of digital technology by different sections of society, and most importantly - by the steady rise in household income, resulting in enhanced demand for services like banking, insurance, mobile payments, and loans & credit.

South Africa leads the way in offering first-rate financial services by hosting large numbers of listed companies on its stock exchanges, while Morocco's Rabat - Casablanca continues to be Africa's leading financial hub.

Retail trading in Africa also offers immense opportunities but that also comes with complex challenges and constraints like shortfalls in supply-chain management, poor infrastructure, government policies, social dynamics, lack of adequate and optimum levels of ICT infrastructure etc.

These constraints notwithstanding, there is still immense scope for growth in the African retail market given the ever-increasing scale of e-commerce, online marketplaces, and Fin-Tech platforms.

Almost one-seventh (14 per cent) of the global population is based in Sub-Saharan Africa, which accounts for a substantial share of the global consumer market. South Africa, Nigeria, Kenya, Ivory Coast, Tanzania, and Ghana are the leading market drivers in the African retail sector.

With rapid urbanization came the enhanced demand for consumer products, which in turn has spawned an ever-growing number of retail outlets, departmental stores, hypermarkets, and supermarkets.

The next ten years are likely to see an incremental increase in volume in the African retail market, driven by the swelling number of upwardly mobile 'middle-class consumers' with expendable income. The retail electronics trading sector is primarily sustained by the increasing demand for Laptops, Tablets, Phones and Phone Accessories, Smart Watches and Headphones.

There are huge benefits to follow, once the African Continental Free Trade Area (AfCFTA) comes into effect. The AfCFTA aims for rapid 'industrialization of the continent', seen as an aspiration to achieve 'economic integration' and create "Africa's single market" by encouraging greater regional trade and labour-market integration. It is the world's largest Free Trade Area, comprising the 55 countries of the African Union (AU) and eight Regional Economic Communities (RECs).

The AfCFTA's 'Guided Trade Initiative' GTI has sought to boost 'intra-African trade' through trade liberalisation, commercially meaningful trade and market-oriented reforms, with the participation of eight countries- namely Cameroon, Egypt, Ghana, Kenya, Mauritius, Rwanda, Tanzania and Tunisia, representing the five African regions.

There remain many contentious issues about rules of origin, standards, SPS measures, technical regulations, tariff liberalisation, conformity assessment and regulating labour

mobility across the continent. However, solutions for these are part of the evolutionary process that AfCFTA will be putting in place as intra-African negotiations move ahead.

From India's perspective, the AfCFTA provides interesting and worthwhile opportunities for Indian businesses and companies.

Besides the wider reach, and greater market access to the African continent and regional value chains, the single market dispensation would help them to diversify their respective investment portfolios which could be harmonised and tailor-made for African conditions and requirements.

It is also an ideal platform to promote India-Africa trade through the Africa Growth Fund (AGF) to enhance greater access to financing options, besides supporting African partner countries through infrastructure financing and undertaking joint initiatives.

Indian businesses would have a more level playing field to bring in FDI; set up and upgrade manufacturing facilities, help to create jobs and professional expertise, upgrade technical competency, and build local capacity. This will consequently lead to more robust support for social transformation - with women and youth benefitting the most in terms of better-quality jobs and higher wages.

India's policy towards Africa has all along, focussed on sharing its developmental experience, its expertise and technology, to contribute to Africa's economic resurgence and economic diversification plans.

The AfCFTA will prove to be a boon for the Indian Pharma and healthcare industry as well as other players involved in Agri-Food manufacturing and exports, Agribusiness, Textiles, Apparel and Clothing, Automotive components, Mobile operators, Insurance, Banking and Financial Services.

The new trade arrangement will facilitate Indian SMEs seeking to set up businesses in

Africa, by providing access to raw materials and services at competitively lower costs. Indian ICT companies can help to upgrade the digital infrastructure in the continent and leverage new trends in Artificial Intelligence to support projects in areas like agriculture (providing real-time data on crops/livestock), education (online learning platforms), medical and healthcare services (electronic-tele-medicine) etc.

These positive trends in the African market, augur well for Indian public and private sector initiatives to succeed in the new Africa that is fast transforming as a viable and sustainable investment destination.

It is a good time for Indian investors to step in and fill the "demand gaps" in the African market – primarily to infuse much-needed capital and revenue generation; to meet the rising demand and appetite for consumer goods & services; the need to upgrade infrastructure and last but not the least - to create jobs for local youth.

In this business-friendly environment, the Indian diaspora, the NRIs & PIOs in Africa, are very well placed to use the opportunity to contribute to their respective host country's economy by leveraging their connectivity and reach with respective local populations to enhance trade and investment relations with India.

Indian investors and trading entities are eyeing the enormous opportunities in an economically vibrant Africa, with optimism and hope.

And just like the Indian diaspora and the prosperous Indian business community in Africa, we have a new crop of aspiring, confident young African entrepreneurs, who have set forth to rediscover the inherent potentialities in leveraging the new market trends in their respective business spheres.

Indeed, the world is watching and there is a lot to look forward to.

BALLADS OF THE GIRMITIYA: UNVEILING HARDSHIPS THROUGH BHOJPURI SONGS

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“Girmitiya” as we all know were brave sons and daughters of motherland India who were sent to various British colonies in the 19th and early 20th centuries under the indenture system. This system arose as a replacement for slavery following its abolition, aimed at addressing the issues of labour shortages on plantations in British colonies like Fiji, Mauritius, Surinam, Trinidad and Tobago, Guyana, and South Africa etc. The word “Girmitiya” originates from “Girmit” a distorted version of the English word “agreement,” which refers to the labour contracts these workers signed before undertaking their very arduous journeys.

From 1834 to the early 1920s, more than a million Indians, primarily from the regions of today's Bihar and Uttar Pradesh, were recruited under false pretences and were lured by promises of prosperity and better livelihoods. These labourers, however, faced gruelling conditions, including backbreaking work, harsh treatment from overseers, inadequate living conditions, and significant social and cultural dislocation. The journey itself was perilous, with many suffering from disease and malnutrition even before reaching their destinations.

Despite the adversities, the Girmitiyas carried with them a rich cultural heritage, including languages, traditions, and songs that became essential to their identity and survival in foreign lands. There is a wide range of literature available to understand the plight of the Girmitiyas, but exploring their experiences through songs and art can provide an even deeper understanding. Going through the Girmitiya experience through their songs provides a unique and poignant insight into the human aspect of this historical phenomenon.

These ballads are not merely artistic expressions but are vital historical documents that unveil the untold stories of suffering, endurance, and cultural preservation. They allow contemporary audiences to connect with the past, offering a voice to those who endured unimaginable hardships and contributing to the broader narrative of migration, labour, and human rights.

In this article, I have discussed two of such songs that have been particularly popular and have effectively voiced the sufferings and disappointments of the ‘Jahajis’.



The first one is 'Batohiya'. This was written by Babu Raghuveer Narayan of Patna, Bihar who was also a freedom fighter in the year 1911. Babu Raghuveer Naryan wrote this song in Bhojpuri at the special request of a prominent freedom fighter of his times, who later went on to become the Chairman of the constituent assembly and also the very first president of Independent India, Dr Rajendra Prasad.

The term "batohiya" refers to someone who is a traveller and has journeyed away from their ancestral home. Going through the lyrics of the song, one can see that it not only narrates the plight of the Girmitiya but also highlights the love and connection these Pravasi have with their homeland. The song begins with a heartfelt confession of immense love for the motherland, expressed in the lines, "सुंदर सुभूमि भैया भारत के देसवा से, मोरे प्राण बसे हिम-खोह रे बटोहिया," which translates to, "Beautiful is the soil of my country Bharat; my life, my soul resides in the caves of the Himalayas, Oh traveller." The Girmitiya take immense pride in the rich culture and illustrious history of their forefathers. The song's lyrics, "सीता के बिमल जस, राम जस, कृष्ण जस, मोरे बाप-दादा के कहानी रे बटोहिया," convey that the history of their ancestors embodies the purity of Sita's character the virtues of Ram and Krishna.

Additionally, the song expresses the sorrow of separation from loved ones and the fear of whether they would reunite, as highlighted in the lines "कामिनी बिरह-राग गावे रे बटोहिया." The song's popularity soared to such an extent that Mahatma Gandhi himself compared it to "Vande Mataram." Although the song originated in Bihar, India, its influence has transcended borders, resonating with Bhojpuri speakers around the world. The song has been beautifully performed by groups of singers residing in countries such as Suriname, Holland, Mauritius, Fiji, Trinidad, and Guyana. It can be found on YouTube, featuring the melodious voices of artists like Raja Mohan, Teri Gajraj, Raga Menno, Angel Arun, Ilham Ahmdaali, Hemelbesem, Ruksana, Vishwajit, Chotu Bihari, Arya Nandini, and Munna Singh. I am attaching the URL here—you must listen to it. Its magic will mesmerise you just as it did me.

Another song that deeply moved me is sung by Raj Mohan, a descendant of Indian indentured labourers in Suriname. His forefathers were brought to Suriname as indentured labourers and belonged to today's Chapra district in Bihar, however, he moved to the Netherlands with his parents at the age of 12. In 2011, he released his

first pop album featuring Sarnami-Bhojpuri and Hindi songs. He pioneered the Sarnami-Bhojpuri song in the song and ghazal genre, gaining worldwide recognition with his album 'Kantiraki'. 'Kantiraki' basically refers to the 'Contractuals'. Millions from UP and Bihar were transported as indentured workers to various British plantations, and this song by Raj Mohan vividly tells the story of their shattered hopes and broken promises.

The song's lyrics, "सात समुंदर पार कराइके, एक नवा देस के सपना देखाइके, कईसे हमके उ भरमाई के, ले गईल दूर सरनाम बताइके, सात समुंदर पार कराइके", highlight how, after the abolition of slavery, the British lured these 'Jahajis' with false promises of a better life, taking them far away under deceptive pretenses. The song further highlights the hope and faith in God that these 'Jahajis' carried in their hearts, believing their lives would improve in Surinam and that their miseries would eventually be overcome.

The lyrics "किरपा श्री राम के मुट्ठी में दुसर के सहारा पानी पे, कभी दिल घबराय, थोड़ा पछताय, साय तब जाय के दिन बढ़िया आय" convey this sentiment. The Jahajis spent months on boats before reaching their destination, and during this they developed a sense of connectedness and familial bonds with fellow Jahajis. This is reflected in the lines "दुई - तीन महीना जहाज पे, रिश्ता - नाता त बन ही जाय..". The journey of the Girmitiyas was fraught with uncertainty and fear, yet filled with the hope that one day their lives would change. They were anxious about how they would be received by the locals in Surinam. Would they be able to assimilate into the local society? Would they be welcomed or despised by the native Surinamese? Despite these fears, the hope of earning a fortune for themselves and their families and eventually returning to their homeland kept them moving forward.

These lines capture the thoughts and feelings that might have occupied the Jahajis' minds and hearts:

"एक - एक बिचार दिमाग में आय, उ देस में कईसन लोग भेटाय, खेती - बारी बढ़िया सईराय, पांच बरिस कस के कमाई के, लौटम गाँव आपन पाईसा जमाई के..."

The works like 'Batohiya' and 'Kantiraki' not only give voice to the sorrow of the indentured labourers but also narrate the larger story of migration and the sense of being displaced as well. In addition to these, several other songs, such as 'Dui Mutthi' composed by Raj Mohan himself, poignantly depict the suffering of the indentured labourers. For lyricists like Raj Mohan, these songs serve not only as a tribute to their ancestors but also as a testament to their commitment to sharing the untold story of the indentured labourers with the world. Ensuring

that the story of these children of Mother India, who left their villages with just a piece of paper (Contract) and some clothes in the hope of building a new life, does not remain hidden in the annals of history is a responsibility that rests not only on Raj Mohan or the Indian diasporic community but on each one of us Indians. Here is the URL to Raj Mohan's very melodious songs. Listen to them and experience the hardships our forefathers endured.

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THE SIGNIFICANCE OF FOOD IN AMULYA MALLADI “THE MANGO SEASON”

“Tell me what you eat, I’ll tell you who you are”
-Jean Anthelme Brillat-Savarin

Introduction:

Culinary initially refers to the adaptation of the culture of food across the world due to migration, trade and colonization. These food practices may lead to evolution, adaptation and sometimes rebellion associated with one’s identity. Where the conflict appears when the tradition of culinary, changes and grows as the diasporans encounter a clash with their home culture and host land.

The term "culinary diaspora" refers to the movement of people and their culinary customs to new areas. Roland Barthes was one of the first to explore the semiotics of food and culture, collecting his ideas in *Mythologies* (1957), in which he wrote of food:

“It is not only a collection of products that can be used for statistical or nutritional studies. It is also, and at the same time, a system of communication, a body of images, a protocol of usages, situations, and behaviour”.

As a result these Ethnic established and traditional enclaves the recipes that are preserved by migrants where it has the tendency to bring their culinary customs

to their new places but as these culinary traditions mend with other regional products, flavours, and cooking methods, they also evolve practices that have become a tradition that has been inherited down their generation across instilling the connection and belonging.

The culinary diaspora has been one of the prominent topics of interest among food researchers, and technology and investigates the connections between cuisine, migration, identity, and cultural exchange. Studying culinary diaspora has provided valuable insights into how food functions as a culture connected to humans and traditions while for cultural expression, connection, and adaptability in a world that is becoming more interconnected with these factors.

Amulya Malladi:

Amulya Malladi is a Diaspora writer from India. Being a Danish writer she has published nine books born in Madhya Pradesh. Her captivating storytelling and themes of cultural identity, migration, and personal growth are notable. She explores complex human emotions and relationships across diverse cultural

landscapes and her narratives can be categorized as literary fiction with elements of mystery, suspense, and romance. Malladi's novels have garnered critical acclaim and international recognition. Her work has been praised for its emotional depth, cultural insights, and unique blend of storytelling elements. She offers a distinct perspective on human experiences through her diverse background and understanding of different cultures.

In Amulya Malladi's "The Mango Season" the concept of culinary takes on multiple layers weaving into the narrative and serves as a symbol throughout the story. It explores Cultural Expression, Tradition, emotional Landscape and Character Development and the importance of shared culinary experiences in shaping identity and fostering connections. "The Mango Season" deals with culinary, family conflict and personal freedom through the eyes of the protagonist Priya. Food plays a significant role through this novel though not focused as a central theme. The protagonist connects herself with the family heritage and cultural identity associating with dishes like mango, pickles, coconut chutney and dosa as it highlights her inner conflict of identity as these dishes have been inherited through generations. She also introduces her friend Emily to this traditional food which turns out to be the chance of realizing the acceptance of this cultural exchange.

"While I was growing up, all was about mangoes. Ripe, sweet mangoes that dripped juices down your throat, down your neck. The smell of a ripe mango would still evoke my taste buds..."

The novel is set in India during the Mango season when the fruit is in great demand and plenty. The depictions of mangoes inspire a feeling of nostalgia and attachment to Priya's origins. The entire plot touches upon the

multi-culinary rituals and traditions and the history behind them.

Especially highlighted the dinner where the Indian family have together share as a tradition followed by centuries.

This particular culinary conduct acts as a communication and connection between family gatherings, festivals and sharing concerns which creates connections among characters, resolves conflicts and strengthens them.

The novel also highlights tradition and modernity by the depiction of the challenges faced by Priya. She tries to balance her personal freedom and inner conflicts and nostalgia which talks about food and eating etiquette.

Priya visits the "monad market" with her mother to buy mangoes for the pickles. They both were very particular about the mango selection. The right mango will enhance the taste of the pickle.

"Shoved it closer to my mouth and the strong smell of mango and its juice sank in. And memories associated with that distinct smell trickled in like a slow stream flowing over gently weathered stone" (Malladi 9).

Priya's exploration of cultural identity is depicted through her experiences with Indian cuisine and culinary customs. She grasps the origin and interacts with food. She stops by "the small paan and bidi" shop gets a "goli soda" and cherishes the nostalgic movement the first time she sips it. In another instance, Priya requests her father to buy the sugar cane juice

"I finished my gaana juice slowly, savouring the taste through the last sip". (111, 113)

She acquires a profound grasp of her origins and learns to accept her background in her way via her interactions with food at the end of the

novel.

This novel "The Mango Season" utilizes food and culinary motifs to enhance its examination of family relationships, cultural heritage, and the conflict between traditional values and modernity in present-day India.

Conclusion:

In the final scene, Priya is shown preparing a traditional South Indian feast that combines the culinary methods of her mother and grandmother. This action represents her acceptance of her background and her capacity to create her unique culinary direction while respecting family customs. Sharing the meal with her family symbolizes acceptance and togetherness, representing a profound understanding between them despite their opposing viewpoints.

The incorporation of American components with the traditional dishes in *The Last Supper* indicates a possible blending of culinary cultures. Priya may be aiming to establish a novel culinary identity that fuses her cultural background with her present life encounters.

The final scene of the family sharing a meal evokes a feeling of hope and positivity for their future, where cultural customs and personal decisions may harmoniously coexist and enhance a feeling of inclusion.

Malladi highlights the transformational influence of culinary experiences in the diasporic journey by ending the story with a focus on food. It demonstrates how people can reconcile with their ancestry while creating their own distinct identities, leading to a future characterized by acceptance, connection, and cultural interchange.

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TRACK II DIPLOMACY ENHANCED BY TOURISM: A THEORETICAL EXAMINATION WITH A FOCUS ON INDIA-BANGLADESH RELATIONS

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Track Two Diplomacy, often termed “unofficial diplomacy,” involves non-state actors such as scholars, journalists, retired civil and military officials, and NGO representatives who engage in dialogue and discussion to positively influence the bilateral relations between the countries. It is not a substitute for Track One Diplomacy which mainly involves state actors like heads of government, diplomats, and other government officials. Rather Track II diplomacy aims to bridge or complement official Track One Negotiations. Tourism, an integral part of cultural exchange and soft diplomacy, plays a crucial role in enhancing and supporting Track II diplomatic efforts. This essay explores how tourism enhances Track II diplomacy with a particular focus on India-Bangladesh relations, using different theoretical frameworks.

Origin and Development of Track II Diplomacy

Track Two diplomacy, characterized by unofficial and informal interactions among individuals from different countries, has been shaped by the contributions of several key theorists. Joseph V. Montville is often credited with coining the term “Track Two diplomacy” in his 1993 paper, “The Arrow and the Olive Branch: A Case for Track Two Diplomacy.” He defines Track II diplomacy as “unofficial, informal interaction between members of adversary groups or nations that aim to develop strategies, to influence public opinion, organize human and material resources in ways that might help resolve their conflict.”

John W. Burton, a prominent figure in conflict resolution and peace studies, introduced the concept of “problem-solving workshops” in 1969. These workshops provided a foundational framework for Track Two diplomacy by facilitating informal interactions aimed at understanding and resolving conflicts. Saul Mendlovitz’s advocacy for peace research and alternative structures for achieving global peace in the early 1970s contributed to the academic and practical approaches to Track Two diplomacy. Elise Boulding’s work on peace culture and the role of civil society in conflict resolution emphasized the importance of non-governmental actors and community-level interventions.

The strengths of Track Two Diplomacy have been thoroughly examined by scholars such as Montville (1991), Ury (1999), Sanders (1991), Ryan (1995), and Lederach (1997). One major strength is that Track Two participants are not constrained by political or constitutional power, allowing them to freely express their viewpoints on issues that impact their communities and families directly. This approach also empowers socially, economically, and politically marginalized groups by providing them with a platform to voice their perspectives on achieving peace in their communities or nations. Lastly, Track Two operates independently of electoral cycles, maintaining continuity and focus regardless of political changes. Despite its strengths, Track Two Diplomacy has weaknesses. It often lacks the formal authority to enforce agreements, making its outcomes dependent on the willingness of official actors to implement them. Additionally, without institutional support, Track Two efforts can struggle with limited resources and visibility, reducing their overall impact.

The success of Track II diplomacy in Mozambique and Tajikistan underscores the significant role that informal and non-governmental actors can play in resolving conflicts. Similarly, in the context of Bangladesh and India, Track II initiatives have been instrumental in fostering better relations. One notable avenue has been tourism, which has served as a bridge to enhance mutual understanding and cooperation between the two nations.

Building Bridges Through Tourism: Track II Diplomacy Between Bangladesh and India

Bangladesh and India, two neighbouring countries in South Asia, share profound historical, social, and cultural ties. They are connected by the world's fifth longest land border, facilitating frequent interactions between their people. The people of both countries are connected through their shared norms, values, and language. Most importantly, they fought together against Pakistani military oppression during the Liberation War of Bangladesh in 1971. Even before the partition in 1947, they were a single entity under the greater Indian sub-continent. However, the partition created a physical border that separated them from each other. Despite that people of both countries have strong connections and tourism is a significant behind that. Storytelling is an integral aspect of tourism, facilitating cultural exchange and understanding as travellers share their experiences and learn from locals. These interactions go beyond surface-level exploration, fostering empathy and respect while building bridges between individuals, communities, and nations. Through the narratives exchanged during these encounters, travellers contribute to Track II's diplomatic efforts by promoting goodwill and cooperation between the two countries.

Social Science theorists have captured this phenomenon in their theories. Henri Tajfel and John Turner in their Social Identity Theory highlight storytelling as a tool to cultivate a sense of shared identity and belonging among the people of two nations. Gordon Allport's Intergroup Contact Theory posits that positive interactions between individuals from different groups can reduce prejudice and conflict, suggesting that sharing stories could facilitate such interactions and promote mutual understanding. Melanie Green and Timothy Brock's Narrative Persuasion Theory suggests that narratives have the power to shape attitudes and behaviours by appealing to emotions and personal experiences, indicating that storytelling can foster empathy and empathy among Bangladeshis and Indians. By embracing a proactive measure in facilitating bilateral tourism, Bangladesh and India can enhance storytelling and other Track II diplomatic tools for a more peaceful and cooperative relationship.

People-to-People Connectivity

People-to-people connectivity forms the bedrock of Track II diplomacy, emphasizing direct interaction between citizens of different countries. Tourism fosters these interactions by creating opportunities for cultural exchange, understanding, and mutual respect. When citizens of India and Bangladesh visit each other's countries, they engage in direct

communication, share experiences, and build personal relationships that transcend political boundaries. This grassroots-level interaction helps to break down stereotypes and build a foundation of trust and understanding, which is crucial for any diplomatic engagement.

Table 1: Tourists Arrival from Bangladesh to India (2022-2023)

Indicator	2022	2023	Remarks
Total Bangladeshi Tourist Arrivals	12,55,960	20,56,880	Over 60% growth in 2023
Percentage of Total Foreign Tourist Arrivals in India	20.29%	22.27%	Retained top position among source countries

Source: Daily Industry, 2024

In recent years, there has been a notable increase in the number of Bangladeshi tourists visiting India, with total arrivals rising from 1,255,960 in 2022 to 2,056,880 in 2023, marking a growth of over 60%. Bangladeshi tourists accounted for 20.29% of the total foreign tourist arrivals in India in 2022, and this percentage increased to 22.27% in 2023, reinforcing Bangladesh’s position as the leading source country for tourists to India. This surge in tourist numbers reflects the growing interest and ease of travel between the two neighbouring countries.

In recent years, both countries have initiated several rail and road connectivity projects to improve cross-border connectivity. The Maitree Express operates between Dhaka and Kolkata, offering a convenient and comfortable train journey for passengers on both sides of the border. Additionally, the Bandhan Express connects Kolkata with Khulna, further enhancing connectivity and promoting people-to-people ties. The Dhaka-Kolkata Bus Service provides a crucial land route, allowing travellers to commute between the two cities with ease. The result is visible as the data shows a continuous rise in Bangladeshi tourists going to India increasing from 9.45% in 2007 to 21.49% in 2017.

Table 2: Percentage Share of Bangladeshi Tourists Visiting India (2007-2017)

Year	Percentage Share of Bangladeshi Tourists Visiting India (2007-2017)
2007	9.45
2008	10.25
2009	9.07
2010	7.47
2011	7.34
2012	7.40
2013	7.53
2014	10.92
2015	14.13
2016	15.08
2017	21.49

Economic Interdependence

The idea of economic interdependence posits that countries with strong economic ties are less likely to engage in conflicts. Tourism significantly contributes to this economic interdependence by generating revenue, creating jobs, and promoting investments. In the context of India and Bangladesh, tourism significantly contributes to their economies, encouraging both countries to maintain stable and peaceful relations.

The bilateral trade volume reached \$14.22 billion in the Fiscal Year 2023 and the tourism sector made a major contribution to this. Bangladeshis travelling to India for medical treatment, education, and leisure contribute to India's economy through spending on healthcare, tuition, accommodation, and other services. For instance, India remains the top destination for Bangladeshis seeking medical treatment abroad. Approximately 2.5 million medical tourists travel from Bangladesh to India each year, spending about \$500 million there, according to data from India's tourism ministry. Similarly, Indian tourists visiting Bangladesh for its natural beauty and cultural heritage boost the Bangladeshi economy. This economic interdependence creates a mutual interest in maintaining harmonious bilateral relations.

Cultural Diplomacy

Cultural diplomacy involves the exchange of ideas, values, traditions, and other aspects of culture to strengthen relationships and promote mutual understanding. Tourism acts as a vehicle for cultural diplomacy by allowing people to experience the cultural richness of another country. The shared historical and cultural ties between India and Bangladesh make cultural tourism a significant aspect of their relationship.

Table 3: Major Destinations of Bangladeshi Tourists in India

Sl. No.	Particulars	No.s
1	West Bengal	2883
2	Bihar	37
3	Odisha	151
4	Jharkhand	23
5	Chhatisgarh	16
Total Visits		3110

Source: Indian Institute of Tourism & Travel Management, 2018

People in Bangladesh and West Bengal talk in the same language Bangla. According to a survey report of around 3000 tourists from Bangladesh, West Bengal was their most preferred destination for their language. Moreover, the historical significance of sites like the Victoria Memorial in Kolkata or the archaeological wonders of Mahasthangarh in Bangladesh attracts tourists from both sides. Such visits not only enhance cultural appreciation but also foster a sense of shared heritage, which is essential for building a cooperative and peaceful relationship.

Soft Power Theory

Soft power theory, introduced by Joseph Nye, refers to the ability of a country to shape the preferences of others through appeal and attraction rather than coercion. Tourism is a significant component of soft power as it showcases a country's culture, values, and way of life. Education sector cooperation can be considered one of the best soft power tools to enhance people-to-people connections.

The educational exchange between Bangladesh and India works as a positive force in the exchange of ideas and knowledge-building. In 2022, Prime Minister Sheikh Hasina of Bangladesh inaugurated the "Bangabandhu Sheikh Mujibur Rahman Student Scholarship" for 200 descendants of Indian Armed Forces members who sacrificed their lives or were severely injured during the 1971 Liberation War.

Currently, around 3,000 Indian students are enrolled in various universities and institutes in Bangladesh. Conversely, the Indian government annually awards 200 scholarships to Bangladeshi students under the ICCR Scholarship Scheme. Additionally, in 2022, India approved a second line of credit worth \$2 billion to support 15 development projects in various sectors, including education. After finishing their studies, these students go back to their countries and work as cultural ambassadors for Bangladesh and India.

Social Exchanges

The idea of social exchanges suggests that human relationships are formed by the use of subjective cost-benefit analysis and the comparison of alternatives. Tourism, as an avenue for social exchange, allows individuals to weigh the benefits of interacting with people from other countries against the perceived costs. Positive tourism experiences can significantly reduce perceived costs and increase the willingness to engage in further exchanges.

Moreover, tourists often return home with stories of hospitality, shared meals, and collaborative experiences. These positive social exchanges create a favourable impression of the host country, reducing prejudices and fostering a desire for continued engagement. Over time, these individual experiences accumulate, leading to a broader societal shift towards greater acceptance and collaboration.

Addressing the Challenges Through Enhanced Track II Diplomacy

Bangladesh and India are said to be enjoying the golden chapter of their bilateral diplomatic relations. Despite the growing bilateral relations between Bangladesh and India, anti-India and anti-Bangladesh political rhetoric is not going away. Some political groups in Bangladesh consider the Sheikh Hasina-led government as a “proxy of India”. They often cite the issue of Teesta water sharing, border killing, and minority oppression to denounce the cordial relations between Bangladesh and India. We need to bear in mind that the strategic relations between Bangladesh and India cannot be limited to just water and border issues. In India, some politicians are also not happy about the warm relations between these two neighbours. Sometimes, they expressed their dissatisfaction publicly which put the friendly relations in jeopardy. For example, the way politicians in India blamed and talked about alleged Bangladeshi immigrants during the National Register of Citizens (NRC) in Assam and the passing of the Citizenship Amendment Act (CAA) gave Bangladeshi people a bad impression of India. In this context, Bangladesh and India should focus more on improving people-to-people connections by facilitating tourism to address those misconceptions. However, the tourism sector between Bangladesh and India faces several challenges, including a notable lack of tourists from India visiting Bangladesh. Despite geographical proximity and cultural ties, the number of Indian visitors to Bangladesh grew by only around 3,000 from 2007 to 2018. This slow growth can be attributed to factors such as inadequate marketing and promotion of Bangladesh’s tourist attractions, limited tourism infrastructure, visa and travel restrictions, and a lack of comprehensive tourism agreements between the two countries. Furthermore, there are logistical issues such as poor road and rail connectivity, bureaucratic hurdles, and inconsistent quality of transportation services. Potential travellers may also have concerns about safety, convenience, and the availability of quality accommodations and services. Additionally, there is a lack of joint tourism packages and initiatives that could make cross-border travel more appealing. Addressing these challenges through improved bilateral cooperation, enhanced infrastructure, streamlined visa processes, and targeted promotional efforts could significantly boost tourism between the two nations.

Conclusion

Tourism significantly enhances Track II diplomacy by fostering people-to-people connectivity, promoting economic interdependence, facilitating cultural exchange, encouraging positive social interactions, supporting conflict transformation, enhancing soft power, and creating extensive networks. In the context of India-Bangladesh relations, tourism has played a crucial role in building bridges, fostering mutual understanding, and promoting peace and cooperation. By continuing to leverage tourism as a tool for Track II diplomacy, both countries can strengthen their bilateral relations and work towards a more peaceful and prosperous future.

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SURINAM GHAT IN KOLKATA: POLITICS OF RECOGNITION AND DIASPORIC CONSCIOUSNESS

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Considering the continued interest in the mobilization of diasporic identities, researchers investigate how and why diasporic identities might demobilize over time. To determine whether or not "diasporic consciousness" exists, it is required to analyze the stories of historical struggles in the diaspora. Memories, especially when it comes to historical narratives, are crucial but sometimes disregarded in transnational and diasporic groups. Important lessons about the role history plays in the formation of community must be learned from this narrative.

In this instance, the "latent" identities formed after the demobilization of the diaspora aid in the dissection of the dyadic linkages between "home" and "away," which are the foundation of fundamentalist conceptualizations of the notion. With this in mind, the paper has made a meagre attempt to interpret the relationship between the development of "diasporic consciousness" and "politics of recognition", especially in light of the evolving forms of diasporic studies in the global south that are heavily influenced by their colonial past of exploitation.

Surinam Ghat: Reminiscence of Colonial Past of Exploitation

The "Mai-Baap" (Mother and Father) statue was unveiled in Kolkata on October 7, 2015, in honour of the Indian men and women who departed their homes in search of a better future abroad, even if it involved leaving behind their loved ones.

The statue shows a man and a woman walking with a potli (bag). Plaques at the foot of the aluminium statue honour these people's sacrifices. They are printed in Hindi, English, Dutch, and Bhojpuri. It wasn't until over a century after the last ship left the Suriname Ghat that its cultural significance was acknowledged. The "Baba-Mai" statue, which was erected in 1994 at Kleine Water Street in Paramaribo, Suriname to honour the entrance of Indian immigrants, is replicated in this statue.

On June 5, 1873, the ship Lalla Rookh brought the first group of Indian labourers into Suriname, which is commemorated by the statue at Paramaribo. In Suriname, June 5 is currently observed as Indian Arrival Day annually. On February 26, 1873, Lalla Rookh left Calcutta with 399 labourers on board, including 279 men, 70 women, 32 boys, and 18 girls under the age of ten. 34,304 contract labourers from India were sent by 64 ships that sailed from Kolkata to Suriname between 1873 and 1916. During the colonial era, more than a million Indians moved as indentured labourers to the Caribbean, South Africa, Mauritius, and the Fiji Islands to labour on sugarcane plantations.

Despite the recent establishment of the Suriname Memorial, India and Suriname have an almost 150-year-old connection. The memorial was constructed as a collaborative effort by the governments of India and Suriname to honour the Indian contract labourers who moved to the tiny nation on South America's northeast Atlantic coast between 1873 and 1916.

Making of 'Coolies' in the colonial era

From 1667 until 1975, Suriname was a colony of The Netherlands for nearly three centuries. Ten years after slavery was formally outlawed in Suriname on July 1st, 1863, the Dutch continued to employ African slaves on their farms until 1873. When the hard labour on the estates became unfulfilled after 1873, the Dutch devised a scheme to find other individuals to take the place of the African slaves. The Dutch colony on the Guinea coast was given up to Great Britain on September 8, 1870, in exchange for Suriname's permission to hire labourers from British India. In 1872, the practice of gathering contract labourers started. An immigration agent had been appointed by the Surinamese government, and he had an office in Calcutta. The labourers were gathered in Bengal's capital city of Calcutta, at a major depot.

The United Provinces, which are today known as Uttar Pradesh and West Bihar in the Ganges valley of northern India, were the primary recruitment locations. Sub-agents known as Arkaathi's were utilized for recruitment. For a male recruit, the sub-agent was paid 25 rupees, and for a female recruit, 35 rupees. The collectors persuaded the villagers to follow them to sub-depots in Benares, Allahabad, Basti, and Muzzafarpur with kind words and empty promises. The recruits were transported by train to the main depot in Calcutta from these sub-depots. They were sent to Suriname after there were sufficient labourers gathered. The journey took three months on a sailing ship and six to eight weeks on a steamboat.

Subsequent Rise Against Colonialism

With 399 labourers on board, the sailing ship *Lalla Rookh* landed at Paramaribo on June 5, 1873. These contract labourers had to labour on the plantations for five years. A work week consisted of six days and seven hours of fieldwork or ten hours of industrial work every day. They received meagre pay and were not allowed to leave the plantation during working hours. They were given free lodging and medical care. Nearly 20% of Suriname's population had passed away in

the first ½ years. Emigration was halted until 1878 when the British government was informed of this by the consul in Suriname.

In 1879, the Estates Alliance and *De Resolutie* witnessed one of the earliest uprisings by British-Indian contract labourers against the plantation and colonial authorities. September 1884 featured an uprising against many colonial officials on the farms *Zoelen* and *Zorg en Hoop*, led by the freedom fighter *Mathura*. The uprising was put down by a military detachment. The colonial rulers disregarded the immigrants' grievances even after this rebellion. *Ramjane* led another uprising on *Zorg en Hoop*. Using clubs and machetes, hundreds of labourers battled for their rights. Seven British-Indian labourers were killed as militiamen opened fire from a short distance away. After another six years, labourers from the estates of *Zoelen* and *Geertruidenberg* staged another uprising. Five labourers were slain by the military police, while several others were injured. A vengeful group of 200 labourers, led by *Jumpa Ray Garoo*, assassinated the Scottish plantation manager *Mr. Mavoe* in 1902. The following day, during a government-sponsored inquiry, 17 labourers were shot and killed; 39 were injured, and seven of them eventually passed away.

Between 1873 and 1916, about 64 ships brought 34,304 contract laborers to Suriname from India. Three thousand more arrived through the British and French West Indies. Approximately 11,700 of them went back to India once their contract ended. The others either signed a new contract or became free citizens. The land was given to labourers who chose to stay in Suriname after their contract expired. These were partitioned 2-hectare portions from abandoned plantations. They could cultivate their food and construct their own homes, or huts. They could also be able to obtain employment on nearby plantations during harvest season. Due to demand from Indian Nationalists, the immigration of contract workers from British India was discontinued after 1916.

Indian descendants in Suriname

Calcutta is the name of an area in Suriname today. Many streets have the names of Indian labourers, their children, or Indian-American leaders. Monuments honouring the leaders of the uprisings as well as the migration of British-Indian labourers. About 20% of the 34,304 contract workers identified as Muslims, and 80% as Hindus. Thousands later converted to Christianity. Sunnites made up the bulk of Muslims, but by 1930 the Reform Ahmadiya movement had gained traction.

The contract labourers were from various regions in India. Sarnami, a common language with mostly Bhojpuri and Avadhi roots, was formed in Suriname. In 1986, Sarnami's official spelling was determined. Younger generations are still familiar with Hindi thanks to the success of Indian films. Urdu or Arabic is mostly used by Muslims, whereas Hindi is primarily utilized by older people and during Hindu religious activities. The majority speak Sranantongo, a Creole language, or Dutch, which is Suriname's official language.

'Diasporic Consciousness' and Politics of Recognition

A descendant of one of the 34,304 Indian labourers who were shipped to a remote region in South America's northern tip arrived back at the same ghat from which her grandfather had sailed and survived the gruelling voyage in 2015, nearly 145 years later.

The ambassador of Suriname to India, Aashna Kanhai, experienced a painful moment as she stood at the 'Mai Baap' Memorial on Suriname Ghat and gazed at the Hooghly's glittering waters. Currently, Suriname has 170,000 persons of Indian descent out of 558,368 total residents. Additionally, 200,000 of them chose to leave Suriname 42 years ago when the nation gained independence from Holland. The reason Kanhai came to Kolkata for the inauguration. She remembered that this must have been the final location where her forefathers stood before permanently departing from India. Each of the males got two kurtas and two dhotis. Each of the women carried two saris.

In addition, others brought holy texts such as the Quran, the Ramayana, or the Mahabharata. The Suriname Ghat, now a quiet testament to this significant period in Indian history, is not as well-known in India as it is among the Indian diaspora in Suriname and other Caribbean and Pacific nations. What can be learned from this case of Surinam Ghat in Kolkata is that the current discourse around diversity and transnationalism necessitates a reconsideration of diaspora that goes beyond the state-centric paradigm of loyalty to one's home country vs one's host nation. The purpose of this article is to consider the same. Diaspora studies provide a critical viewpoint on the topic of cultural migration, as well as on discussions about transnationalism and postcoloniality, which are relevant to the resurging multicultural debates, in which Politics of Recognition and Diasporic Consciousness are also significant attributes.



पनी युवावस्था में बहुत से व्यक्ति एक अनिश्चित भविष्य का सामना करने के लिए, गिरमिटिया
दूरों के रूप में सूरिनाम में काम करने हेतु भारतीय सीमाओं को छोड़कर इस तट से निकले।
प्रवास 1873 से लेकर २०वीं शताब्दी के शुरुआत की अवधि तक होता रहा।

THE MAI-BAAP STATUE AT THE SURINAME GHAT, KOLKATA

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 July edition. Our previous issues have 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 fifth 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 (not limited) in expanding our content to include the following topics and sections:

- The Role of the Indian Diaspora in Global Climate Action
- Preserving Heritage and Fostering Innovation: Indian Culture Abroad
- Tech Pioneers: Indian Diaspora's Influence in the Tech World
- Shaping Political Landscapes: Indian Diaspora's Political Engagement
- Empowering Minds: Contributions to Global Education by the Indian Diaspora
- Cultural Ambassadors: Indian Diaspora in the Arts and Entertainment
- Bridging Generations: Stories of Indian Diaspora Families
- Athletic Excellence: Indian Diaspora's Achievements in Sports
- Driving Growth: The Economic Impact of the Indian Diaspora
- Leading Change: Achievements of Indian Diaspora Women
- Innovators in STEM: Indian Diaspora's Contributions to Science and Technology

IMPORTANT DATE

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Coolie Woman: The Odyssey of Indenture

The Odyssey of Indenture by Gaiutra Bahadur

PAYAL SINGH

*Programme Coordinator
Pravasi Pulse*

Gaiutra Bahadur's **Coolie Woman: The Odyssey of Indenture** is a masterful blend of personal memoir, historical narrative, and feminist critique that illuminates the neglected history of Indian indentured laborers. This book not only reconstructs the odyssey of Bahadur's great-grandmother, Sujaria but also charts the broader trajectories of the Indian diaspora in the Caribbean.

Bahadur embarks on a poignant journey to uncover the life of her great-grandmother, who, in 1903, undertook a perilous voyage from India to British Guiana. This personal quest forms the backbone of the narrative, driving the exploration into the lives of the nearly quarter-million Indians who were shipped to the Caribbean under the indenture system. Bahadur's investigation is meticulous, drawing on archival research, oral histories, and a rich tapestry of historical documents.

The book vividly describes the brutal realities of the indenture system. It exposes the deceptive recruitment practices that lured many with promises of prosperity, only to trap them in a new form of bondage. Bahadur details the "horrific sea voyages," during which many succumbed to disease and despair. On the plantations, the labourers faced gruelling labour, violence, and racial discrimination. The author's unwavering portrayal highlights the severe exploitation and dehumanizing conditions that these labourers endured.

A significant strength of *Coolie Woman* is its feminist perspective. Bahadur emphasizes the unique challenges faced by women, who bore the impact of both labor exploitation and gender-based violence. She brings to light the stories of resilience and resistance, demonstrating how these women navigated their oppressive environments. The book is filled with instances of female bravery and "agency," portraying women who forged new kinships and communities despite the adversities.

Bahadur's exploration extends beyond the physical hardships to examine indenture's cultural and psychological impacts. She delves into how these labourers maintained their cultural identities, from religious practices to social customs, in a foreign land. The book poignantly describes the "longing for return" and the "emotional impact of displacement," illustrating the complex interplay between memory and identity. Bahadur skillfully connects her narrative with the collective memory of the Indian diaspora, offering insights into how these histories are remembered and commemorated.

The author's writing is both rigorous and accessible. She balances detailed historical analysis with engaging storytelling, making the book suitable for scholars and general readers. Including photographs, maps, and illustrations enriches the narrative, providing a visual context that complements the text.

The Coolie Woman is a landmark contribution to the historiography of the Indian diaspora. Bahadur's ability to weave her personal story with broader historical currents creates a compelling and empathetic narrative. This book is a powerful testament to the resilience of indentured women and a crucial addition to our understanding of colonial history and its enduring legacies.

Bahadur's work ensures that the voices of indentured laborers are not lost to history. She brings to light the "brutal realities" of their lives. She celebrates their "resilience and agency," making *Coolie Woman* a must-read for anyone interested in the history of migration, gender studies, and the Indian diaspora.

EMPOWERING THE IMMIGRANT DIASPORA FOR SUSTAINABLE DEVELOPMENT

Introduction:

The contemporary involvement of migrants and the diaspora in sustainable development assistance is examined in this study. The relationship between diaspora and migrants' charitable endeavours and their remittances to their home countries is particularly significant in understanding the diaspora development nexus. Features of major diaspora philanthropical actors and new mechanisms offered by international social networks show new avenues and contemporary trends in diaspora philanthropy. Examining remittances as a tool for sustainable development opens the door to understanding the impact of migrants and the diaspora on national growth and poverty reduction in their home countries (UNCEC, 2021). The unequal distribution of resources worldwide, such as food, water, and healthcare, is a significant obstacle to reaching the SDGs. SDG 1 expressly demands the eradication of poverty. Even while the globe is becoming more egalitarian in its distribution, these issues can also be resolved by people moving around. Many immigrant populations succeed economically and establish themselves in their new nation over time. A diaspora population with more excellent finances may be able to transfer money back to their home country and relocate to a more developed, resource-rich nation. Organised communities based on expatriate populations can advance global collaborations (SDG 17) and health and well-being (SDG 3).

A displaced group's well-being will be significantly higher if they have access to resources in their new nation from people who arrived before them. The diaspora in the destination country may provide support if it is well-organized. The diaspora population cannot assist those who follow them if they are dispersed and estranged from one another. Similarly, collaborations between local organisations, the home nation, and the expatriate community can significantly benefit people's quality of life and the broader good. Increased benefit from a more extensive network (Edersheim & Dobson, 2023).

The diaspora of migrants from developing nations and their organisations can significantly advance development cooperation by strengthening ties between nations and populations, encouraging understanding amongst them, advocating for development cooperation, and drawing attention to specific issues. Their remittances frequently represent a significant source of investment and income in their home nation. In addition, they can impart knowledge and share their experiences. Nevertheless, unlike other civil society players, the migrant diaspora frequently has obstacles in realising this potential since they are not customarily partners for development cooperation and are occasionally ostracised in society (OECD, 2021).

However, remittances are not the only way diaspora members can impact the prevalence of poverty in their native nations. The diaspora is a crucial source of tourism, philanthropy, technological transfer, market expansion (including production outsourcing), political contributions, and more intangible flows of information, new attitudes, and cultural influence for many countries. Generally speaking, a severe lack of high-quality, much less reliable data about the influence of diasporas in these areas makes developing policies challenging (Newland & Patrick, 2004).

Empower Migrants and Diasporas as Actors

A critical factor in accomplishing development goals is the diaspora. Its participation could improve the relationship between migration and sustainable development. Diaspora engagement is regarded as crucial to the development process and is acknowledged in the 2030 Agenda and the aims of the Sustainable Development Goals (SDGs) (Blanc, 2021). At the most aspirational level, bringing together a sizable diaspora group can contribute to achieving the Sustainable Development Goals (SDGs) that the United Nations set forward. The diaspora's ability to lessen its impacts and even provide positive results increases with its members' cooperation and mutual support. An organised community and organisation offer a framework for advancing particular SDGs and fortifying civil society (Edersheim & Dobson, 2023). It is crucial to acknowledge the contributions made by migrants and diasporas to progress. Diasporas are empowered by many interrelated circumstances in their countries of residency, which facilitate their participation in development processes. The institutional and/or financial assistance given to organisations representing migrants and the diaspora is one of the most significant. Establishing government organisations or focal points with a unique mandate to focus on diaspora issues in countries of origin, in addition to embassies and consulates, sends a significant message of support and acknowledgement to a diaspora (ICMPD, 2017). The definition of global philanthropy is "private initiative for the public goods as diversely practised

around the globe" (Harvey, 2011). It is important to note that these varied practices result from various factors, including ethnic, political, socioeconomic, legal, cultural, and religious ones.

One of the primary ways that diasporans interact with their home countries is through philanthropy, particularly for those from developing nations. Conflicts, natural disasters, and other tragedies frequently occur in the diaspora's home country (Sinatti & Horst, 2015).

Rather than being the result of government action, the vast majority of the connections between the Diaspora and the place of origin result from individuals and groups working on their initiative. Diaspora organisations extend beyond the individual and family level and include groups of migrants who came from the same place, ethnic affinity groups, alumni associations, religious organisations, professional associations, charitable organisations, development non-governmental organisations, investment groups, political party affiliates, schools and clubs dedicated to cultural preservation, virtual networks, and federations of associations (Newland & Patrick, 2004).

The advantages of migration should not be viewed solely regarding immigrants' contributions to a particular region. Migration and development are closely related, but the link is far more nuanced than that. How, where, and when migration occurs will also depend on the political, social, and economic processes of possible destination nations. Poorly managed migration might have a detrimental effect on development as well. Communities may experience stress and risks to migrants (IOM, n.d.). The creation of specialised instruments, such as financial products and services that amplify or pool diaspora economic resources to direct them towards investments into local and national development projects and initiatives, is something that governments in both origin and destination countries are increasingly looking into doing. When given the proper backing and operating within the appropriate legislative and regulatory framework, diaspora investment can be a

potent tool for financing development objectives and mobilising domestic resources (IOM, 2024).

Impact of Diaspora Migrants on Sustainable Development

In the long run, stronger ties between expatriate communities and their home countries can result in multinational companies that are more successful in fostering mutual respect and cross-cultural understanding. It may also result in new business models arising from cross-cultural encounters (Edersheim & Dobson, 2023). Nowadays, it is commonly acknowledged that immigrants and diasporas play a crucial role in advancing development in their home nations. However, how to specifically encourage their contributions to development is less obvious. Numerous programmes have been launched to engage the diaspora and utilise these development actors' potential over time, usually with uneven outcomes and the feeling that these actors are hard to "capture" and that there is "continual untapped potential." The Western Balkans, Eastern Europe, and South Caucasus are regions with significant rates of emigration that heavily depend on the resources provided by their diaspora. The governments and their allies are placing more emphasis on engaging the diaspora (Blanc, 2021).

Diaspora communities frequently struggle with issues related to identity since they must balance their cultural standards with those of their new nations. Individuals may encounter prejudice or obstacles in obtaining services resulting from linguistic and structural subtleties. The initial forced relocation of a diaspora population places strain on housing, food delivery, poverty alleviation, and education in the host country. Although host countries stand to benefit significantly from the diaspora's contributions of ideas and talents, they may be concerned about possible employment displacement or cultural changes (Edersheim & Dobson, 2023). In the migrant's home country, diaspora has a significant potential to spur entrepreneurship, creativity, and economic growth—particularly in nations undergoing economic transformation. This

potential extends well beyond remittances, which contribute significantly to the host nation's economic growth by raising income, investment, and consumption.

Numerous instances demonstrate how the diaspora may contribute knowledge, expertise, contacts, concepts, and funding to creative, frequently export-focused projects back home. To reduce the risk of innovation and successfully navigate various business environments and regulations, diaspora members often have contacts and knowledge of their country of origin and residence. These factors play a significant role when deciding whether to test out novel, high-potential, but ultimately risky ideas that have the potential to generate significant social return and lay the groundwork for the advancement of the circular economy and sustainable development goals (ICMPD, 2017). According to Hangen-Zanker et al. (2024), 16% of young people were aware of migrant investments, and roughly 19% of all households had received remittances. This includes filling in the gaps in government services by building roads in Ekpoma, Nigeria, and schools in Kombolcha, Ethiopia. Cabo Verdean immigrants have traditionally contributed to maintaining a respectable quality of living in São Nicolau, and nearly all young people (96%) concurred that family members are supported when individuals emigrate. Investments have included financing commercial ventures in Chot Dheeran, Pakistan, and Kabul, Afghanistan; renovating an interfaith cemetery in Down Quarters, Nigeria; and a yearly festival in New Takoradi, Ghana, supported by the diaspora.

Those from the diaspora with the necessary qualifications and expertise can effectively establish bilateral ties between their home country and the host nation, staff newly established embassies, and serve as a central location for other diplomats to stay. Locals may become aware of and interested in this formal diplomatic voice abroad, which could inspire them to get involved in international development initiatives, professional opportunities, and the current and future

displaced diaspora (Edersheim & Dobson, 2023). Only recently have donor governments and multilateral agencies started to systematically consider the actual and potential contributions that diasporas can make to the development and/or alleviation of poverty in their home countries. Donors' primary concerns have been boosting remittance flows and allocating them to more "developmental" purposes. Their interests have converged on several issues, including reducing transaction costs, enhancing data collection, expanding financial services to underserved populations and rural areas, promoting group remittances to foster

community development and job creation, and funding studies on remittance trends and applications. Other types of connection between diasporas and their home nations have not included donors to the same extent. They have a history of leaving business investment (FDI and portfolio investment) to the free market; national investment guarantee programmes don't specifically target diaspora communities. However, donors are involved, if still on a modest scale, in community development, human capital programmes, efforts to increase awareness of the importance of diasporas, and a wide range of initiatives that could transfer or protect social and political capital (Newland & Patrick, 2004).

Conclusion

Governments everywhere are becoming more conscious of the value of diaspora networks in promoting sustainable development, especially in their home nations (Hangen-Zanker et al., 2024). Since the global focus has shifted to the connections between migration and development, migrants and diasporas have carved out a place for themselves in regional and international political discourses on migration. However, they still need to go a long way to guarantee complete participation (ICMPD, 2017). Although diaspora-based development initiatives are effective, they cannot replace donor funding or economic policies supporting the underprivileged's development. Due to their

official structures, many national and international funders and NGOs may ignore, be reluctant to cooperate with or find it extremely difficult to collaborate with the traditional self-help groups that comprise a sizable portion of diaspora groups (Newland & Patrick, 2004).

It was paramount to consistently interact with the diaspora, fund outreach and communication efforts, provide training, and incorporate them in formulating policies and strategies. Engagement requires extensive observation of the diaspora's characteristics, aptitudes, and interests to identify opportunities. An increasing number of nations have established specialised organisations and coordinating frameworks for diaspora matters. Several frequently unintentional hurdles to innovation would be eliminated by streamlining and lowering regulatory limits on investment, entrepreneurship, and labour mobility. Concessional financing schemes aimed at diaspora investment can have a significant impact.

Most importantly, perhaps, is that while nations should test and pilot a variety of ideas, careful, ongoing, and transparent monitoring and evaluation are necessary to guarantee that limited financial resources are used effectively and that support acts as a catalyst, encouraging more diaspora-led experimentation with new ideas to create value than would otherwise be the case (ICMPD, 2017). A community of mutual support and purpose on behalf of the home country should be formed by diaspora members. The only way to fully enjoy many of the advantages of a diaspora is to have an organised community that supports and carries out initiatives to meet their needs. The Sustainable Development Goals (SDGs) provide members with direction and a helpful framework for figuring out an organised diaspora initiative's goals and potential outcomes (Edersheim & Dobson, 2023). Practical cooperation can enhance the advantages and unique qualities of international development organisations and diaspora communities.

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HISTORICAL ORIGINS OF INTERNATIONAL MIGRATION LAW: THE CONTRIBUTION OF INDENTURED WORKERS

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International migration law



International migration law (IML) is a branch of international law that deals with the cross-border movement of people. The term international migration law (IML) was first used in international legal scholarship by a Spaniard jurist, Louis Valdez, during a lecture 'Les migrations internationales et leur réglementation' delivered at the newly established Hague Academy of International Law in 1927. The first book in the field is credited to Richard Plender's 'International Migration Law' which was published in 1972. However, S. P. Sinha of Indian origin published 'Asylum and International Law' a year earlier, covering the core ideas of asylum in international law.

In the 21st century, IML is a highly developed and hotly contested branch of international law and it has separate laws and institutions for the regulation of forced and voluntary migrants. IML like its parent field is Eurocentric and the positivist doctrine of international law attributes the foundation of IML to the inter-war period. Its underpinning, however, was established during colonialism and established a distinctive pattern of coercive and unrestricted mobility of people. This article traces the historiography of IML, the genesis of its main components, and the contribution of indentured workers, which is rarely acknowledged in Western scholarship. Migration for employment is a recent phenomenon that originated when the concept of the 'nation-state took hold in Europe and expanded from there to the rest of the world' (Bohning 1984). Sovereignty is a key element of Westphalian states, and it is deeply rooted in international law. The positivist international law validates 'conquest treaties, and terra nullius, was complicit in legitimising colonialism' (Anghie 2014).

The era propagated the movement of people for imperial trade expansion. The jurists who set out the principles of the 'law of nations' were the first to elaborate the concept of the right to freedom of movement. These were reflected in the writings of Spaniard jurist Francisco de Vitoria, Dutchman Hugo Grotius and Swiss lawyer Emmerich de Vattel founded on the concepts of divine law and natural law.

Francisco de Vitoria, a Christian theologian, philosopher, and jurist of the Renaissance period expounded his views on the right to movement in his famous work 'De Indis Noviter Inventis (1532)' translated as 'On the Indians Lately Discovered.' He demonstrated the Spaniard's right to enter the lands of the Indians and sojourn there supported by the application of Roman 'jus gentium a logical inference from history' (Nafziger 2016: 10). Thus, he advocated mobility as a way of Spanish admission into the New World; he authorised an alien to enter any country without restriction. Grotius, commonly regarded as the father of international law explained his views on the freedom of movement in his classic writings 'The Freedom of the Sea' (1609) and the 'De Jure Belli ac Pacis (1625)' translated as 'On the Law of War and Peace.' Grotius considered the right of temporary sojourn, the right of permanent asylum for the people expelled from their homes, the right of foreigners to conquest deserted and unproductive soil, the right of foreigners to seek better opportunities in life in terms of food, clothing, and medicines, should be granted without discrimination based on their nationality (Nafziger 2016: 9). Therefore, migration is framed in public international law.

The writings of classical international law academics justified colonial domination and conquest. The branch of State Responsibility for Injuries to Aliens developed under the Western concept of the international minimum standard safeguarded the interest of foreigners and traders. By the end of the 19th century, over 50 million Europeans crossed international borders

without travel restrictions to settle in various parts of the globe. They were often referred to as 'boat people' and the phase is referred to as the age of mass migration (Bedford 2012: 23). Thus core aspects of IML developed in different phases of capitalism. In contrast to the free movement of Europeans for settlement, the colonial system legitimised the forced transfer of non-westerners to their homeland and colonies. The development of the steam engine unleashed industrialization in Europe, and the demands for free labour were compensated by slavery. Mercantilism not only necessitated the flow of 'commodities like gold, furs, spices and ivory but seamen, settlers, merchants and slaves' (Cohen 1995). It fostered immigration on a belief that wealth was connected to the number of efficient workers a sovereign could muster, and oppression and contracts were the principal instruments of labour recruitment. (Nafziger 2016, Hatton & Others: 2005). Since the 16th-19th century over 8 million black men and women were dragged out of Africa for slavery (Barbara 1991). The large increase in African slaves resulted in a massive loss of European contract and servant work in the United States. The emergence of the abolitionist movement banned slavery with certain exemptions.

The end of African slavery resulted in a shortage of cheap workers in colonial plantations. This began the hunt for recruiting cheap labour from the colonies, particularly Asia. Hence, slavery is abolished in 'north-west Europe only to be replaced by servitude' (Cohen 1995). The indentured labour system was a system of bonded labour which was halfway between slavery and free labour. Indentured labour historians categorise the new pattern of migration with the Atlantic slave trade, or as a system as far more complex than slavery. Unlike African slaves, indentured servants were recruited under a legal contract and offered benefits such as free return at the end of their contract term, as well as the ability to own land in the state of destination.

Even though the majority of it remained on paper, the workers were recruited in hazardous conditions with few basic amenities.

In the period between the mid-1830s and early 1920s, more than 2.2 million Indians Chinese, Japanese, Javanese, Melanesians and other colonial subjects were brought to the colonial plantation fields under long-term oral contracts. The majority of indentured workers were laboured on sugar plantations in British, Dutch, French, and Spanish colonies in the Caribbean, South Africa, the Southwestern Indian Ocean, and the South Pacific. Most indentured workers were recruited from India to the British plantations in the Caribbean, Mauritius, Natal, and Fiji. The abolition of slavery declined sugar production in the plantation sector. As a first measure to seek indentured workers, John Gladstone, a planter in British Guiana wrote a letter to the firm of Gillanders, Arbuthnot & Co. in Calcutta to seek the transportation workers to the Caribbean. Thus, British Guiana became the first Caribbean region to receive the first indentured Indian workers in 1838. Over a half million indentured workers were brought to the Caribbean. Mauritius became the first Asian colony to receive indentured Indians. In the period between 1860 and 1911, around 152,189 Indian indentured workers arrived in Natal, and 60,965 between 1879 and 1916 in Fiji (Thiara 1995)

Calcutta remained the principal port of embarkation and coolie catchment until 1870 when it was relocated to the United Provinces and Bihar (Thiara 1995: 64). The indentured workers were recruited from Southern India, Bihar, Uttar Pradesh, which includes men and women. Most of the workers were young men and women, with three men to one woman on average in terms of sex ratio, and were assigned duties according to their abilities. (Vertovec 1995). The workers were transferred by ships that took six or months to arrive, and they were not provided with basic cleanliness. When they arrived in the plantations, they were overworked, with little wages, food, and inadequate medical facilities.

Furthermore, they were subjected to brutal punitive measures, ranging from beatings to severe fines and imprisonment. The official machinery supported the employers, not workers; issues such as flexible labour contracts, salary cuts, and rising employment hours were adopted with the permission of the officials. They were 'housed in lines of wooden barracks', which were the former slave quarters, and diseases like diarrhoea and dysentery were common, which was the main cause of their low mortality and fatalities (Vertovec 1995). Protector of Immigrants and the Act V of 1937 aimed to safeguard the workers were defunct. With the arrival of indentured servants, sugar production soared, and colonies became the primary source of sugar exports. From 1830 until 1916, over one million Indians were recruited as indentured workers, providing the necessary cheap labour for the global rise of British capitalism. However, unlike African slavery, the contribution of indentured servants of 'similar demographic and economic transformation' has been generally neglected by Western literature of international law (Allen 2017).

It is critical to acknowledge the contributions of indentured workers because the first anti-immigrant laws targeted Orientals. The Chinese Exclusion Act of 1882 targeted low-skilled Chinese workers, but there were no restrictions on Chinese merchants and businesses. It was followed by the Japanese Exclusion Act of 1907, which restricted the movement of low-skilled Japanese workers to the United States. The anti-Asian sentiments were spurred in Canada in 1885 with the implementation of a parliament suit to put a 50\$ head tax on each entering Chinese; this was raised to \$100 in 1900 and to \$500 in 1904 (Daniels 1995: 39). It set the precedent for regulations based on traits such as race, class, and social prejudices, perpetuating the North-South disparity. International law has seen significant changes in the twenty-first century. IML has fused with International Human Rights legislation (IHRL), safeguarding immigrants regardless of class,

skills, nationality, or gender, and there has been a concerted attempt to broaden the reach of the legislation. However, the contribution of indentured workers should be understood as an important component of IML's growth to mend the roots of the past.

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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 July edition. Our previous issues have 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 fifth 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 (not limited) in expanding our content to include the following topics and sections:

- The Role of the Indian Diaspora in Global Climate Action
- Preserving Heritage and Fostering Innovation: Indian Culture Abroad
- Tech Pioneers: Indian Diaspora's Influence in the Tech World
- Shaping Political Landscapes: Indian Diaspora's Political Engagement
- Empowering Minds: Contributions to Global Education by the Indian Diaspora
- Cultural Ambassadors: Indian Diaspora in the Arts and Entertainment
- Bridging Generations: Stories of Indian Diaspora Families
- Athletic Excellence: Indian Diaspora's Achievements in Sports
- Driving Growth: The Economic Impact of the Indian Diaspora
- Leading Change: Achievements of Indian Diaspora Women
- Innovators in STEM: Indian Diaspora's Contributions to Science and Technology

IMPORTANT DATE

Article submission deadline June 25, 2024	Publication July 1, 2024	Word Limit 1000-2500 words
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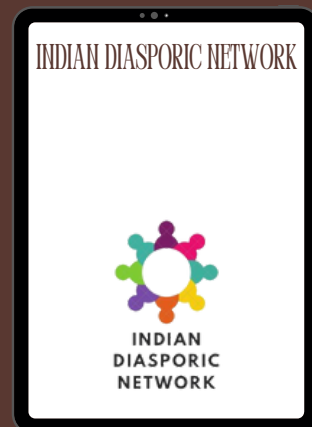


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This Indenture

Witnesseth, That
Henry Mayer in Consideration of Six-
pence paid by Abraham Heston of Bucks
County for his Passage from Rotterdam—

as well for other good causes, have sold and put Henry Mayer
into bond and put upon him, and by these Presents hath sold and put him
Servant to the said Abraham Heston—
From the Day of the Date hereof, for and
during the full Term of Three Years—
next ensuing. During all which Term, the said Servant: His Master his
Executors, or Assigns, lawfully shall serve, and that lawfully, and obediently to
all Things, as a good and dutiful Servant ought to do. AND the said Abraham
Heston his Executors and Assigns, during the said
Term, shall feed and provide for the said Henry Mayer—
sufficient Meat, Drink, Apparel—
at the Expiration of the said Term the said Henry
Mayer to be made free and Recieve from the
said Abraham Heston two Suits of Apparel one
whereof to be new—
AND for the true Performance hereof, both the said Parties bind themselves jointly
unto each other by these Presents. In Witness whereof they have hereunto
changedly set their Hands and Seals. Dated the twenty Ninth Day of
September—in the twelfth Year of His Majesty's Reign
George Second 1714

Signed and Delivered in
the Presence of us

Henry Mayer
Rich Johnson

Henry Mayer
Germanstown
This above was
Duly executed by Mutual
Consent of both Parties before
Me Vine Jantz