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PRAVASI PULSE



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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!

I'm delighted to bring you another insightful issue of Pravasi Pulse, where we continue our mission of highlighting the dynamic experiences and contributions of the Indian diaspora. Each edition aims to foster a deeper connection within our global community by sharing stories and perspectives that matter. Your unwavering support and active participation have been crucial to our ongoing success, and I am sincerely grateful for your engagement.

I am thrilled to introduce a new member to our team, Anshif Ekkadan. Anshif's innovative approach and passion for engaging with our audience will undoubtedly elevate our outreach efforts, ensuring that Pravasi Pulse continues to connect more lives and tell more stories.

This edition showcases the remarkable growth of our magazine, evidenced by the diverse submissions we received from across India.

These articles span the spectrum from established academics to emerging researchers, underscoring our commitment to connecting the voices of the Indian diaspora with those in the homeland. We are particularly proud to feature contributions from University students Abhishek Mishra, Vaibhav Pal, and Parth Prasad, who have shown immense interest in diaspora studies and bring fresh perspectives to the table.

Highlights from this edition include:

- Vaibhav Pal: "Political Rise of Indian Diaspora"
- Dr. Priya Vishnu: "Atithi Devo Bhava to Kiwi Kindness: Addressing Housing and Energy Issues of Indian Migrants"
- Sweta Basak: "Yoga in the Western World: Role of Indians towards its Expansion"
- Abhishek Mishra: "UNSEEN DIPLOMATS - The Indian Diaspora's Role in Global Affairs"
- Deepsikha Sahoo: "Pravasi Odias and Their Homeland: Nurturing a Deeper Connection in the Digital Age"
- Parth Prasad: "Implicit Ambassadors: The Role of the Indian Diaspora in Improving the Global Perception of Indian Higher Education Institutions"
- Soma Basak: "Contribution of Indian Chinese Community in Kolkata: A Reflection of Identity and Cultural Fusion of Chinese Settlements in South Asia".

The success of our magazine can be gauged from the fact that Indian diaspora studies, previously taught at only a few universities in India, are now receiving nationwide attention. We are proud to provide a platform that bridges the gap between the Indian diaspora and the homeland, fostering a deeper understanding and appreciation of our shared heritage.

Looking ahead, we are excited to introduce several new projects and initiatives in our upcoming editions. We plan to feature exclusive insights into the lives and contributions of Indian diaspora leaders in various fields. Additionally, we will be launching innovative segments, such as a detailed exploration of the history of indentureship and other engaging and educational topics.

Your continued support and involvement are the lifeblood of Pravasi Pulse. We are deeply thankful for your dedication and look forward to bringing 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

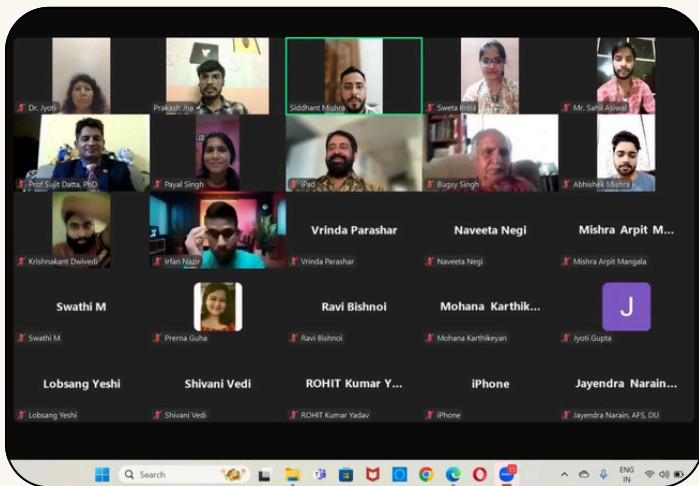
"In the heart of every diasporic community lies a powerful story of resilience, adaptability, and unyielding connection to the roots."

Pravasi News Digest



Former United States President Donald Trump has softened his stance on immigration by promising automatic green cards to foreign students graduating from colleges in the US. In a notable shift from his earlier stance, Trump aims to prevent talented graduates from returning to their home countries like India and China, where they often become multi-billionaires. This policy change reflects his support for a merit-based immigration system, emphasizing the importance of retaining top graduates in the US.

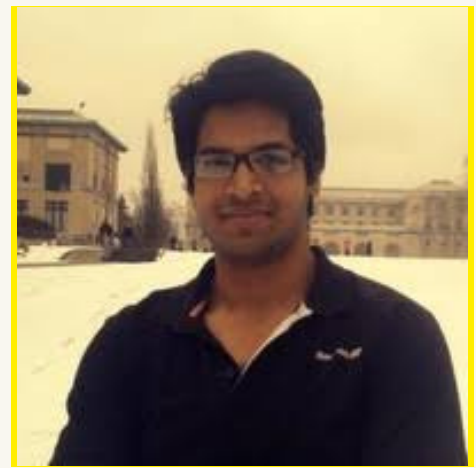
The Telugu diaspora in the USA recently celebrated the achievements of successful Telugu entrepreneurs in Dallas. Telugu Times, a publication serving the Telugu community for over two decades, presented the Business Excellence Awards 2024 to outstanding individuals. Notable awardees included **Mr. Srikanth Gaddam** (CEO of ERPA, Columbus Ohio) in the IT Services category, **Dr. Yogi Chimata** (Dallas Renal Group) in Hospitals and Healthcare, and **Mr. ANIL SUNKARA** (Producer of AK Entertainments, Dallas, TX) in Cinema and Entertainment. The event highlighted the Telugu community's significant role in both the US and Indian economies, emphasizing their excellence and contributions.



The international webinar "Beyond Borders: The Evolving Role of Diasporas in the 21st Century," organized by the **Indian Diasporic Network** on June 23, 2024, was a resounding success. Featuring esteemed keynote speakers such as Prof. David Newman OBE and Amb. Anil Sooklal, and engaging sessions chaired by experts, the event delved into critical topics such as diasporic literature, economic development, and transnationalism. The webinar witnessed active participation from scholars, practitioners, and community members worldwide, fostering rich discussions and insightful exchanges on the dynamic contributions of diasporas in today's globalized world. The comprehensive final report, prepared by Payal, will be published soon, capturing the essence and outcomes of this enlightening event.

A Glimpse of "Beyond Borders: The Evolving Role of Diasporas in the 21st Century"

Ashok Elluswamy, an Indian-origin robotics engineer, has played a pivotal role in Tesla's Autopilot technology. He was the first engineer hired for **Tesla's Autopilot team** and has been with the company for a decade. Currently serving as the **Director of Tesla Autopilot Software**, Elluswamy's expertise in computer vision, perception, and planning has been instrumental in advancing autonomous driving capabilities. His journey from Chennai to San Francisco reflects the global impact of Indian talent in cutting-edge technology.



Malayali, a beer crafted by **Chandramohan Nallur**, is making waves in Poland, bridging the gap between Kerala's Palakkad and European beer enthusiasts. This unique brew, created using Indian rice and European hops, has found its place on Polish bar shelves, gradually displacing other beers. The story behind Malayali is equally fascinating.

The name "**Malayali**" reflects Nallur's love for his fellow Kerala natives. As the first Malayali director of the Chamber of Commerce in Poland, he hopes to replicate the success of Komban beer in the United Kingdom. Since its launch in November, Malayali has already sold 50,000 bottles, with more deliveries planned for the future.

The Starliner mission, which carried NASA astronauts Sunita Williams and Butch Wilmore to the International Space Station (ISS) earlier this month, has encountered delays. After its successful lift-off on June 5, the Boeing-built spacecraft docked at the ISS as planned. However, its return journey to Earth, initially scheduled for June 26, has been postponed. The delay is due to small helium system leaks and thruster performance issues being managed by NASA's Commercial Crew Program. The Starliner is significant because it represents another private player entering the American space sector alongside Elon Musk's SpaceX. Developed in collaboration with NASA, the CST-100 Starliner can accommodate up to seven passengers or a mix of crew and cargo for low-Earth orbit missions. Its reusable design fills the gap left by the retirement of NASA's Space Shuttle Program in 2011. Despite challenges, the Starliner aims to contribute to safe and efficient space travel.

A recent report by Indiaspora and Boston Consulting Group (BCG) reveals that Indian Americans, despite constituting only 1.5% of the US population, make a substantial contribution to the country's economy. They pay approximately 5-6% of all income taxes in the US, amounting to an impressive \$250-300 billion. This strong financial influence extends beyond taxes: Indian-origin CEOs lead 16 Fortune 500 companies, collectively employing 2.7 million Americans and generating nearly \$1 trillion in revenue. Additionally, Indian Americans play a significant role in the startup ecosystem, co-founding 72 out of 648 US unicorns. Their focus on academic values is evident, with 78% holding a bachelor's degree or higher. Moreover, they contribute significantly to research, innovation, and academia, holding critical leadership positions in top US colleges and making substantial strides in patents and scientific publications.

An Indian-origin former manager of a Post Office in England, **Seema Misra**, was wrongly jailed while pregnant. She has now rejected the apology of an engineer, Gareth Jenkins, whose evidence contributed to her wrongful conviction over faulty accounting software. The Court of Appeal quashed her conviction in April 2021, ruling that she had been imprisoned unjustly over 12 years ago. Seema Misra expressed that Jenkins' apology was "too little, too late." Jenkins, who appeared as an expert witness in sub-postmaster cases, is currently under investigation for potential perjury. Earlier, Seema Misra also rejected an apology from the former Post Office Managing Director, David Smith, for a congratulatory email sent after her conviction. Despite the apologies, she remains steadfast in seeking justice for her ordeal.



Nikesh Arora: CEO of Palo Alto Networks



According to the C-suite Comp report, Indian-origin CEOs **Nikesh Arora** of Palo Alto Networks and **Yamini Rangan** of Hubspot emerged as some of the highest-paid US CEOs in 2023. Surprisingly, neither Google's Sundar Pichai nor Microsoft's Satya Nadella made it to the ranking. Nikesh secured the fourth position with an annual disclosed compensation of \$151.4 million, while Yamini, among the highest-paid female executives, claimed the eighth spot with earnings of \$25.88 million. Both CEOs lead tech companies—Hubspot generated \$617.4 million in revenue during Q1 2024, and Palo Alto Networks achieved \$1.9 billion in the same quarter. Notably, Nikesh also ranked tenth in terms of total compensation paid last year, with a staggering \$266.4 million. Elon Musk, Tesla's CEO, topped the list with a compensation of \$1.4 billion in 2023. Arora's Palo Alto Networks also delivered the highest Total Shareholder Return (TSR) in a year, outperforming the S&P 500 market index. Yamini, one of the three women CEOs, consistently led her company to outperform the index over one, three, and five years. The report sheds light on compensation trends and the disparity between executive pay and median worker salaries, revealing pay ratios as high as 10,377:1 for certain CEOs.

Maya Neelakantan, the 10-year-old guitarist from India, captivated the audience and judges on America's Got Talent with her electrifying performance of "Last Resort" by Papa Roach. Infusing the alternative metal rock track with Carnatic elements, Maya received a standing ovation from all four judges. Her remarkable talent and unique blend of musical influences left a lasting impression on the world's biggest talent show.



Suhas Subramanyam, an Indian-American, has secured a significant victory by winning the Democratic primary for a Congressional seat in Virginia's 10th Congressional District. His triumph came after competing against 11 other contenders, including fellow Indian-American Krystle Kaul. Suhas, who became the first Indian-American, South Asian, and Hindu elected to the Virginia General Assembly in 2019, and subsequently to the Virginia State Senate in 2023, is now vying for a seat in the US House of Representatives. His commitment to ensuring that everyone has a shot at the American dream drives his campaign. In the upcoming general election, he will face Republican candidate Mike Clancy. As a parent of two young daughters, Suhas envisions a better world for future generations. His background as a lawyer and former White House technology policy advisor under President Barack Obama underscores his dedication to inclusive policies and proactive governance. With this victory, the "Samosa Caucus"—a group of Indian-American Democrats in the House of Representatives—has a strong chance of gaining another member next year.



ZekiTek, a Brisbane-based renewable energy technology company led by Indian-origin CEO **Rikesh Ram**, is actively exploring the Indian market. The company plans to shift its manufacturing facility from Australia to India. ZekiTek specializes in renewable energy generation ecosystems and electric charging solutions. Their innovative ZekiGen system harnesses solar and wind energy to generate electricity, offering direct connections without extensive distribution network investments. Additionally, ZekiTek is studying the potential of supplying DC systems for two- and three-wheeler electric vehicles while replacing diesel-powered generators. With a focus on mobile and portable power systems, ZekiTek aims to empower communities, especially those in remote regions, by providing access to sustainable energy.

Baby Pereppadan, a native of Puliyanam near Angamaly in central Kerala, has made history by becoming Ireland's first Indian-origin mayor. After migrating to Ireland 23 years ago, he was elected as the mayor of the South Dublin County Council. His party, Fine Gael, formed a post-poll coalition with two other parties, securing victory in the council elections held on June 7. The results were declared on June 9. Pereppadan, who runs a cosmetics distribution business, was elected as the representative of the Tallaght South electoral area for a second term. His son, Britto Pereppadan, also won in the Tallaght Central constituency. As mayor, Baby Pereppadan aims to address anti-social behavior and the housing crisis in Ireland. His journey from Kerala to Ireland exemplifies the impact of Indian diaspora in global politics.



The contributions of Indian-origin players like Saurabh Netravalkar, Monank Patel, Harmeet Singh, Milind Kumar, and Nisarg Patel have been crucial in the USA cricket team's recent success. Their journeys from India to becoming key figures in American cricket are a testament to their talent, dedication, and hard work.



HSBC Holdings Plc is actively exploring new avenues to engage India's affluent diaspora, who remitted over \$100 billion to their homeland last year. According to a Bloomberg report, HSBC plans to introduce dollar-denominated products for non-residents from India's low-tax financial hub, GIFT City. These offerings may include savings accounts, insurance, fixed-income products, and other investment options. Additionally, HSBC recently launched a virtual experience center in the metaverse for non-resident Indians. Accessible via virtual reality headsets or QR codes on smartphones, customers can create avatars to explore credit cards, banking products, and investment opportunities. With over 32 million Indians living abroad, wealth managers like HSBC are keen to capture a portion of this lucrative market, aligning with India's expanding economy and the increasing interest of NRIs in investing using US dollars.

In the recently held elections in South Africa, several candidates of Indian descent achieved significant victories. They secured seats in both the National Assembly and provincial legislatures. Notable among them are:

Mergan Chetty: Serving his third consecutive term in parliament with the Democratic Alliance (DA).

Shara Singh: A member of the Provincial Legislature from KwaZulu-Natal, she graduated to national politics and became a member of parliament.

Ashor Saruppen: Winning his second straight term in parliament, Mr. Saruppen is a key figure in the DA. His ancestors hailed from Uttar Pradesh, India.

Narend Singh: Leader of the Inkatha Freedom Party.

Fasiha Hassan: Representing the African National Congress (ANC).

Imran Ismail Moosa: Associated with Al Jama-Ah.

Visvin Gopal Reddy and Shunmugam Ramasamy Moodley: Both from the uMkhonto we Sizwe party.

Additionally, **Anilkumar Kesava Pillai**, originally from Thiruvalla in Kerala, established himself in South African local politics over 40 years ago. He was first elected to the provincial council of Eastern Cape as a representative of the ANC. Other re-elected members include Imran Keeka, Marlaine Nair, and Riona Gokool, all members of the DA in the provincial legislature of KwaZulu-Natal.

The Foundation for India and Indian Diaspora Studies (FIIDS) recently hosted a successful US India Summit at Capitol Hill, bringing together 135 Indian American delegates from 22 states to engage with 83 elected officials from 35 states. The summit focused on impactful advocacy and discussions related to key policy issues, including immigration reforms, US-India ties, and Quad partnerships. This event underscores the active involvement of the Indian diaspora in shaping US policies and fostering stronger bilateral relations.



The PaintBrush Art Community, a collective of Indian diaspora artists in the UAE, recently hosted a unique exhibition titled “Retro Revival.” This cross-cultural artistic endeavor brought together 22 artists from 8 countries to pay homage to iconic Paramount movies from Hollywood’s golden era. The exhibition features 26 artworks, including vibrant paintings that revisit beloved films like *The Terminator*, *Titanic*, *The Godfather*, *Sleepy Hollow*, *Tomb Raider*, and *Top Gun*. These captivating pieces capture the magic of these classic movies, transporting viewers back to a time of cinematic excellence. Beyond the silver screen, the exhibition also includes artistic depictions of iconic figures such as Marilyn Monroe, Michael Jackson, and Bob Marley, serving as powerful reminders of the eras these cultural giants defined. Inspired by Paramount Pictures, one of the oldest film studios globally, this showcase celebrates the fusion of art, nostalgia, and Hollywood’s timeless allure.

The Securities and Exchange Board of India (Sebi) has approved new rules to boost Foreign Portfolio Investments (FPIs) from International Financial Services Centres (IFSCs) by allowing aggregate contributions from Non-Resident Indians (NRIs), Overseas Citizens of India (OCIs), and Resident Indians (RIs) up to 100%. This move aims to attract more investments from these groups, aligning with the Finance Minister’s call to increase NRI participation in Indian capital markets.

Tinessa Kaur, a 32-year-old barrister of Indian origin, has made history as the first Sikh woman to win the Young Pro-Bono Barrister of the Year award in the UK. Despite facing homelessness and other challenges in her youth, Kaur’s determination and commitment to justice have propelled her to remarkable success in her legal career.



Suborno Isaac Bari, a 12-year-old Indian-origin boy, is set to create history as the youngest student ever to graduate from a Long Island high school in New York. His remarkable achievement comes ahead of his teenage years. Bari, who excels in mathematics and physics, will continue his educational journey at New York University (NYU), where he has been awarded a full scholarship. His passion for understanding complex concepts, visualizing data, and exploring science led him to pursue these fields. Bari’s story echoes that of a young Sheldon Cooper, and his determination to make a positive impact on the world through education is truly inspiring.



ATITHI DEVO BHAVA TO KIWI KINDNESS: ADDRESSING HOUSING AND ENERGY ISSUES OF INDIAN MIGRANTS

Over the past decade, New Zealand has seen a significant increase in migration. Migrants often leave behind everything familiar to build a new life in a foreign land. As families settle into their new lives, the Indian diaspora brings a rich tapestry of traditions and vibrant culture to their adopted homeland. Yet, this transition is not without its difficulties. Migrants from warmer climates, such as India, face unique challenges in adapting to New Zealand's colder environment and managing high energy costs.

New Zealand has a temperate maritime climate with four seasons: summer, autumn, winter, and spring. The country experiences mild to warm summers and cool to cold winters. The average winter temperatures range between 1°C to 12°C, with significant rainfall and high humidity in some regions. In contrast, India has diverse climates, but many regions experience a tropical or subtropical climate with hot summers and mild winters. This stark contrast in climate conditions necessitates a significant adaptation for Indian migrants regarding housing and lifestyle.

We gathered their experiences from a study highlighting the significant housing challenges Indian migrants face in adapting to New Zealand's climate. Their experiences shed light on the broader issues of global climate change and migration, illustrating both the resilience of these communities and the need for supportive policies and practices.

New Zealand's housing stock faces significant challenges that have broad implications for residents, including new migrants. One of the primary issues is the prevalence of older homes that are often poorly insulated. These homes were built before modern energy efficiency standards were established, resulting in higher heating costs and less comfortable living conditions, especially during the colder months. Due to a lack of guidance, many migrants in New Zealand end up selecting cheaper, poorly insulated houses that may not be ideal for maintaining a healthy living environment.

Many older New Zealand homes experience draughts due to inadequate insulation. Draughts are air leaks that typically occur around windows, doors, and other openings with gaps and cracks. These unwanted air leaks can significantly reduce indoor comfort by allowing cold air to enter and warm air to escape, necessitating higher heating to keep the house consistently warm. Consequently, many migrants grapple with high energy bills to maintain warmth during New Zealand's chilly winters. Water heating systems, and household appliances like washing machines and dryers add to the high energy bills. This financial strain is exacerbated by the typically lower income levels many migrants face upon arrival.

Financial constraints force some families to go without heating or enduring cold conditions and keep their windows closed always to save on energy costs. Poor ventilation practices can lead to mould growth in homes and introduce major health risks. The presence of mould in homes poses serious health risks, such as asthma, allergic reactions, and skin and eye

irritation. For children, the elderly, and individuals with compromised immune systems, the effects can be even more severe. The most frequent cause of excess moisture occurs when warm, humid air from sources such as cooking or bathroom steam comes into contact with a cooler surface, causing the water vapour to condense into droplets. The lack of airflow, with hot, steamy showers and traditional cooking practices, results in moisture buildup in migrant homes, leading to mould growth. Proper ventilation and awareness of moisture control are crucial to mitigate these issues and ensure a healthier living environment.

Addressing these issues requires coordinated efforts to provide education, improve housing conditions, and offer financial support. While New Zealand has well-established policies to support locals and Kiwis facing energy poverty, such as subsidies and programs to improve home insulation and energy efficiency, no specific policies are designed to address the unique challenges migrant communities face. Migrant communities, who often live in poorly insulated homes and face additional barriers such as lower income levels and lack of familiarity with local resources, do not have access to targeted support. This gap highlights a significant oversight in addressing energy poverty inclusively, underscoring the need for policies that cater to the diverse needs of all residents, including migrants.

How Indian Organizations Can Help

Atithi Devo Bhava is part of the broader Indian ethos of treating guests with graciousness and respect. This deeply ingrained cultural principle can guide the Indian diaspora in New Zealand, inspiring them to advocate for and implement supportive changes for migrants. The rich Indian cultural heritage and commitment to community well-being can be a foundation for significant contributions to global climate change action, ensuring migrants find a place to live and thrive in their new homes. Indian community groups and other ethnic associations, along with

local organisations can play a crucial role in supporting new migrants.

Community Support and Engagement: Free community support initiatives for migrants include organising welcome programs and orientation sessions introducing new migrants to local customs, regulations, and available resources. Additionally, buddy systems pair new migrants with established community members, providing guidance, support, and a sense of belonging. These initiatives help ease the transition and foster integration into the new community.

Education for Adaptation: Comprehensive orientation programs can help migrants understand local regulations and living conditions. Education on energy-efficient practices, proper ventilation, and managing draughts can alleviate high energy consumption and mould issues.

Accessibility of Solutions: Although solutions exist, many newly migrated individuals do not know where to find them. Improving the accessibility of information regarding housing support, energy-saving tips, and financial aid is crucial. Creating dedicated helplines, online resources, and community centres can help bridge this gap.

Resource Centres: Travel agencies, immigration consultants, and visa support services can provide support by providing information on housing, healthcare, education, employment, energy efficiency, and healthy homes. Complementing these, comprehensive websites and mobile apps offer up-to-date information on available services, housing tips, and community events, ensuring migrants can access the support they need in person and online.

The renowned "Kiwi kindness" embodies a spirit of warmth and hospitality, a New Zealand culture hallmark. This welcoming attitude is evident in the community's willingness to help

newcomers settle in, providing a supportive environment that fosters a sense of belonging among migrant communities. To further enhance these efforts, the New Zealand government should develop targeted policies that address the unique challenges faced by migrant communities. These policies could include subsidies for better insulation in migrant housing, programs to improve energy efficiency, and financial support to alleviate high energy costs.

This collective approach not only improves the quality of life for migrants but also fosters a more inclusive and supportive society, harmonising with the global melody of sustainable living and climate responsibility. Additionally, countries must work together to ensure that migrants are healthy and safe in their homes. Sharing best practices for housing standards and providing financial and technical support can elevate housing conditions and create safer, healthier environments.

Caring about the housing and energy consumption challenges migrants face is not just about solving immediate problems; it is about building a more just, inclusive, and sustainable world. By addressing these issues, we enhance the lives of migrants and strengthen the fabric of our societies. The Indian diaspora and other migrant communities have a vital role in this global effort, and their successful integration can serve as a powerful example of the benefits of diversity and cooperation. This collective approach fosters inclusivity, equity, and mutual respect, aligning with our goals of building a more just and sustainable world.

YOGA IN THE WESTERN WORLD: ROLE OF INDIANS TOWARDS ITS EXPANSION

By Sweta Basak
Assistant Professor
Delhi University



A number of causes contributed to the introduction of yoga to the West, such as the expansion of Indian culture throughout the world, the impact of notable individuals associated with the practice of yoga, and the rising popularity of Eastern spirituality and alternative medical treatments. The Indian spiritual stalwart Swami Vivekananda had a key role in introducing yoga to the West. In 1893, he visited the United States and delivered a number of lectures on Hindu philosophy, which included yoga. His yoga and Vedanta lectures generated a lot of attention and contributed to the acceptance of yoga as a valid spiritual practice in the West. The paper intends to reflect on the evolution and integration of Yoga in the occidental culture and the discuss about the significant individuals who helped to spread this strategic asset of India to the West.

Evolution of Yoga in the West

In the West, millions of individuals routinely practice yoga due to its well-known and widespread benefits for their bodies, minds, and spirits. But it's crucial to respect the practice's venerable history and roots. In the eighteenth century, yoga was "discovered" by Western academics.

The conceptual underpinnings of this discipline initially sparked interest in Europe and America. The initial phase towards the mainstreaming of yoga in the West was marked by an early concern with Hindu religious literature. The physical practice of yoga did not fully capture public or academic attention until the 1950s, even though there were works in English that already addressed yoga about physical practice such as N. C. Paul's *A Treatise on the Yoga Philosophy*, published in London in 1851. There were also occasional examples of asana practice appearing in the West in the first half of the twentieth century.

A comprehensive knowledge of yoga asana was documented by Romanian academic and religion student Mircea Eliade in his seminal work *Le Yoga: Immortalité et Liberté* which was published in 1954. This publication quickly rose to prominence as one of the most recognized comprehensive works on yoga in the West after being translated into popular English in 1958 and German in 1960. Eliade sketched extensively on the *Hatha Yoga Pradipika*, a fifteenth-century treatise of yoga practices that emphasizes the connection between an



individual's mental state and physical vitality, or prana, even though he viewed asana primarily as preparation for pranayama and meditation. Harmony between the body and the mind is, in Eliade's opinion, the ultimate goal of yoga practice. The soul is then freed as a result of this equilibrium.

The culture of Asana practice was cultivated further in the West due in part to this concept of spiritual freedom, which many subsequent practitioners understood as liberation from the grip of capitalist ideology. It saw its initial flourish in the middle of the 20th century. Many Indian yoga instructors began to migrate to the Western world to impart knowledge of yoga from the beginning of the 20th century. Swami Sivananda, who established the Divine Life Society in India and authored several publications on yoga and spirituality, was among the most significant individuals. His teachings gained a lot of traction in the West and contributed to the spread of yoga's reputation as a health and wellness discipline. Yoga gained popularity as a form of exercise and meditation throughout the 1960s and 1970s, when fascination with Eastern mysticism and complementary therapies surged in the West. Cultural icons like the Beatles and Maharishi

Mahesh Yogi, who brought Transcendental Meditation to the West, had a part in this.

In particular, the growing popularity of yoga among the Western audience may be attributed in large part to the students of Sri T. Kirshnamacharya. Indra Devi began instructing asana in Hollywood circles in the late 1940s. She spent several decades there, then traveled between Mexico and California until departing for Argentina in 1982. B. K. S. Iyengar released his *Light on Yoga*, a thorough manual on asana practice, in 1966. K. Pattabhi Jois, the creator of Ashtanga yoga, taught in both somewhat later in the 1970s in both the U.S. and Australia. Yogi Bhan contributed to the growth of yoga's popularity in the West when he relocated to California in 1968 to teach Kundalini yoga. Since then, several yoga styles have emerged and taken different paths throughout numerous Western nations. The goal of mind/body balance, which is the cornerstone of all yoga practices worldwide, is what unites them all.

A New Cultural Space for Yoga

Public awareness of social and cultural issues increased during the 1960s and 1970s,

signalling the onset of the postmodern era. The prior tenets of social equilibrium with well-established racial and gender inequalities and the force of technological advancement were beginning to be openly questioned. New practices of social and ideological questioning emerged as a result of the dismantling of the old Eurocentric social order, fixed gender and national identities, and the dominating ideologies of capitalism and Christianity. The greatest ideological turmoil of modern capitalism soon started to manifest itself, along with the many beneficial social developments that were starting to emerge at that time, such as the political recognition of minorities' rights and the introduction of adaptable gender roles with forward-looking regulations on women's equality in the job market.

Many people in Europe and America felt themselves drowning in knowledge as the global media market grew with the advent of cable television and the Internet, and public debate grew increasingly democratic. Growing access to information and research put Western ideas, including its core Christianity, in jeopardy. A growing number of Westerners had a sense of being inundated with options and the rapid pace of life, lacking a dependable philosophical tradition to contextualize and explore their uncertainties. Anxiety was thus induced by the newfound independence from previous inflexible cultural constraints. Sociologists have labelled our postmodern period as one of "anguish," "liquid fear," and "the culture of risk" since the 1960s. The modern human existence is by its very nature stressful and rife with unheard-of worry. This might be the reason why yoga, which places a strong focus on mental tranquillity, became popular in the West during the start of the postmodern era. And after the technique was established, a lot of people looked to it as a cure for life's imbalances. In recent years, many people have used yoga as a means to overcome their fears—of change, of pain, and of failure in particular.

Yoga in the American Way of Life

The Rig Veda, an ancient Hindu scripture that is said to be over 3,000 years old, contains the fundamental principles of yoga. In Sanskrit, the term yoga means "to join." Beyond academic scrutiny, the introduction of yoga to the United States by yogis and monks contributed to its first rise in popularity and practice. When Swami Vivekananda gave a speech at the Parliament of World Religions in 1893, he was recognized as being the one who introduced yoga and its philosophy to Americans.

He delivered talks around the country advocating for Hindu philosophy and yoga. He described in his book "Raja Yoga" how yogic meditation might assist individuals in rising to higher spiritual and awareness states.

Following Vivekananda's establishment of several learning institutions in the United States, several additional yogis and monks arrived, bringing with them various styles of yoga. The yoga master Paramahansa Yogananda popularized kriya yoga in the 1920s, emphasizing breath control and life force. He penned "The Autobiography of a Yogi," the best-selling autobiography, during that time. Yoga master and healer Tirumalai Krishnamacharya promoted and taught hatha yoga, or physical yoga practices and methods, around the same period in India. Hatha yoga emphasizes the regulation of energy or force inside the body, breathing exercises, and asana, or postural practice techniques. The asana techniques emphasized by hatha yoga are used in the majority of contemporary yoga practices in the US and other countries. Krishnamacharya is hence frequently referred to be the "father of modern yoga."

Krishnamacharya's followers B.K.S. Iyengar and T.K.V. Desikachar introduced his physical postures and practices to the United States. Iyengar founded several schools and yoga studios around the nation, which led to the creation of the Iyengar yoga style. Meanwhile, another pupil, Pattabhi Jois, founded vinyasa yoga, a hatha yoga style that emphasizes movement. Swami Sivananda Saraswati also established yoga ashrams and centres throughout the U.S., emphasizing both the meditative and spiritual aspects of yoga and its postures. In the last 100 years or so, yoga has seen many forms and innovations — from hot yoga to restorative yoga to goat yoga and posture- and exercise-heavy forms of yoga — with yogis and teachers bringing their flavor and approach to hatha yoga in the United States.

In the present time, a typical American is willing to pay \$90 for yoga lessons each month. According to an Eventbrite poll, 44% of Americans who practice yoga attend courses two or three times a week, and 94% of students say they take yoga classes for wellness-related reasons. Numerous studies have suggested that yoga may have health advantages, ranging from a decrease in stress and anxiety to an improvement in overall well-being, according to the Mayo Clinic. Not all yoga practitioners are pleased with how yoga has changed in American culture, despite the good effect.

Emergence of Posture-Based Yoga

Early in the 20th century, posture-based yoga styles gained popularity, and are currently widely practiced. It was at this point when Western physical cultures combined with Indian hatha, or physical yoga, traditions. Swami Kuvalayananda (1883–1966), one of the key personalities in this renaissance, contributed to the framing of yoga and its usefulness in medicine. Even Swami Vivekananda's connection with hatha yoga was nuanced and inconsistent. Speaking with his pupils, Vivekananda disclosed that he had tried to learn hatha yoga at the beginning of 1890 as a treatment for his ailing health, but had withdrawn before receiving the practice's initiation due to a disapproving vision from his late mentor Ramakrishna.

Even though he may not have been the first person to promote yoga, Vivekananda had a significant role in laying the groundwork for the practice's contemporary incarnations. As stated by Suzanne Newcombe, the author of *Yoga in Britain* and a Religious Studies lecturer at the Open University in the UK, Vivekananda "marks a turning point in how Indian religiosity was understood outside of India." Over the following several decades, several additional South Asian instructors came to the United States inspired and modelled themselves after Vivekananda. Yogananda, the creator of the Self-Realization Fellowship and the writer of *Autobiography of a Yogi*, was one of them.

Hatha Yoga's Revival in the U.S.A.

From the 1920s to the 1930s, yoga gained popularity in America, primarily due to Indian immigrants rather than Indian teachers who immigrated to the country. After entering the nation, these people lost their citizenship and privileges as a result of several legal disputes and federal laws. Numerous individuals who were formerly students, professionals, and political activists became enigmatic authorities. They gave public lectures, and private seminars, and frequently rendered personal services while travelling the nation and earning a living. The Indian hatha yoga resurgence reached the United States by the end of the 1930s. Yoga as a mental and mystical practice began to fade, and the postures and physical exercises that make yoga recognizable to practitioners today started to take root. Asanas were introduced into yoga sessions by yoga instructors, and health and bodybuilding publications started promoting yoga.

Several Americans, like Richard Hittleman and Liliias Folan, began introducing mainstream audiences to accessible and practical forms of yoga on television in the early 1960s. Later in the decade, the hippie counterculture and New Age movement contributed to the rise in popularity of yoga by creating many of the institutions required for its further growth.

By the 1980s and 90s, a lot more Americans were adopting yoga into their at-home or gym routines, due to the advent of VHS cassettes and DVDs as well as the expansion of the fitness sector. Currently, yoga is practiced by tens of millions of Americans and is offered in tens of thousands of facilities nationwide, supporting a billion-dollar business. While the popularity and global reach of yoga cannot be attributed to American efforts alone, the practice's history in the nation has had a major role. As for Swami Vivekananda, he would require some time to comprehend the phenomenon of yoga as a physical discipline that entails changing positions on mats and maintaining ideal physical health. However, Vivekananda would undoubtedly be the first to praise yoga as a potent cultural discipline that the West has embraced and that positively represents India.

Conclusion

We have given the world the Indian tradition of yoga, which is a potent instrument for inner engineering that allows one to investigate the metaphysical and arrive at spiritual oneness. A true connection to oneself may be achieved via yoga. It makes it possible to develop our mental and physical potential and makes us into the finest versions of ourselves. After all, the secret to brilliance is inner peace. For this reason, yoga has become incredibly popular all over the world, with a great number of individuals embracing and practicing it in the US, Canada, Europe, Japan, and South Korea. There were unquestionably turning points at the start and end of the worldwide epidemic. These days, yoga is incredibly popular everywhere from Okinawa to Los Angeles, London, and Paris to Sydney and Auckland.

In addition to its well-established physiological and spiritual advantages, yoga has emerged as a significant pathway for career advancement. Based on enrollment in both online and offline yoga courses and yoga accreditation training programs, industry estimates place the size of the global yoga market at USD 38 billion in 2019 and predict it will grow to USD 66 billion by 2027, with a compound annual growth rate of 9.6% from 2021 to 2027. The Indo-Pacific area is predicted to expand at the greatest compound annual growth rate at least until 2027, while North America still has the largest yoga market. Yoga has become a significant sector of the economy, creating jobs and fostering entrepreneurship.

Yoga is undoubtedly one of the several ways India helps to improve the world—a place with happy, healthy people who stand up for the common good of humanity, putting an end to conflict and violence. It is our responsibility as Indians to uphold this wonderful Indian tradition and to use it as a weapon for world peace and fraternity.

POLITICAL RISE OF INDIAN DIASPORA

The Indian diaspora is emerging across the world as a prominent voice in the political arena. It is indeed a very large and diverse community spread all over the globe. Millions of people derive their lineage from India and are very much relevant in the politics of their respective countries. This diaspora has largely kept their Indian connection very much intact in whatever nationality they belong. Indian culture is the epitome of asking questions and seeking truth, this is what makes it highly political at the same time.

Currently, there are leaders like Md Irfaan Ali from Guyana, Antonio Costa of Portugal, Chan Santokhi of Suriname, Pravind Jugnauth and Prithviraj Singh Roopun of Mauritius, LeoVaradkar of Ireland along with United States v Kamala Harris and Rishi Sunak as Prime Minister of UK are some notable leaders who hold top offices in their respective countries. These all derive their lineage from India.

The diaspora is influencing politics through various methods and this is visible when we take a look at community leaders who are of Indian origin. From Satya Nadella of Microsoft to Sundar Pichai of Google and Ajay Banga of World Bank have a considerable influence in politics all across the world. Since technology is the new determinant of political power, it becomes important to know the people who have control over that technology. Indian-origin CEOs do have a fair share in this power. Indian diaspora is playing an active role in enhancing the image of India and Indians as tech-savvy, hardworking and confident people.

The most consolidated Indian diaspora is in the United States. It is also the largest in terms of numbers. There are almost four million people of Indian Origin. Vice President Kamala Harris, Ro Khanna, Tulsi Gabbard and Raja Krishnamoorthi are some well-known political faces who are of Indian Origin.

In the debates of the 2024 presidential run, the world witnessed Vivek Ramaswamy and Nikki Haley taking on each other, both of them happen to be of Indian origin. The Indo-Americans are so consolidated that both the Republicans and Democrats try to woo them. President Biden has appointed more than one hundred thirty Indo-Americans to the key offices. This shows the relevance of this community in American Politics.

The world witnessed the rise of Rishi Sunak in the politics of the United Kingdom. His appointment garnered a much-anticipated response from Indians and people of Indian origin who celebrated the fact that the country which ruled over India for two centuries would be run by a person of Indian origin. There are around one and a half million Indian diaspora living in the UK. Suella Braverman and Dave Sharma are also of Indian origin and are very much active in the politics of the UK.

Southeast Asian countries such as Malaysia, Singapore and Indonesia have a significant population, where many trace their roots back to India. Indian community plays a very vital role in political decision-making and policy influencing. The population of people of Indian origin in Southeast Asian nations is around two and a half million.

There are various regions in the world where there is no direct political influence but the very presence of the Indian diaspora in large numbers does play a very important role in the polity.

West Asia is the prime example, where in terms of region largest Indian diaspora resides. Countries in West Asia are non-democratic and the polity of these countries is highly restricted. Despite that, the Indian diaspora serves as the lobby group that influences the policymakers. Along with business, diaspora brings influence.

Various developmental and Philanthropic works are being undertaken by the Indian diaspora that earn goodwill not only for them but also for India. Indian-American donors do realise their importance in eradicating poverty, and food insecurity and promoting a viable public health service to Indians and around the world. NGOs like CARTHA are working hard to advance global relations.

Indian presence is everywhere. From Latin America where in some countries Indian origin people form the largest ethnic group. It's a matter of great pride and appreciation that people of Indian origin are not only running successful businesses but also running for the top offices in their respective countries. This instils a great deal of confidence and also helps them to come out of the colonial hangover.

PRAVASI ODIAS AND THEIR HOMELAND: NURTURING A DEEPER CONNECTION IN THE DIGITAL AGE

Deepsikha Sahoo

Gitam (deemed to be university)

Odisha, a vibrant state in the eastern part of India, is known for its rich culture, heritage, and traditions. The Odia diaspora, spread across the globe, has made significant contributions to the promotion and development of Odisha. Few prominent organizations, the World Odisha Society (WOS) and the Odisha Society of the Americas (OSA) have played a crucial role in this regard. Individual like Bibhu Mohapatra, Odisha born New York-based fashion and costume designer, draws inspiration from his native state of Odisha. His work gained prominence in 2015 when former First Lady of the United States, Michelle Obama, wore one of his dresses from the spring 2015 collection during her visit to India. Adding to the list is Anshuman Rath is a Hong Kong cricketer who previously captained the Hong Kong national cricket team. He was retired from the Hong Kong national team to pursue a career in India in 2019.

Mission and Vision of the Odia Cultural Collectives Abroad

Diasporic cultural collectives play a significant role in shaping the identity and connectivity of dispersed communities. The World Odisha Society (WOS), apex organization of the Odia diaspora worldwide, consists of representatives from different countries, prominent Non-Resident Odias, Odisha fans, and community leaders representing Odia socio-cultural institutions, has been engaged in projecting, promoting,

propagating, and popularizing the art, architecture, culture, crafts, carvings, tradition, tourism, history, ethos, language, literature, attire, and cuisine of Odisha in the international arena. The society aims to steer the material and intellectual resources of Non-Resident Odias for the overall development of Odisha. During the devastating supercyclone in 1999, the Odia diaspora communities made significant contributions. Their efforts played a crucial role in providing relief, support, and resilience during that challenging time.

The WOS has initiated several causes to promote Brand Odisha in India and outside. Here are some of the activities they undertake to achieve some goals such as popularising the art, architecture, culture, crafts, carvings, tradition, tourism, history, ethos, language, literature, attire, and cuisine of Odisha in the international arena. The group supports tourism by assisting in creating travel plans and itineraries tailored to the tastes of domestic and international visitors. They also encourage local entrepreneurs and people to participate in tourism. Through the NRO ministry, WOS aims to connect the Middle East and Europe by flight to Odisha. However, they encourage investors to invest in industries that can be based on the metal produced in the state. They also promote Odisha to be a leader in shipbuilding or helicopter/fighter plane manufacturing.

The Odisha Society of the Americas (OSA) is a non-profit organization that provides a mutually supportive environment for better interaction of Odia immigrants in North American countries through socio-cultural growth, friendship, and fellowship. The OSA aims to enhance the awareness of Odisha and Odia traditions in North America through cultural promotion, social events, and developmental activities. It bridges the exchange of information between Odisha and the United States/Canada.

The OSA has created an innovative framework through public-private-partnerships in support of Odisha Development. The top development sectors for Odisha, the organization identifies are education, and social entrepreneurship. The Orissa Society of the Americas (OSA) has established a dedicated team known as the Higher Education and Research Team (HEART). This team is an intellectual initiative aimed at fostering higher education, collaborative research, training, and other mutually beneficial programs between universities in Odisha and institutions in North America. OSA HEART provides guidance and assistance to OSA member families in areas such as admission, research internships, and mentorship in higher education. The members of the OSA Higher Education Committee are currently deeply committed to achieving these objectives.

The goals of OSA HEART include:

- a) Assisting students from universities and institutes in Odisha who are seeking higher education opportunities in the US or Canada.
- b) Establishing specific exchange programs for students and faculty between universities in the US, Canada, and Odisha.
- c) Facilitating Memorandums of Understanding (MoUs) and concrete next steps for collaborative research and joint study programs between universities in Odisha and the US or Canada, for mutual benefit.

- d) Supporting OSA families in helping students choose universities for higher education, research internships, scholarships, and other related topics.

However, diasporic cultural collectives play a crucial role in promoting cultural diversity while enhancing their own lives by cherishing and nurturing their cultural heritage.

Empowering the Odia Diaspora: The Conception of the Odisha Paribar Directorate

Several state governments in India have established specialized agencies to cater to the needs and welfare of their non-resident citizens. The Odisha government, in a commendable move, looking at the growing demand for a unified point of contact for Odias residing both domestically and internationally with the State Government has decided to create 'The Directorate of Odisha Paribar' under the Department of Odia Language, Literature and Culture to have a better connect with the Pravasi Odias within the country and across the world. This initiative would bolster the bond between Non-Resident Odias (NROs) and the State government, as well as its people, by providing a structured framework for communication. The Directorate will develop a dedicated portal titled "Paribar-the Portal for Pravasi Odias- Connecting the Roots."

This will endorse the economic and skill networking amongst the people from Odisha to harness investment opportunities in Odisha and job opportunities for our people. The directorate will enlist the Jagannath temples located in different parts of India and other parts of the world and help people from Odisha in upholding and enriching the Shree Jagannath Culture and Tradition. It has been realised only because of the digital revolution and ever-increasing relationships due to social media.

Social media and the changing diasporic experience

The emergence of digital media has indeed transformed the diasporic experience, creating a virtual space where migrants can connect, share stories, and find a sense of belonging. These “e-communities” transcend physical borders, allowing individuals to bridge geographical distances and maintain connections with their homeland and fellow expatriates. Moreover, digital platforms serve as dynamic arenas for discourse, including political discussions that span transnational boundaries.

In the pre-social media era, diaspora engagement was primarily focused on remittances and financial investments channelled to their homelands. Diaspora engagement involves the interaction between external stakeholders (such as governments and organizations) and members of a diaspora. It also encompasses how the diaspora community collaborates with its people and institutions as internal stakeholders. The previous engagement of the state government and other organizations with the diasporic community was irregular due to the absence of social media platforms. In the social media era, diasporic engagements have undergone significant evolution.

Social media plays a role in connecting the Odia diaspora globally, allowing them to share their culture, and experiences, and maintain connections beyond physical boundaries. The digital era has provided the diasporic community with the opportunity to seamlessly bring awareness about people, organizations, and activities within the diaspora, whilst providing critical data to enable proper engagement. Digital diasporas provide new possible cartographies to map the self about increasingly complex patterns of globalization and localization.

Social media facilitates the state to address the diasporic community to take part in the transformation of Odisha to highlight Odisha's growth story and ask them to associate.

Odia diaspora is inadvertently shaping aspirations related to moving and living abroad in Western countries. Their content provides a concrete base for young Odias planning their journey overseas, inspiring confidence and comfort in those seeking to follow a similar path. Their content provides a concrete base for young Indians planning their journey overseas, inspiring confidence and comfort in those seeking to follow a similar path. Education and immigration agencies, along with stories from the diaspora, introduced young Indians to the logistical aspects of moving abroad. Now, social media content fills this role, offering both realistic and aspirational glimpses into life abroad. It also challenges identity politics while fostering openness to people across the caste and class.

In summary, pre-digital diasporas relied on physical presence and cultural practices, while digital diasporas leveraged connectivity, transcending borders. In the era of a networked world, new opportunities for both firms and individuals are being created, especially in developing nations. It enables access to global markets, facilitates information exchange, and promotes collaboration across borders. Traditional barriers that hinder the flow of information and goods between nations are reduced. Digital networks allow seamless communication, trade, and knowledge sharing, fostering economic growth and enhancing efficiency in various activities.

UNSEEN DIPLOMATS -: THE INDIAN DIASPORA'S ROLE IN GLOBAL AFFAIRS

Abhishek Mishra

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In the context of international institutions, the diaspora plays a vital role in various ways as it weaves a global tapestry, enriching the cultural and economic fabric of Nations worldwide and serving as an informal and cultural ambassador, it spreads the rich culture of the heritage of India across the continent or a bridge between the host and their natives country. Not to be surprised that the Indian diaspora is one of the largest and most dynamic diaspora communities in the world with more than 32 million people of Indian origin living across the world. Like a constellation of ambition, the Indian diaspora casts a global shadow, its influence weaving through continents and time zones. It is very fascinating how our Prime Minister refers to the Indian diaspora as “Rashtradoots”, signifying them as the informal and permanent ambassadors for India.

Indian Diaspora has a the multifaceted presence in international institutions spanning across various sectors and regions. One can be surprised by knowing the fact that the many persons of Indian origin has served the highest positions in different countries like Britain, Portugal, Ireland and many more. Its contribution is not only in the administrative field but also in different sectors, It has made a substantial contribution in the area of academia, enriching the educational landscape worldwide.

CULTURAL AMBASSADOR AND USE OF SOFT POWER

Indian diaspora marks a significant stride in escalating India's soft power at global arena. It also serve as bridges between worlds and India by spreading their heritage far and wide.

By showcasing the heart and soul of their homeland, they wield soft power, winning hearts and minds without breaking a sweat. Through their everyday interactions and cultural expressions (such as food, music, language, traditions, and art), they share and promote their culture to others. It's a burning question on everyone's mind: How has the global presence of the Indian diaspora, transformed India's cultural influence and soft power, turning it into a force to be reckoned with on the world stage? One should not be stunned by hearing the fact that about 65.7 % of the 1.3 million population of Mauritius is of Indian origin, most of them from Bihar, with Bhojpuri as their ancestral tongue. Ganga Talao, a mystical crater lake in Mauritius, transforms into a spiritual haven during Shraavan and Maha Shivaratri, as worshippers gather at the Lord Shiva temple, their devotion as deep and serene as the waters themselves.

Examining the role of the diaspora reveals its crucial impact in disseminating soft power and cultivating positive international relations through diverse avenues, including cuisine, art, entertainment, cultural festivals, and events etc.

When discussing cuisine, food plays a vital role in politics and diplomacy, serving as a powerful tool to bridge cultures, foster understanding, and strengthen international ties. We all know that the hallmark of Indian cuisine lies in its rich tapestry of spices and flavours, and it's no secret that India's fame for its spices is the stuff of legends.

Former US President Obama's endorsement of Indian cuisine shines a spotlight on its culinary prowess: "I think I can say without any contradiction that I am a firm believer in the power of naan and curry.

The food here in India is outstanding." This statement underscores how cuisines serve as a potent vehicle for showcasing a nation's cultural, social, and economic ethos to the global stage.

In today's world entertainment plays a crucial role in shaping global perceptions and promoting cultural diplomacy on an international scale. Indian cinema is well known for its powerful storytelling and in light of this statement Arnold Schwarzenegger, the renowned actor and former Governor of California stated that "Indian cinema is a cultural powerhouse that can reach and impact millions of people around the world. Its vibrant storytelling, rich characters, and captivating visuals have made a lasting impression on audiences everywhere." Thus, Indian cinema continues to be a significant force in fostering cultural exchange and understanding across borders.

In conclusion, the Indian diaspora stands as a formidable force in global affairs, wielding significant cultural and economic influence. Acting as unofficial ambassadors, they bridge India with the world, enriching the global tapestry through their contributions in various fields. The diaspora's role in promoting India's soft power is undeniable, as they spread Indian culture, cuisine, and entertainment across continents. Their impact is profound, transforming international relations and fostering a deeper understanding and appreciation of India worldwide. As Prime Minister Modi aptly describes them, the diaspora truly is "Rashtradoots" – India's eternal envoys on the world stage.

CALL FOR ARTICLES



As we prepare for our August 2024 edition, we are reaching out once again to authors and contributors from various fields to enrich Pravasi Pulse with their expertise and perspectives. We invite submissions on a wide range of topics, ensuring that our call for articles is not limited to a specific area. We particularly welcome articles that highlight the historical aspects of the Indian diaspora or the experiences of indentureship.

For this edition, we are especially interested in (but not limited to) 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 July 25, 2024	Publication August 1, 2024	Word Limit 1000-2500 words
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“Implicit Ambassadors”: The Role of the Indian Diaspora in Improving the Global Perception of Indian Higher Education Institutions

The growth of the Indian diaspora in the 21st century has not only been unprecedented but also revolutionary for Indian policymakers. The dramatic rise in migration from the early 2000s has seen the diaspora grow from just about 17 million members to around 34 million Indians. The economic benefits of the ever-growing diaspora are made evident by the fact that, by receiving US\$125 billion in remittances to their motherland, India has become the recipient of the highest number of remittances in the past year. The New Indian Diaspora (or, NID) forms the largest diasporic community in the world, with most NID members settled in top economic, professional and leadership positions across the world. Their position of power in mostly Western economies offers dynamic social and geopolitical benefits to the aspiring superpower, India.

The question is, can this diasporic clout be leveraged in order to improve social conditions in India, especially focusing upon the quality and accessibility of higher education in India? Through this article, we will form an argument for the NID to be an important catalyst in the Indian charge towards building a well-reputed global education system, and reap the benefits that come from foreign interest in higher education.

Improving Perceptions of Indian Educational Institutions

This meritorious growth of Indian-educated NIDs has seen a similar trajectory as the higher education institutions considered to be the most exemplary within India. The Global QS rankings show that, in 2010, only 8 institutions ranked

in the top 500 institutions in the world. All the institutions were highly coveted governmental institutions with preeminent facilities and faculty, but no institution could rank higher than the 180s. Within under 15 years, the expanded QS rankings has ranked 46 Indian institutions within the top 1500 institutions in the world, with 14 universities ranking in the top 500, and IIT Bombay (118) and IIT Delhi (150) ranking higher than ever before. Although the growth is gradual, and Indian institutions are still far behind global leaders in rankings, this growth in ranking shows an optimistic trend for the global perception of Indian institutions.

The Position of the NID in Forming Perceptions

The members of the Indian diaspora have an undeniable influence on the global perception of Indian society, governance and education. The core reason for this is the fact that not only are they direct ambassadors of the Indian society assimilated into foreign states, but also that they represent the common Indian. Elite representation of Indians has a historical significance on the perception of India, be it through entertainment industries, sports or official channels of representation. But, interactions with unappointed “ambassadors” reveals the true reality of the Indian context.

In this case, the Indian diaspora has done well to establish a great position and representation of Indians. It is true that those assimilated into the elites; CEOs of Fortune 500 companies, Nobel Laureates, renowned academics and trusted voices; are equally as important as the common immigrant. Yet, the presence of Indian-origin intellectuals in the socio-economic elites of the world represents the merit of the Indian diaspora and thus, by association, of the Indian populace. Therefore, when it comes to the Indian education system, especially the higher education institutions in the country, the NID can play a very similar role in improving the progressing perception of the institutions while playing an indirect yet crucial role in improving the quality of the institutions.

The NID is already fulfilling its role as perception-shapers through its continued success. The highly successful members of the Indian diaspora who studied at Indian higher education institutions form a positive image of their alma mater through their continued successes. The value added to the global economy or discourse by Indian-educated members of the NID reflects positively on the quality of education provided at such institutions, and their position as global leaders of progressive movements proves the progressive nature of the education imparted at such prestigious institutions. These alumni form transnational networks that holistically contribute not only to the image of their alma mater but also to Indian soft power and modernities. Therefore, it is imperative to ensure a consistent connection between the NID and their Indian alma maters through international alumni chapters, invitations as guest lectures or keynote speakers and digital platforms to ease communication between the NID and Indian alumni and students.

Future Role of the NID in Improving Higher Education

Beyond the face value of successful members of the Indian diaspora, their presence and consistent interaction with foreign institutions can be leveraged to ensure the progressive growth of the Indian education sector.

Even after years of progressive policymaking, foreign students seldom choose Indian universities to pursue higher education. Perceptions of low quality of life, violence against foreigners as well as impractical training often dissuade students from choosing Indian institutions for their higher education. In this case, the Indian-educated members of the Indian diaspora can aid in dispelling the fears of the foreign students through their own experiences in studying at such institutions and interacting with prospective students. Although the aforementioned problems do exist in Indian society, foreign channels of information do tend to overreport the follies of the Global South, and the NID can aid in filling the gap of optimistic reporting.

Through such measures, we can ensure an important boost to the 'Study in India' initiative and expand the foreign student base.

Furthermore, the NID's position of influence within the upper echelons of industry and academics proves that active interactions with their Indian alma maters can aid such institutions in landing important connections building towards student and faculty exchange programs, collaborative research initiatives, academic consultancy and other benefits. Such benefits would not only improve the image and visibility of Indian institution in previously-inaccessible states and students, but also improve inter-governmental interaction and trust towards informed policymaking and technological advancements. In the era of globalisation, such expansive benefits of academic engagement would be beneficial to the access of Indian students to global intellectual network but also the funding of university projects and infrastructure.

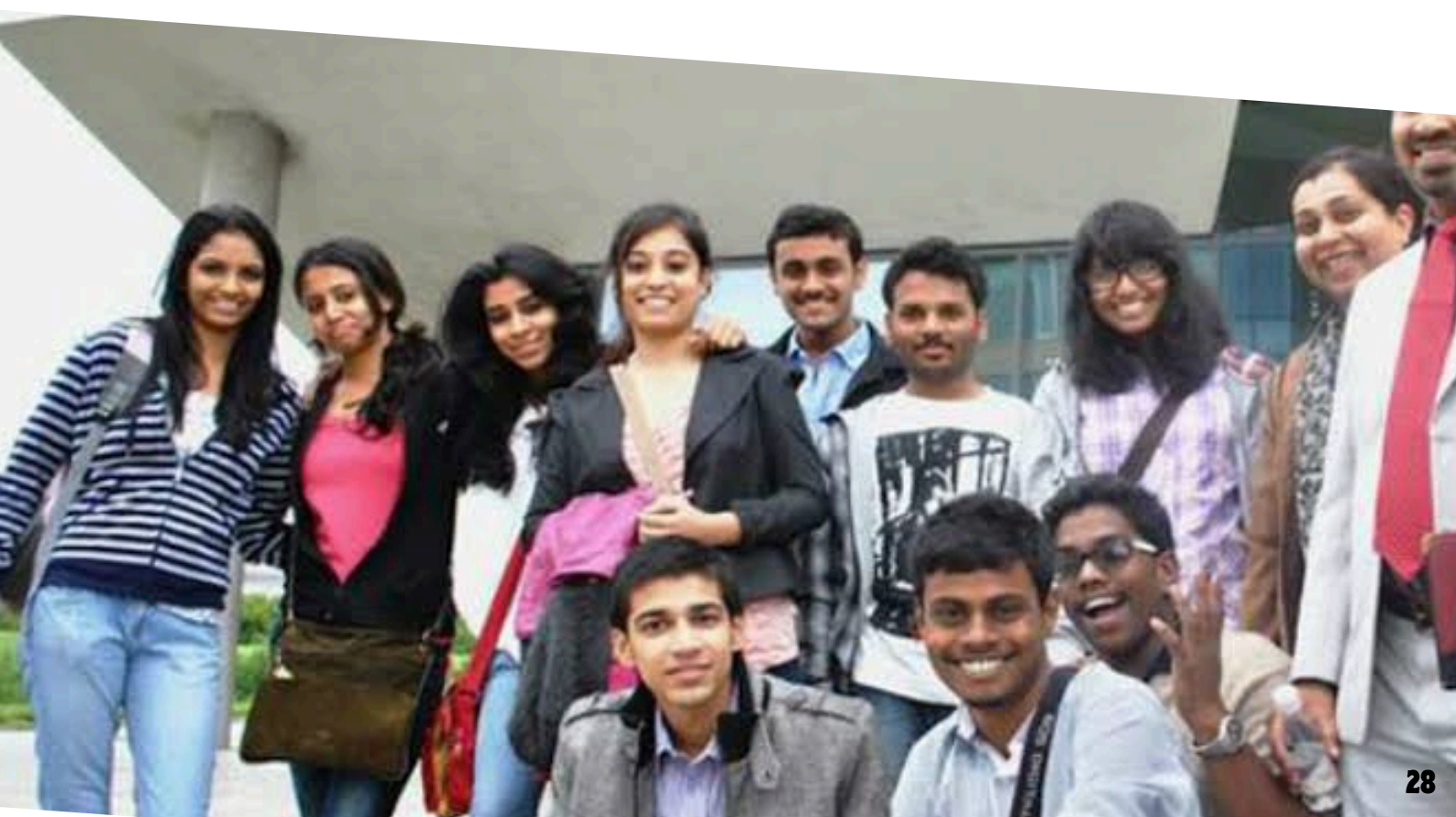
The Way Forward

Thus, we can argue that the NID and their beneficial position in the global society is very influential to their alma mater's status and the status of Indian education as a whole.

This argument, unfortunately, hinges upon active strategisation to engage the Indian diaspora to leverage their position. Furthermore, these activities often hold little to no immediate monetary, networking or social benefits, thus appealing to the philanthropic and nostalgic nature of the members of the diaspora.

However, through active policymaking and governmental support, Indian institutions can effectively bring their alumni on board with institution-building activities. Furthermore, the economic benefits of expanding foreign enrolment, immigration and foreign investments due to the presence of foreign nationals in the Indian workforce would be advantageous to the budget allocated to resolving the core institutional challenges faced by the elite institutions in this country. Lastly, by sharing information and academicians with internationally acclaimed institutions, we can ensure the rise of India as one of the global education and innovation hubs.

To conclude, this article explores an idea which requires immediate government interaction but could become an important avenue of policymaking if we are to bring change to the dysfunctional system of Indian higher education.



CONTRIBUTION OF INDIAN CHINESE COMMUNITY IN KOLKATA: A REFLECTION OF IDENTITY AND CULTURAL FUSION OF CHINESE SETTLEMENTS IN SOUTH ASIA

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Abstract

For over 300 years, the Chinese community has been a part of Kolkata, with their presence and contributions to the city dating back several centuries. Historical research reveals that there have been multiple waves of Chinese migration to Kolkata throughout this period. While the Chinese community in Kolkata has maintained their distinct Chinese heritage, they have also absorbed various aspects of Indian culture. This blend of Chinese and Indian traditions has created a distinctive cultural identity for them. By the mid-19th century, diverse Chinese groups, such as the Cantonese, Hakka, Hubeinese, and Shandongese, had settled in Kolkata and other parts of India, contributing significantly to various trades and crafts. Early Chinese migrants excelled in carpentry, shoemaking, dentistry, silk trading and later, laundry services and the restaurant industry. The Hakka, in particular, became prominent in shoe manufacturing and leather tanning, establishing a second "Chinatown" in Tangra. By the 1940s, Chinese businesses thrived in Kolkata, with the community making substantial contributions to the city's industrial and commercial sectors. Socially and culturally, the Chinese in Kolkata built numerous temples, schools, and social organizations, fostering a unique blend of Chinese and Indian cultural practices. These Chinese in Kolkata have demonstrated resilience and adaptability. They are recognized for their industriousness and entrepreneurial spirit, often opting for self-employment to secure economic stability. Today, while some continue in traditional family businesses, younger generations are increasingly seeking new opportunities, indicating a dynamic evolution within the community. This historical journey underscores the profound impact and ongoing contributions of the Chinese community to the cultural and economic fabric of Kolkata.

Introduction

For over two centuries, the Indian Chinese community in Kolkata has been a vital and vibrant part of the city's social and economic fabric. From the beginning of 1840's many unrestricted migration was done by Chinese. They specially build the Kolkata Chinese community. They have created their own socio-economic landscape in Kolkata, which highlights the complex issue of their hybrid identity, blending Chinese heritage with local influences. The multicultural landscape of Kolkata has fostered the emergence of various Chinese subgroups, including the Hakkas, Cantonese, Hubeinese, and Shandongese. Since the 19th century, these groups have involved into the city's economy as shoe vendors, dentists, and restaurant owners. The Chinese also introduced the distinctive man-pulled rickshaws, an integral part of Kolkata's daily life. Furthermore, the creation of Chinese-Indian cuisine by these immigrants and their descendants remains a beloved culinary delight in the city, cherished by generations of Kolkatans. The Indian Chinese in Kolkata have not only enriched the city's economic landscape but have also become an enduring symbol of cultural amalgamation and mutual enrichment in South Asia.

The Early History of the Chinese community in Kolkata

Chinese community in Kolkata has made India their home for more than two hundred years. In the colonial time they have established commercial relations between Calcutta and Canton. It was grown because British get to know about opium and it became one of the main Indian exports to China. British government exchange Indian Cotton and indigo to pay for the Chinese goods. Soon this colonial trading network, not only continues between Calcutta and Canton, but also gradually grow with the signing of unequal treaties, between other South Asian and Chinese ports. This became the factor for the formation of Chinese settlements of workers in the Indian subcontinent. We get to know about the Chinese settlements in the Indian from the legendary "first" Chinese settler who is said to be a tea trader called Yang Dazhao, nicknamed Atchew.

It was believed that his merchant ship was caught in a storm in the Bay of Bengal and that ship and crew took shelter in Calcutta harbor. This colonial migrations between late 18th to early 19th- 20th centuries produced Indian Diasporas in the global network of colonial ports and largely responsible for the formation of the Indian Chinese Diaspora. In 1778, Atchew presented tea as a gift to Warren Hastings, the British Governor-General of India, and in return, received a significant land grant near Calcutta. He utilized this land to establish a sugar mill and subsequently brought Chinese laborers to work for him. Decades later, the novel "Chinatown" emerged, portraying a fictional romance between a Chinese girl and a Bengali boy. This novel potentially drew upon tales circulating within Calcutta's Chinese community, offering insights into Atchew's life amidst its narrative. In 1857, Chaloner Alabaster, an Englishman tasked with accompanying the Chinese official Ye Mingchen to exile in Calcutta, provided a detailed account of the Chinese community there. He reported that approximately 500 Cantonese and Hakka Chinese resided in Calcutta, engaged in occupations such as shoemaking, opium trading, carpentry, and other trades. They had established temples dedicated to Guandi and the Goddess Tianhou. Around the same period, some Chinese began settling in Bombay. Similarly to the narrative of Atchew in Calcutta, there are legendary accounts of early Chinese settlers in Bombay. The Bombay Census Report of 1901 acknowledges their presence, figures such as Aho Na and Wow Sing, who were said to have arrived by 1838 to trade silks, along with Thow Wing, an artist. The Chinese community in Bombay predominantly lived and worked around the Mazagaon dock area, where they built a Chinese temple and maintained a cemetery on Suklaji Street. By 1901, the census recorded 1,640 Chinese in Calcutta, with a slight rise in numbers in Bombay. Additionally, Chinese immigrants ventured into the tea gardens of northeastern India, including Assam, Kalimpong, and Darjeeling. The influx of Chinese continued to increase during the early 20th century, driven by civil conflicts and the Japanese invasion of China. By the end of World War II, British Indian intelligence estimated that there were at least 26,250 Chinese residing in India.

The Initial Waves of Chinese Migration

The initial influx of Chinese immigrants arrived in Kolkata during the 19th century, followed by a second wave, some of whom came as refugees, in the first half of the 20th century. The third phase of Chinese immigration to Kolkata occurred after World War II, likely associated once more with refugee movements. Chinese people opted to move to this distant city in pursuit of lucrative employment opportunities and rapid financial gain. In the colonial period Kolkata became an important wealthy and prosperous urban centre and provided many job opportunities to new migrants from abroad. Kolkata emerged as an early land of opportunity for Chinese migrants, akin to modern-day Canada, Australia, and the US, which historically restricted Asian migration until 1965. Initially, Chinese sailors and some indentured laborers were among the first to establish them in Kolkata. These early sailors often made stopovers in Kolkata while awaiting ships for their onward journey. They made multiple connections in their new location. To support themselves, they began providing their skills to the local community. According to existing records, many of these early sailors were skilled in carpentry and mechanical tasks.

In the early 20th century, particularly from 1914 to 1920, many Chinese immigrants in Kolkata made their livelihood by pulling rickshaws on the city streets. By the end of this period, these roles started to shift to Indian workers. Additionally, some Chinese individuals were hired for their talents as acrobats in circus performances. Nonetheless, the predominant occupations of the Chinese community in Kolkata were in petty trading and various artisanal crafts. They earned a reputation for being diligent, peaceable, trustworthy, and skilled, which led to them securing jobs in numerous foreign enterprises. Many found work in the city's jute mills, tea gardens, and the ever-busy port of Kolkata, which had a high demand for both skilled and semi-skilled workers. Furthermore, Chinese workers were employed in airfields, aircraft factories, railways, and other industrial sectors.

Economic Endeavors of the Chinese in Kolkata

● Carpentry was a predominant profession among Cantonese-speaking migrants who moved to South Asia. Many of these carpenters acquired their expertise in China before being hired by various companies and private clients in South Asian cities like Calcutta. They found employment in shipyards and with railway companies. In the 1970s and 1980s, Chen Bingguang, also known as P.K. Chen, established Canton Carpentry as the premier Chinese carpentry enterprise in Calcutta. The firm was notably engaged by major city establishments, such as the Ritz and Metro cinemas, as well as several prominent hotels.

● Hakka migrants in South Asia have gained a reputation for their expertise in shoemaking. Unlike their Cantonese counterparts, the Hakka did not initially possess a specialized trade when they arrived on the Indian subcontinent. Some of them passed through Thailand and other parts of Southeast Asia, where they acquired shoemaking skills, but most honed their craft and business acumen in India. In the early 20th century, as it became apparent that returning to China frequently was impractical, Hakka shoemakers began relocating their families to India. They established their own retail shoe stores on Calcutta's Bentinck Street. As World War II began and Japanese forces occupied Southeast Asia, there was a significant increase in Chinese immigration to Calcutta and other regions of India. This surge of immigrants contributed to the rapid growth of the shoe industry. By this period, Hakka entrepreneurs had established around 140 shoe stores in Calcutta, including 30 major outlets with additional branches in Bombay. These prominent stores had access to vital resources and were highly lucrative. In the early 20th century, some Hakka shoemakers began to venture into leather tanning to supply their shoe manufacturing needs. By 1930, a notable Hakka community had developed in Tangra, earning it the title of Calcutta's second "Chinatown," complementing the first one in the city's central area.

● The "dentists" and paper-flower makers from Hubei province were another significant group among Chinese migrants in South Asia. Some of these Hubeinese dental practitioners initially moved to Southeast Asia before eventually settling in Calcutta and other parts of India. By the end of World War II, approximately 300 dental practices in India were operated by Hubeinese immigrants. These "teeth setters" became popular among Indian clients due to their renowned expertise and affordable services. In Calcutta alone, over 80 clinics were managed by individuals hailing from the Tianmen area in Hubei province.

● Shandong immigrants in India were prominently involved in the trade of silk products, often traveling to various markets across the country to sell their goods. In response to the growing number of these traders, the Shandong Sichou Tongye Gonghui (initially known as the Shandong Silk Common Business Corporation) was founded in 1920. This organization served as a hub for communication and information exchange among the Shandong silk merchants. By the 1940s, the population of Shandong immigrants in India had risen to about 1,500, with the majority residing in Bombay and Calcutta. Unlike the Cantonese, Hakka, and Hubeinese immigrants, the Shandong traders did not tend to stay in India for more than one or two generations. Many of them likely traveled frequently between India and China, a pattern reflected in the character of Wang Lu in a Bengali film, highlighting their transient lifestyle.

● During the 1940s and 1950s, Chinese-owned laundry stores in Calcutta thrived, and their numbers rapidly increased. By this time, there were at least 10 such laundry establishments in the city. Concurrently, the Second World War saw a significant rise in the number of Chinese restaurants throughout South Asia. Many Chinese refugees from Southeast Asia sought safety in India and established their own dining establishments. Consequently, the number of Chinese restaurants and teahouses in India grew to around 150. In addition to Calcutta, where several new Chinese-owned restaurants emerged, similar establishments also appeared in Bombay, Karachi, and Assam. In Calcutta, many of these new restaurants are now situated in the Tangra area, taking the place of those that were previously in Bowbazar and filling the void left by the closure of tanneries due to environmental regulations. This growth has contributed to the development of "Chinese-Indian" cuisine, which has become an internationally recognized culinary style. Restaurants such as "Tangra" and "Indian Wok" have recently opened worldwide, including in major cities like Singapore, New York, and Toronto.

The involvement of women in these occupations was significant. Chinese hawkers from Shandong province expanded into the restaurant industry seeking increased profitability. Initially, Cantonese individuals dominated this sector, but in recent times, Hakka Chinese entrepreneurs have also entered the lucrative restaurant business. Meanwhile, a significant number of Chinese women historically worked as hairdressers, a profession predominantly associated with Hakka Chinese women, many of whom continue in this trade today. Similar to the shoemaking and leather tanning industries, traditional Indian society stigmatized barbers, creating an opportunity for Chinese men and women to establish themselves in this field of business.

Social and Cultural Foundations of the Chinese in Kolkata

Chinese migrants established numerous temples in the Kolkata. They later formed various clubs, schools, and other social and cultural organizations that played crucial roles in the Kolkata Chinese community. A pivotal site for "Chinese-Indians" is the tomb of Atchew in Achipur, now an annual pilgrimage destination. Among the most significant organizations were the Huiguans, Chinese merchant guilds that served vital social, cultural, and economic functions in people's lives.

In Kolkata, five Huiguans were founded by Cantonese immigrants, primarily located near Blackburn Lane in the Bowbazar neighbourhood. Each Huiguan was named after a specific regions in Guangdong province. Initially, these Huiguans united immigrants from their respective regions, functioning as guesthouses, religious centres, supporters of schools, venues for community gatherings, and managers of graveyards. The decline in the Chinese population in the region significantly impacted the financial stability of the community. However, for Chinese residing in other parts of South Asian cities, Huiguans remain historically significant places that reflect the community's early history and development.

Cultural and Religious Associations of Chinese in Kolkataa

The earliest Chinese temple in South Asia was dedicated to the Chinese goddess Tianhou, it was established by local Cantonese carpenters in Calcutta in 1858, and the Tianhou temple was meticulously maintained and annually visited in elaborate processions by both Hakka shoemakers and Cantonese carpenters. Over the years, the temple underwent several renovations, with the most recent occurring in 1999. Another significant Chinese temple in Kolkata is dedicated to Guandi, built by Hakka shoemakers. Referred to as the large Guandi temple, it now stands within the grounds of the Meiguang School in the Bowbazar area of Calcutta. Guandi is highly revered among the Chinese community in Kolkata, reflecting his popularity as a Chinese deity in the region. Christianity and Islam are also religions observed within the Chinese community in Kolkata. The first Chinese Christian Church was founded in 1912 in the Dalhousie Square area of Kolkata.

The history of Chinese migration to Kolkata, along with their economic activities, occupational traits, and contributions, showcases a community that has significantly shaped the city's fabric. Presently, the Chinese in Kolkata are predominantly self-employed, with some enjoying wealth and prosperity while others in China Pada face financial struggles. The Chinese in Kolkata are widely recognized for their industriousness, perseverance, and strong work ethic. Early on, they realized—perhaps a characteristic of pioneering migrants—that any job could be worthwhile as long as it provided a profitable income. This practical mindset led to their economic success, although it is not ostentatiously displayed. Despite the absence of a caste system in Chinese society, there is a strong awareness of social class, with status largely determined by wealth. The early Chinese migrants to Kolkata generally aimed to improve their economic standing, although some may have been political refugees. They quickly learned that running their businesses offered greater control over their lives compared to seeking white-collar jobs, which traditionally carried social prestige but were less secure, especially for a community that could be seen as 'enemy aliens' in times of political instability. Today, the Chinese community in Kolkata continues to thrive as self-employed entrepreneurs across various trades. However, the younger generation is increasingly seeking opportunities beyond the traditional family businesses. This evolving dynamic indicates that further research into this community could provide valuable insights from multiple perspectives.

Conclusion

The Chinese population in South Asia is limited to just a few thousand, with the majority still residing in Kolkata. But this community in Kolkata has historically maintained a distinct identity, often distancing themselves from the broader Indian population. Tangra, in particular, exemplifies a unique enclave where Chinese traditions and cultural heritage are steadfastly preserved. This community has actively sought to integrate aspects of their own culture with those of their Indian hosts, evident in their vibrant celebrations of the Chinese New Year, Mid-Autumn Festival, and Dragon Boat Festival. They also uphold traditions like endogamous marriages and maintain cultural associations to preserve their ethnic identity. Interestingly, the dynamics in Bowbazar's Chinatown reveal a different narrative. Here, the influx of non-Chinese immigrants, coupled with urban development, has led to greater ethnic mingling and even intermarriages. These factors have facilitated a deeper integration with the local community, and in some cases, signs of assimilation are evident.

Over time, the Chinese community in Kolkata has thus evolved to become an intrinsic part of the city's diverse cultural tapestry. Many former residents have sold their businesses, such as tanneries, restaurants, and dry cleaning shops, and moved to places like Toronto or other international destinations. However, in Kolkata, particularly in the Tangra, Tiriti Bazaar, the Chinese community continues to uphold their distinct cultural traditions. The Chinese community exemplifies a successful model of cultural fusion and identity preservation. Their contributions span across cultural, economic, and social dimensions, making them an integral part of Kolkata's diverse society. As the community continues to evolve, it stands as a testament to the enduring spirit of multiculturalism and the rich heritage of Chinese settlements in South Asia.

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CALL FOR ARTICLES



As we prepare for our August 2024 edition, we are reaching out once again to authors and contributors from various fields to enrich Pravasi Pulse with their expertise and perspectives. We invite submissions on a wide range of topics, ensuring that our call for articles is not limited to a specific area. We particularly welcome articles that highlight the historical aspects of the Indian diaspora or the experiences of indentureship.

For this edition, we are especially interested in (but not limited to) 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 July 25, 2024	Publication August 1, 2024	Word Limit 1000-2500 words
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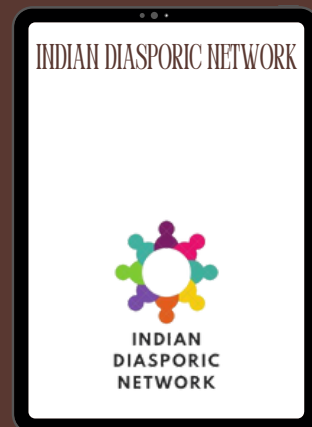


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General Register of Indian Immigrants introduced into

	Father's Name	Sex	Age	Height		Caste	Bodily Marks	Name of Native Place
				ft.	in.			
	Gangadhar	M	27	5	1	Kori	Scar on back of left ^{upper arm}	Basti
	Basant	"	23	5	3½	Ahir	Scar on forehead	Basti
	Chitlu	"	24	5	3	Kori	Burnt on left of back	Faizabad
	Adhin	"	20	5	5	Ahir	Scar on back	Fatehpur
in kin	Bhairon	"	22	5	4	Bhamar	Scar back of left thigh	Fatehpur
adin	Dankalhi	"	20	5	4	Badaria	Scar on left chest ^{near}	Fatehpur
	Tageswar	"	27	5	3	Chakri	Scars on left elbow	Buzaffa
	Beghi	"	19	5	2	Badaria	Scar on left thigh	Fatehpur
	Khanau	"	20	5	2½	Pasi	Scar on left shin	Kai Bar
	Gulzar	"	22	5	1	Khawal	Burnt mark on left ^{thigh}	Faizabad
	Sonia	"	21	5	3	Pasi	Scar on side of chest	Fatehpur
hun	Samta	"	23	5	4	Ahir	Scar on left shin	Fatehpur
	Sukhari	"	24	5	2	Mallah	Scar on side of back	Basti
ei	Bajhawan	F	20	4	11	Kori	Scar on right knee	Basti
ia	Runjai	"	24	4	10	Lodhi	Tattoo marks on both ^{shin}	Basti
	Bulgar	"	24	4	10	Kori	Scar on right knee	Basti
	Suroj	"	26	5	2	Mallah	Scar on right knee	Basti
a	Bachan	"	20	5	-	Pasi	Scar on forehead	Kac Ba
	Ori	"	38	4	11	Kori	Face slightly pock marked	Basti
ia	Gajadhar	"	22	5	2	Ahir	Face pock marked	Basti
	Algoe	"	21	4	11	Khawal	Scar near right knee	Faizabad