

Roots and Routes

Monthly Newsletter of the Global Research Forum on Diaspora and Transnationalism

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GRFD

Global Research Forum on
Diaspora and Transnationalism



**Roots and Routes disseminates the latest information
on research and policy developments in Diaspora
and transnationalism**

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CONTENTS

03 GRFDT Activities

GRFDT Seminar

Dancing with Destiny- Urmila Jhaveri

05 Interview

The role of diaspora has a transformational effect for a better world in the midst of chaos and tension: Prof. Patrick Mendis

07 Article

Indian Diaspora in Africa: Historical Roots and Current Strength
Dr. Rajneesh Kumar Gupta

09 Call for Paper/Conferences/
Seminars

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Editor's Message



Living experiences of the diaspora often provides more insight to understand diaspora better. The experiences vary from locations, time, historical experiences, characteristics of migrants and the host country relations etc. These diversities and complexities of experiences are often difficult to conceptualise. In this context, the meeting with diverse array of people and scholars are often fruitful exercise.

Living diasporas are testimony of what the real diaspora is today. In this context Urmila Jhaveri's talk on "Dancing with Destiny" is very relevant. The talk is based on her own life stories in Tanganyika. She grew up in Dar-es-Salaam and got married. Those days a female going to abroad is nothing less than an adventure. She was part of the civil right moment and often gives us firsthand knowledge about the diaspora experience. In the talk she narrated her own experience with both home and host societies and the complexities of her own engagement which is full of adventure in social and political arena. Her coming back to India is equally a challenging decision.

The issue also has an interview with eminent policy expert and academics from South Asia Prof. Patrick Mendis. He shared his insights on the various issues faced by South Asian diaspora in general and Sri Lankan diaspora in specific and their developmental, political and complex engagement with the home state.

The issue also has an article by Dr. Rajneesh Gupta on Indian Diaspora in Africa where he discuss about the historical and present condition.

The issue also has usual features of News and information on events such as seminar, conference and call for papers.

Sadananda Sahoo

Dancing with Destiny



Dr. Veena Sharma (L) and Urmila Jhaveri (R)

GRFDT organised a talk on Dancing with Destiny (A Memoir) by Urmila Jhaveri, Activist in Tanganyika and now based in Delhi on Wednesday, Feb 19, 2014 at Centre for Study of Social System, Jawaharlal Nehru University, New Delhi. The talk was based on her autobiographical book on the same

title published by Partridge India. The talk was chaired by Dr. Veena Sharma, a diaspora scholar and activist. Ms. Sharma gave a brief introduction about the Indian diaspora and also narrated her own experience in diaspora in Mauritius and other countries.

The talk was about Urmila's own life. "My story began even before I was born when our forefathers sailed through the high seas in Dhows and reached the shores of Africa. Just in their teens, those early pioneers were a hardy lot. Some lost their lives on the way, while others survived and did well in spite of the Colonial masters, Omani Arabs, slave trade and many physical hazards and financial constraints. We find very less literature or stories about Indians in this part of African countries, especially in Zanzibar. This may be due to the distance and the

bar, Tanganyika Rifles Mutiny, Nationalization of assets, Uganda debacle and so on.

"Some of my best moments came when as a member of National Women's Organization in the country, I was visiting villages sharing a meal, a song, a life times story, holding hands with almost necked mad man or listening to the witches call. I have dared to create a word picture of these experiences as it happened, before it gets lost in the sands of time. I feel that my story is not about me alone but it is a story about us all who made East Africa our home in



demographic reason as there were very small numbers of Indians scattered around. However, the role they had played in different areas of cultural, social, economic and political will be no way less significant than the Indian diaspora played elsewhere" she narrates.

Urmila's parents also were one such family who had reached Zanzibar by Dhow in early 1920s from Jamnagar - Gujarat. She was born in 1931 in Pemba island and grew up in Dar-es-Salaam during the harsh British Colonial times. She spent all her life in Dar-es-Salaam. In 1946, she got married to Kanti Jhaveri from Rajkot in Gujarat. As a student freedom fighter in Rajkot he was jailed for joining Gandhiji's Quit India movement. So when he arrived in Dar-es-Salaam as a young lawyer it was but natural that he joined the Independence struggle in Tanganyika. That opened up a whole new window for Urmila as well. After the marriage, together they took part in pre and post independence heady days in Tanganyika and witnessed the Revolution in Zanzi-

yonder days when it was still considered to be a sleeping giant. I have done so in good faith with the hope that this small book will be of some use to researchers and those interested in the history of East Africa" she recalled.

"Our forefathers from India sailed by dhow to Africa in search of adventure and greener pastures" she said. Often, these young pioneers arrived in East Africa as teenagers, with stars shining in their eyes and little else in their pockets. And all of them have a fascinating story to tell. Her parents were also one such family.

The talk followed by question answer session where Ms Jhaveri discussed many issues related to other communities such as Puajabis, Muslims from Gujarat, Hindu communities across India, Pakistan, Bangladeshis, Myanmar etc. who are broadly called Asians in Tanganyika after India got independence.

The role of diaspora has a transformational effect for a better world in the midst of chaos and tension

Sri Lankan diaspora is a vibrant and active segment in their host countries, making contribution to their adopted nations while providing monetary and intellectual support to their homeland, says **Prof. Patrick Mendis**, renowned public policy scholar in an interview with **Dr. Sadananda Sahoo**, Editor, Roots and Routes.



Professor Mendis, you have been a well known scholar of public policy and published many scholarly works, how do you find the role of diaspora in general and Sri Lankan diaspora in particular in the global political economy?

Diaspora initiated its roots ever since people began to move from one place to another; then in the later centuries,

a wide range of explorers, warriors, and preachers accelerated this process—now we called “Glocalization.” (In 2005, I authored a book, *Glocalization: The Human Side of Globalization*, for which the late Sir Arthur C. Clarke wrote the foreword). Now people leave their homelands for a variety of reasons, including economic, political, religious, and ethnic persecution. Since the Eelam-War began in Sri Lanka in 1983, an increasing number of people, mostly Tamils, immigrated to other countries—largely as refugees. As a whole, the Sri Lankan diaspora is a vibrant and active segment in their host countries, making contribution to their adopted nations while providing monetary and intellectual support to their homeland. Like with any diaspora, the Sri Lankan communities—both immigrants and expatriates—enjoy greater economic, political, and diplomatic influence on public policies of their homeland. In my view, the role of diaspora has a transformational effect for a better world in the midst of chaos and tension.

We have heard that the Sri Lankan diaspora has played both positive as well as negative role in Sri Lanka. Do you think there has been better engagement with Sri Lankan diaspora in recent times?

The Sri Lankan diaspora has primarily and historically viewed as a positive force. Until the early 1980s, a small number of diaspora communities, especially in the West, began their journey involving in intellectual pursuits. In recent decades, the politically active Tamil communities (and the new generation of millennials between age 18-33), particularly in Europe and Canada, have begun to find new pathways to contribute to their host nations professionally while influencing diplomatic and political processes in homeland. I think that the Sri Lankans as a “community” has a special DNA to succeed in foreign lands because Sri Lanka has historically engaged in international affairs and exposed to other cultures and people. This ancient tradition seems to prevail among all communities of Sri Lankan origin.

How do you think the religion and geographical locations (both Home Country and Host countries) play role in diaspora engagement? For example, Buddhism is a predominant part in mobilizing Sri Lankan diaspora. Similarly the socio, economic, and political role played by Sri Lankan diaspora living in Europe (advanced economy but far away) in contrast to Asian countries (developing economy but geographically close).

From ancient time, Buddhism has played a significant role in both attracting foreign visitors and sending missionaries abroad. A dear Jewish friend of mine, who came from Brooklyn in New York to Sri Lanka, became a prominent Buddhist monk and led the Buddhist Publication Society in Kandy, Sri Lanka. This venerated scholar-monk translated a number of Buddhist texts from Pali and Sanskrit into English. Upon his return to the United States, Venerable Dr. Bhikkhu Bodhi found the Buddhist Global Relief—an organization dedicated to fighting hunger around the world. He now even supports a number of humanitarian organizations in Sri Lanka. This is a classic example of the island of Sri Lanka that has been playing a catalyst role in global change. (The Hindu philosopher and metaphysicist Dr. Ananda Koomarawamy, who immigrated to the United States, is another example of yeoman service to humanity.)

This enduring tradition is still taking place around the world in various forms; in the United States, a network of Buddhist temples from New York to California and Minnesota to Texas

provides a valuable service not only to the Sri Lankan faith communities but also to other groups as well. For instance, another revered family friend, Venerable Dr. Bhante Gunaratana, the founding abbot of the Bhavana Society in the mountainous West Virginia, is a modern day force-for-good in our troubled world as he and other trained monks run regular meditation sessions and Dharma talks to a range of Buddhist and non-Buddhist constituencies in the United States and around the globe. Geographically closer to homeland, the pioneering Buddhist revivalist Anagarika Dharmapala, along with Colonel Henry Steel Olcott of the American Civil War (1861-65) and Madam Helena Blavatsky (a Russian) of the Theosophical Society, promoted the Dharma in India primarily, and then expanded to Europe and North America. The Sri Lankan-born Dharmapala, the founder of the Mahabodhi Society, contributed enormously to preserve the bedrock of Buddhist legacy in Varanasi and Sarnath—two Indian pilgrimage sites of Uttar Pradesh in the midst of surrounding Hindu population.

Proximity to Sri Lanka, the Hindu population in the Tamil Nadu Pradesh has somewhat different relations with the island. With the beginning of the Eelam War, the Sri Lankan Tamil people engaged with Tamil Nadu in numerous ways; the most significant aspect is now related to the sensitive refugee issue and its politics of bilateral relations with Sri Lanka. The displaced Tamil diaspora living in India had historically enjoyed powerful ethnic connections to the Tamil Nadu Pradesh that seems to play out in federal politics. This perennial nexus is magnified by the expanding networks of Tamil diaspora in other countries, especially in the West. Collectively the global diaspora remains a vigilant force to find justice to the Tamil people in the post-Eelam Sri Lanka. For example, New Delhi's central government actions at the UN Human Rights Council have largely been influenced by political considerations in Tamil Nadu and the plight of displaced Tamils in India and elsewhere.

How do you differentiate or equate Sri Lankan Diaspora with other South Asian diaspora in terms of their economic and political engagement with the home country?

Well, compared to the other South Asian diaspora, Sri Lanka is often associated with higher education and professionalism in the United States. They have actively engaged in arts, culture, medicine, engineering, business, philanthropic, and every other imaginable field. Like any other diaspora communities, the Sri Lankans provide economic benefits to their homeland with direct remits to their families and projects. A group of young volunteers, for example, in The Educate Lanka Foundation (ELF)—a tax-exempt non-profit organization in Maryland—has

been sponsoring scholarships to underprivileged students in Sri Lanka since the devastated Asian tsunami. (For full disclosure, I am serving as the founding chairman of the ELF board of advisors). Similarly, there are many other groups—like the Sri Lanka Foundation in Los Angeles—working towards a better homeland.

In recent years the role of high skilled or knowledge diasporas are evident in facilitating the home country engagement in global platforms through lobby and other means and vice versa. Do you think Sri Lankan diaspora is successful?

Yes. With instant communication, the Sri Lankan diaspora is fully engaged with affairs in homeland. Since many members of this diaspora are highly educated and relatively wealthy (with disposable income), they have the intellect and resources to mobilize and influence policies globally and locally. For example, the Tamil diaspora—especially in Canada, England, and Europe—has successfully lobbied their host country governments to engage in the UN Human Rights Council's resolutions in Geneva for alleged human rights violations reportedly occurred at the end of the Eelam-War. The countervailing forces were also activated by the pro-government emissaries and others in public protests and global media campaigns. This illustrates the vibrant nature and sophistication of the Sri Lankan diaspora in action for greater justice.

Finally, I would happy to know the wonderful work done by your team in bringing out an *Encyclopedia of Sri Lankan Diaspora*. What were the major challenges in bringing out this multidisciplinary work?

This was a multi-year project involving over fifty distinguished experts on Sri Lanka and the diaspora studies around the world. Under the visionary leadership of Ambassador Gopinath Pillai, the chairman of the Institute of South Asian Studies (IASS) at the National University of Singapore, our international panel of advisors in *The Encyclopedia of Sri Lankan Diaspora* worked primarily on the intellectual and academic side of the project. The Ambassador and his team have had their own challenges of financing and coordination among experts and the subject matter specialists. Luckily, this team had an extraordinary experience in producing the first *Encyclopedia of Indian Diaspora*. Given the sensitivity, we in the academic side often spent more time to ensure the accuracy and objectivity of the study. In my particular case of researching and writing the Sri Lankan diaspora of the United States, I have encountered a range of numerous obstacles related

to the lack of official data in the Sri Lankan immigration to the United States because the earlier years the US Census data combined with other South Asian groups. But I have benefited from a huge network of various Sri Lankan communities in the United States and Sri Lanka who provided valuable assistance, information, and photos for the *Encyclopedia*, for which I am very grateful. Indeed, it was a collective endeavor.

Thank you.

Patrick Mendis is an educator, diplomat, author, and executive in government service in the United States. He is a distinguished senior fellow and affiliate professor of public and international affairs in the School of Public Policy at George Mason University (GMU). He is also a Mason's adjunct professor of

geography and geoinformation science. Alumnus of the Harvard Kennedy School and the Humphrey School of Public Affairs at the University of Minnesota, Professor Mendis is a former American diplomat and a military professor in the NATO and the Pacific Commands of the US Defense Department during the Clinton and Bush administrations. In 2012, Secretary of State Hillary Clinton has appointed him as a commissioner to the United States National Commission for UNESCO at the US State Department. Author of several books, Professor Mendis recently authored another book, *Peaceful War: How the Chinese Dream and the American Destiny Create a Pacific New World Order* (with a foreword by Professor Jack Goldstone, Virginia and John Hazel Professor of Public Policy at GMU). For additional information please visit <http://patrickmendis.gmu.edu> or <http://patrickmendis.com>

Article

Indian Diaspora in Africa: Historical Roots and Current Strength

Dr. Rajneesh Kumar Gupta, Assistant Professor at Motilal Nehru College, University of Delhi

India has more than three thousand years' history of cultural and commercial relations with Africa. Commercial relations have a longer history than cultural contacts. Indian sources indicate that there were contacts and trade relations between Dravidians and Babylonians as early as the seventh century B.C. On their way to Mesopotamia the Indian merchants and sailors would have certainly visited Southern Arabia, which is situated on the maritime route and most probably the Eastern part of Horn of Africa- the Somali peninsula. Freya Stark writes that a flourishing maritime trade existed between India and Southern Arabia before the fourteenth century B.C. (Richard: 1954, 28-30). Indian contacts in ancient period were more visible in Eastern and Southern coast of Africa and ancient Indian epics like 'Vedas' and 'Shrimad Bhagwat Geeta', provide valuable information regarding contacts between the two regions. Daniel D.C. Don Nanjira rightly says "If we consider all early invaders of East Africa to have been foreign visitors or traders, then Indians (Hindus) were definitely among the invaders whose connections with the East African coast go back many centuries before Christ" (1976, 3).

However, in modern history major gesticulates of migration are closely related to the colonialism. During the *Raj*, Indians were taken over as indentured labourers to far-flung parts of the Empire in the nineteenth and

early twentieth century, a circumstance to which the modern Indian Diaspora of Africa, Caribbean and other places attest in their own peculiar ways. In this period Indians went broadly under three different capacities- (i) the indentured worker in sugar colonies of Caribbean, Oceania and Africa, (ii) Under *Kangani / maistry* system to Malaysia and Ceylon, and (iii) free or passenger Indians primarily in East Africa (Dubey: 2010, 1-2). It has been estimated that during 1829-1924 about 769,437 Indians migrated to Mauritius, South Africa, Reunion, Seychelles and East African region (Kadekar: 2005, 36). Later period of colonial era also witnessed increased frequencies of free emigration as traders, skilled artisans, bankers, petty contractors, clerks, professionals and entrepreneurs.

In independent India, following the oil boom of the mid-1970s, the Middle East has witnessed a massive induction of the Indian workers. Though in the era of liberalization, privatization and globalization, United State of America, Canada and West European countries have become favorite destination for highly skilled Indian immigrants, prevailing opportunities in Africa still attracts significant number of Indian migrants. Majority of new immigrants go there on temporary work permit and do not seek permanent citizenship. After working there for some time, they explore opportunity in Western countries, and as soon as they get chance they emigrate from these countries. In late 1990s, this trend increased many folds and

number of illegal migrants also took advantage of this. Some years back '*The Analyst*' (a Kenyan magazine) reported, 'While official figures show that only 1918 (731, 703 and 484, respectively) work permits were issued between 1995 and 1997, unconfirmed reports state that between 30,000 and 40,000 immigrant workers from the Asian sub-continent have entered Kenya in the last four years' (1999, 9). Term Asian refers here to Indian, Pakistani, and Bangladeshi and even Sri Lankan but majority among them are Indian. Survey conducted by the author in Kenya during June-July 2007 with a sample size of 100 participants also indicates that Indian immigration to Africa is still ongoing.

Similarly, official records of the Government of India also note increasing presence of Indian communities in the African continent. Report of the High Level Committee on Indian Diaspora released in the 2001 estimated total number of Indian Diaspora in Africa 2,063,178 which includes 1,969,708 People of Indian Origins (PIO's), 89,405 Non Resident Indians (NRI's) and 3,500 stateless people. They were spread in 34 countries located in various regions of the continent (2001, xlvii). Latest available estimates on overseas Indians indicate that current Diasporic strength of India in Africa is 2,696,956 out of those 2,508,503 are PIOs and rest 155,897 are NRIs. Currently, Indian Diaspora resides in 46 countries of Africa covering all linguistic, cultural or geographical regions of Africa (Ministry of Overseas Indian Affairs, 2010). Indian Diaspora in Africa constitutes 12.48 per cent of the total Diasporic strength of India. It would be interesting to note that among Indian Diaspora in Africa more than 93 per cent are PIO's and they constitutes 21.13 per cent of the global strength of PIO's.

With regard to population of Indian Diaspora in individual countries of Africa, we see substantial variation. Whereas, in Mauritius Indian Diaspora constitutes 70 per cent in total population; in Republic of Sao Tome and Principe this strength is merely 3. To analyze current strength of Indian Diaspora in Africa, broadly speaking we can classify them in four categories- (1) dominant strength (2) substantial strength (3) marginal strength, and (4) minimal strength.

Dominant strength- Mauritius is the only country not only in Africa but in entire globe which should be included in this category. High Level Committee on Indian Diaspora regarded Indian Diaspora in Mauritius unique and distinctive as here Indian Diaspora constitutes an overwhelming majority- nearly 70 per cent of the total population and they were among first permanent settlers in the island (2001, 49). They are playing vital role in the political process of the country and holding important elected posts and in current parliament of Mauritius there

are 36 members of Indian origin; although, unlike other parts of the world they are not economically affluent community. Indians in Mauritius are not a monolithic homogenous community. There are divisions on the basis of religion, caste, place of origin, language etc. Each of them has beautifully preserved their cultural identity. There are associations and organizations associated to their culture/language. Every township of Mauritius is graced with temple, *gurdwara*, mosque and various community halls. Famous '*Ganga Talab*' is said to be purified by water of holy river *Ganga* and being considered as pilgrimage for Hindu's in Mauritius. Due to cultural resemblance Mauritius is often regarded as little India away from geographical territory of India.

Substantial strength- South Africa and Reunion Island can be included in this category. In South Africa total strength of Indian Diaspora is 1,218,000 and they constitute almost 3 per cent of the total population of South Africa. They are concentrated in the major industrial centres of South Africa and around 75 per cent of the Indian community lives in Kwazulu Natal. Durban, the capital of this province accounts for a considerable part of largely urbanized Indian population of this country (Report of High Level Committee on Indian Diaspora: 2001, 84). This concentration makes them politically influential in this area which is incidentally among highly industrialized and prosperous regions of South Africa. Similarly, in Reunion Island total strength of Indian Diaspora is 275,200 and they constitute almost 30 per cent of the total population.

Marginal strength- In this category countries which having population of Indian Diaspora between 100,000 to 10,000 could be included. By this criteria Kenya, Tanzania, Uganda, Nigeria, Madagascar, Mozambique, Zambia, Botswana and Zimbabwe comes under this category. In these countries, strength of Indian Diaspora in terms of total population of host country is very small and in scattered in various regions. Therefore, they don't make influential political constituency and there is very less chance of obtaining political offices on the basis of ethnic identity. But incidentally, Indian Diaspora in these countries are economically well off and culturally keen to retain identity. Some of leading journalist, prominent academician and lawyers, who shape public opinion in these countries, belong to Indian communities.

Minimal strength- Fourth category includes countries where strength of Indian Diasporic community is less than 10000 people. There are some 33 African countries which fall under this category. As they are spread in different geographical location of their host-land and do not make any single constituency.

Moreover, in number of cases they are temporary resident working in projects and still hold Indian Passport. Therefore, in political terms their presence is insignificance and in most of the cases they are not able to obtain political offices in their host-land. Malawi could be only exception, where Indian community has been actively engaged in the politics. There has been representation of Indian communities in parliament and government. Currently, Mr. Mohammed Sidik Mia is serving as a Deputy Minister for Irrigation and Water Development of Malawi. Institute for Policy Interaction, most influential NGO of Malawi, working on issues of governance is headed by PIO. But this kind of success is not seen in any other country of Africa with such a small number of Indian communities.

Conclusion

Indians have been visiting African continent since ages. Despite of age old linkages, modern settlement of Indians in Africa is certainly linked with the colonial exploration of the continent. In the colonial period migration occurred in both ways- by force as well as by choice. Further, a large scale migration occurred in the post independent period. Today, Indian Diaspora in Africa constitutes 12.48 per cent of the total Diasporic strength of India and they reside in 46 countries of Africa covering all linguistic, cultural or geographical regions of the continent. These people went with limited resources and physical and climatic conditions of the region were usually very

difficult. However, all those hardships were proven gnome with the courage, hard work and dedication of Indian Diaspora.

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Seminar/Conferences/Call for Papers/Proposals

GOPIO's 25th Anniversary Jubilee Convention

www.gopio.net

Trinidad, West Indies (May 27-29, 2014)

The Global Organization of People of Indian Origin (GOPIO) is pleased to invite abstracts for its academic conference on Thursday May 29, 2014 which forms part of its 25th Anniversary Jubilee Convention to be held in Port of Spain, Trinidad, West Indies from May 27-29, 2014, preceding the country's annual Indian Arrival Day commemoration on May 30th.

Since its inception, GOPIO has been at the forefront in networking the globally-dispersed overseas Indian community. As such, GOPIO has been organizing conferences regularly in various parts of the world. These conferences help to bring people in Indian Diaspora closer to each other, and to the ancestral motherland, India.

Applying to Attend

The main criterion for being invited to attend is based on adherence to the theme, "Indian Diaspora: Today & Tomorrow" for the Thursday 29th May conference. The panels for the conference have been categorized as follows:

- Global & Regional Diaspora Investments & Economic Opportunities
- Indian Diaspora: Today & Tomorrow

- Focus on the Diaspora's Youth & Children
- The Diaspora's Gender & Inter-Generational Issues
- Multi-Cultural Diversity & Inter-Ethnic Cooperation in the Indian Diaspora
- Education, Science & Technology as Significant Assets in the Indian Diaspora
- Health, Wellness, Lifestyle & Nutrition to Alleviate Inherent Cultural Health Problems

Expressions of interest should be made by submitting an abstract of no more than 250 words to the Conference Coordinator. Abstracts must be sent by Sunday 27th April, 2014.

Please email your abstract to the Conference Coordinator, Dr Arnold Thomas, at arnoldthom@yahoo.co.uk with the following information:

Name: Position/Title: Institution/University: Address: Email: Telephone (Mobile and Other):
Title of the paper: Panel title: Abstract:

For additional information about paper presentations, contact the Conference Coordinator Dr. Arnold Thomas, arnoldthom@yahoo.co.uk, Tel: (784) 430 4186 (cell); (784) 570 4186.

Conference Co-Coordinators include • Dr. Indrani Rampersad, i_rampersad@yahoo.com,

Tel: (868) 759-180 • Dr. Kumar Mahabir, dmahabir@gmail.com, Tel: (868) 756-4961

• Dr. Jerome Teelucksingh, j_teelucksingh@yahoo.com, Tel: (868) 346-7688

Important Dates

Sunday 27th April, 2014 - Abstract submission deadline

Wednesday 30th April, 2014 - Notification of acceptance to authors

Friday 9th May, 2014 – Submission of full paper

Cost

All fees included for Radisson Hotel GOPIO registrants:

Other registrants: Conference Fee - TT\$100.00

Gala Banquet - TT\$300.00

Presenters and participants are responsible for covering their cost of travel and accommodation for the convention and conference.

To make a reservation for the GOPIO conference and convention at the Radisson, email reservations@cplazahotel.com and Cc email: to bookings@rposthotel.com, and Bcc Email: mramlagan@gmail.com For more information about accommodation, contact mramlagan@gmail.com

For other information about the convention and conference, contact GOPIO Trinidad and Tobago Chapter President, Ms Ena Maraj, e.maraj@yahoo.com, Tel: (868) 339-4694 and

GOPIO International President, Mr. Ashook Ramsaran, ramsaran@aol.com,

Time and Place:

Date: Sunday, Apr 27, 2014

Venue: GOPIO Trinidad and Tobago

Address: GOPIO Trinidad and Tobago

City/Twon: GOPIO Trinidad and Tobago

Seminar/Conferences/Call for Papers/Proposals

Call for Proposals: Special Issue of Migration Studies

Migration Studies, published by Oxford University Press, invites proposals for a Special Issue on themes of enduring significance in the study of human migration. In 2015, the journal aims to publish a guest-edited, thematically coherent collection of approximately six articles of 7-9000 words in length, based on original, unpublished research on a topic of importance to the interdisciplinary field of migration studies. Priority will be given to comparative work as well as methodological and theoretical advances, and we explicitly welcome work that is grounded in a specific discipline but engages across disciplinary boundaries. Themes concerning the full range of migration drivers, dimensions and impacts will be considered.

Migration Studies aims to publish a special issue in 2015. This is contingent on review and revision time, and therefore we strongly prefer proposals for collections of articles that have already been drafted and reviewed in light of substantive feedback from a range of colleagues.

Deadlines: The deadline for proposals is 1 May 2014. Full articles should be ready for submission at that time or very shortly afterwards.

Review Process: All articles submitted undergo the standard Migration Studies peer review process and those accepted will be published in the journal.

How to submit: proposals should be submitted online at <http://mc.manuscriptcentral.com/migration>, under the manuscript category 'Special Issue Proposal'.

Proposals for a Special Issue should contain:

- A 500-word explanation of the rationale for the Special Issue
- A list of authors, titles, abstracts and proposed word counts of the articles in the collection. Important: please indicate what stage of writing each article is in, and note that fully prepared manuscripts are strongly preferred
- 100-word biographies for each contributor, detailing discipline, area of expertise, institution, and position.

About the Journal

Migration Studies is an international refereed journal dedicated to advancing scholarly understanding of the determinants, processes and outcomes of human migration in all its manifestations. It furthers this aim by publishing original scholarship from around the world. Migration shapes human society and inspires ground-breaking research efforts across many different academic disciplines and policy areas. Migration Studies contributes to the consolidation of this field of scholarship, developing the core concepts that link different disciplinary perspectives on migration. To this end, the journal welcomes full-length articles, research notes, and reviews of books, films and other media from those working across the social sciences in all parts of the world. Priority is given to methodological, comparative and theoretical advances.

Mailing address is:

Zolberg Center on Global Migration, The New School for Social Research, 6 East 16th Street, New York, NY 10003

Call for Papers

International Conference

Global Indian Diaspora: Continuities and Changes

6-7 November 2014

CENTRE FOR THE STUDY OF INDIAN DIASPORA
University of Hyderabad

The processes of globalization have been undergoing change over time for centuries from silent trade and barter exchange, through international trade and multinational corporations, to a free flow of capital and culture beyond the boundaries of nation-states spanning the globe. The far reaching changes in technologies of transport and communication, that followed the microelectronic revolution, have already impacted immensely on the way people think, work and view the world.

India today is not just a place, space or bounded territory forming a nation-state as it were, but the one for nearly a century long experience of being in Britain, The Netherlands, Trinidad, Guyana, Surinam, Fiji, Malaysia, Uganda, South Africa, USA, Canada and several other nations. It is what India has come to be, as it were dispersed. Under the present regime of globalization, India stretches to all corners of the globe where Indians remain Indians forming Global Indian Diaspora. The proposed International Conference on “Global Indian Diaspora” aims at examining the continuities and changes in the lives of Indians in the diaspora.

Besides discussing the conceptual issues in the study of Indian diaspora in the contemporary context, the conference shall address various themes such as: issues of identity; transnationalism; and new policy initiatives.

The last date for sending the abstract is 15th August 2014 and the full paper is 15 October 2014. Any communication regarding the Conference, including the title of the presentation, the abstract and the paper may be sent by email to: **Dr. Ajaya K. Sahoo, Conference Coordinator. Emails: aksss@uohyd.ernet.in / ajayacsid@yahoo.com**

Date: Thursday, Nov 06, 2014

Venue: Centre for the Study of Indian Diaspora, University of Hyderabad,

Address: Centre for the Study of Indian Diaspora, University of Hyderabad, Hyderabad, India

Global Research Forum on Diaspora and Transnationalism (GRFDT) is a consortium of researchers and policy makers drawn from national and international universities, institutes and organizations. GRFDT is presently based in India and is shaping as the largest such group focusing specifically on the issues related to diaspora and transnationalism.

The GRFDT works as an academic and policy think tank by engaging national and international experts from academics, practitioners and policy makers in a broad range of areas such as migration policies, transnational linkages of development, human rights, culture, gender to mention a few. In the changing global environment of academic research and policy making, the role of GRFDT will be of immense help to the various stakeholders. Many developing countries cannot afford to miss the opportunity to harness the knowledge revolution of the present era. The engagement of diaspora with various platform need to be reassessed in the present context to engage them in the best possible manner for the development of human societies by providing policy input at the national and global context.