

Roots and Routes

Monthly Newsletter of the
Global Research Forum on Diaspora and Transnationalism



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Editor's Message

Dear Readers,

Greetings!

This edition of Roots and Routes consists of three articles, one book-review and one interview. The article 'Zanzibar, the Land of Jasmin and Langi Langi!' by Urmila Jhaveri discusses the lived experiences of the author herself who has spent many years in South Africa and witnessed the challenges of Indian immigrants for the existence in host land, South Africa. She elaborates the socio-political, economic and cultural landscape of the Indian immigrants.

The next paper 'A Short History of Tamil Newspapers in Malaya (Malaysia), 1875-1960' by Dr Ganesan Shanmugavelu discusses the historical developments of the Tamil Newspapers in Malaysia during 1875-1960. He asserts that the increasing demand of the Tamil Newspapers in Malaysia is due to various social, economic and political upsurges. This has encouraged the emergence of the critical opinions of evolving middle class in Malaysia. The press has played a pivotal role in motivating and developing the ideological unity among Indian Diaspora in Malaysia.

The third article titled 'Why India should pay more attention towards the engagement of PIOs?' by Niranjan Marjani advocates for better recognition, representation and rights to People of Indian Origins (PIOs) in host countries through policy intervention. He discusses that the policies with respect to Indian Diaspora has undergone a drastic change since liberalisation which focuses on Non-Resident Indians (NRIs). The author argues that there should be direct and clear policy framework for PIOs and their descendants who are living in various parts of Africa, East Africa, Mauritius, Guyana, Trinidad and Tobago and so on.

The current issue also features an interview with eminent sociologist Prof. Vivek Kumar, Professor, Centre for Social Science Systems, Jawaharlal Nehru University, New Delhi. He talked about various emerging issues and challenges influencing the mosaic of home and host society in current scenario. He also discussed that how migration gives representation to the weaker sections of the society. Furthermore, he analysed the impact of the urban-rural divides on the marginalized sections. He also elaborated the changing dynamics of the Indian Diaspora and the social practices from the place of origin.

We hope this edition instigates your thoughts about migration as well as enrich your knowledge in the area of Migration and Diaspora studies.

Happy Reading!

Arsala Nizami & Monika Bisht



Article

Zanzibar , the Land of Jasmin and Langi Langi !

Ms. Urmila Jhaveri

Also known as Island of spices , Zanzibar was famous as the land of Omani Arabs Sultans , Slave trade , the British Administrators and pioneer settlers from many countries including Middle East, India, Oman, Yemen, Saudi Arabia, Comoro Islands, Persia, Turkey, Afghanistan, Germany, China, Seychelles, Somalia, Portugal. From India came Parsis , Bhatiyas ,Khojas both Ithnasheris and Ismailis , Goans , Hindus, Bohora , Sikhs, Ceylonese , Cutchhis , Sunnis and Shias as well as few Punjabis . More over during the harsh British Raj under the influence of Muslim merchants and mendicants many Lohanas, some Bhatiyas and members of the other communities from Kathiavad and Kutch converted to Islam and became Ismaili Khoja . While some others chose to belong to other sects of Islam like Bohoras, Khoja and Sunnis. All these brave youngsters had sailed in Dhows from Gujarat , Kutchh , Mandvi , Mundra, Mumbai and so on , often penny less and rootless in search of better life towards Africa. These pioneers - entrepreneurs in making , brought with them their different cultures , customs and beliefs and a strong will power in abundance to work hard ! For them their religion and their social values were and still are an important part of their life. It was a rugged terrain and a struggle for survival : however they took their destiny in their hands and on the way successfully managed to chart a better future for themselves ,their families and their countries of adoption.

Having said that, it is also interesting to note that not all these migrants from India came as penny less youngsters in search of better life during the scorched earth policy of the British Raj. On the contrary, some of the earlier settlers in Africa who came through Zanzibar had already established themselves as successful merchants and seafarers in their country of origin. They owned their own Dhows and ran their family ' Pedhis ' (companies) successfully in their villages and towns in Kathiwad ,Kutchh , Mumbai , Mandvi ,Mundra and so on . Upto now most of their life histories have been confided in official records as mere numbers.

In this article I hope to give identities to at least a few of them and attempt to tell their stories asbest as I can! I am grateful to Dr. Abdul Sheriff eminent historian from Zanzibar, Former Principal Advisor and Curator - Zanzibar Museums, Former Chairman of Zanzibar Indian Ocean Research Institute (ZIORI 2007 - 12) who has written several books and research papers for kindly providing the information much needed for this article, Bipin Suchak and Suryakant Suchak for filling in details about their family history. Fatma Aloo, my friend from Zanzibar for her encouragement and support all the way. Bhatiyas were amongst the earliest merchant travellers from Gujarat who had arrived in Zanzibar since 17 / 18th century.

Mrs. KalpanaJitendra Sampat has written a fascinating and long article about her family history from Zanzibar. I present a part of this article in its original form .

She writes : " The first Bhatiyas that arrived to East Africa on the coast of Zanzibar were from the port of Mundra , Kutchh by the old dhows which were similar to Arab dhows , that were still coming to Zanzibar when we were young.

I had the privilege of visiting one such dhow when our father Ajitsinh Narrottam Khatau took the three of us , my sister , brother and I , to visit one such Indian dhow anchored on the shores of Zanzibar manned by the Kharwa community of Kutchh , together with some Muslim Nakkhodaas/ Maalams , as they were called as sailors. My father told us how our forefathers had travelled in one of many such dhows we owned. On touring this dhow we saw how difficult a journey must have been, unlike the ships journey we were enjoying then with so many facilities.

Around 17/18th Century Mr. Jeram Shivji and his brother Mr. Eebji ,whose sixth generation descendent I am , landed on the coast of Zanzibar for trade purposes. We were first Bhatiyas to arrive in East Africa. They traded in cloves and other spices, ivory etc. and became successful too. They started buying lands," shambaas " meaning farms of cloves all over East Africa . And by the beginning of 19th century they owned more than 100 clove shambaas"e, only at a place called Lindi and Mikindani. Very soon due to some personal reasons Mr. Jeram Shivji left Zanzibar for Kutchh leaving behind all trade in the hands of his younger brother Mr . Eebji Shivji Topan . This was at the pick of their trade Empire and Mr. Eebji Shivji was appointed as Customs in Charge for Zanzibar port by Sultan Sayyed Barghash as we were the biggest traders in Zanzibar. At the time Zanzibar was called Zeng Empire and the language was and still is Kiswahili, but colloquially called Swahili by most. Our people in India called it, "Swahil-desh" and started calling our family "Swahiliwara". Thus our, Odakh-Pahechan became Swali / Swaly / Sualy which we adopted as our Surname latter on. People with any of this surnames are all one family but some brothers used these different spellings and we still maintain good family relationstilltoday.

The Arab Sultans of Zanzibar who originated from Muscat, as one of the brothers was given Zanzibar to rule , had very good relations with our family . At that time only menfolk migrated to Zanzibar and the Arab Sultans were wondering why the ladies folks had not migrated. So our ancestors explained to them the ladies folk used to follow, 'marjaad' where only a few things / people could touch them and all utensils used were of silver too. So the Sultan offered. The Portuguese Old Fort to build their houses in Fort, and put silver pipes and silver taps to facilitate the custom of their 'marjaad'. This Portuguese Old Fort still exists opposite Beit-el-Ajaib(house of wonders, one of the seven wonders then)."But our ancestors, politely refused this offer, saying that it will not do. While in actuality, they did not want to get this favour, as they knew about the

old saying, “ raja, wajaane waandra ; no kadinakariev-ishvaas “ meaning never trust a Raja-a king , waja - a musical instrument and waandra - monkeys , as you never know when any of these would go out of tune and get one into trouble !! Thus the men folks stayed alone for more than a century. They had bought cooks from India who would cook for them and their whole staff who were housed there.

This massive building in Zanzibar called, Eebji Shivjini Peddhi is situated just behind the Sultan’s palace. So every Diwali, we would give Red carpet service, from our peddhi to Sultan’s palace’s back door to the Sultan, who would then come to our peddhi and light a first “fataaka” - fire work and then only the whole town would light their fire - works. “

Thus the Swaly family had a long distinguished family history. The family left Zanzibar after the Revolution in Zanzibar. I am not sure about the date but an interesting and historic episode took place during this period. It so happened that Mahatma Gandhi was on a short visit to Zanzibar, when he was enroute from South Africa to India. He was invited to visit Bhatiya Mahajan Wadi in Ziwani - Zanzibar. And when he noticed at the entrance a warning saying, ‘ Bhatiyashivay koine anderaavani raja nathi ‘ meaning (only Bhatiyas are allowed to enter). Gandhiji refused to enter the Mahajan Wadi building. That really embarrassed the committee. They removed the notice immediately and after persuasion only, Gandhiji consented to enter the building!

The Eebji Shivji family believed in, “ guptadan meaning what the right hand gives even the left hand should not know , “and contributed to many worthy causes. Narabdas Swaly was the head while Narotumdas Khatau , Hansraj Ladwa Damji were munims - managers of the Eebji Shivji Empire . Many other Bhatiyas were brought on the permit of the company staff and settled down well in Zanzibar. Eebji Shivji was the head of the Hindu Society and was highly esteemed and trusted by the Sultan of Zanzibar. At the peak of Eebji Shivji era they had owned about 90% of land in Kutch, five buildings in Mumbai brought from East India Company , a Cotten ginning factory , dhows , and even a car or two ! In Zanzibar Eebji Shivji was the head of Hindu Society, his son Late Laxmidas was honoured with O.B.E. by Queen Elizabeth II in England. Members of the Bhatiya community have an astute sense of trade and industry and being hard working many of them became successful entrepreneurs. They contributed and built schools, temples, and community halls in Zanzibar. It is believed that at one time in East Africa, the highest number of Bhatias were in Zanzibar. The Jetha Lila private Bank in Zanzibar was one of them. In fact it can be recorded as one of the oldest financial institutions in East Africa. At the time, all over East Africa including Zanzibar the silver Rupee of British India was the standard coin of the Protectorate while the currency notes were issued in Rupee denominations written clearly in Gujarati language. Interestingly, it has been reported that, recently the world’s most valuable African note - 1908 , 20 Rupee note was sold for US \$ 225,000 / - at an auction in 2011. This African currency note is highly priced for its rarity, intri-

cate design and clear writings. Varas Thalia Topan - 1823 - 1891 : (Tajdin Mumtaz Ali Sadie Ali : 101 Esmaily Heroes . Vol.1. Islamic Book Publisher , Karachi . January 2003 P416). It is said that Facts are stranger than Fiction: Varas Thalia Topan ‘s life journey is one such saga.

“For promoting trade in Kutchh , Maharao Khengar I (1510- 1585) invited certain Bhatia Sheth Topan in Bhuj and sought his advice. With suggestions of Sheth Topan the city of Mandvi with a port was built with massive sum. Sheth Topan employed expert carpenters of Sind to build ships. He imported wood from Malabar and formed furnaces in Bhachau and thus laid the foundation of trade and ship building in Kutchh. He also built many temples in Mandavi. In those days the Ismailiyakil , Sayid Pir Dadu (1474 - 1595) had come from Sind in 1587 and converted a large number of Hindus including Sheth Topan in the time of Rao Bharmal I (1585 - 1631). The descendants of Sheth Topan contributed to the business in Kutchh for about two centuries. But the latter generations of Sheth experienced extra poverty.

In East Africa , among the greatest Ismaili heroes of East Africa was Varas Sir Thalia Topan, one of the descendants of Sheth Topan, who came from India as a small boy and worked with the firm, M/S Jairam Shivji. (Swaly family firm) and rose to be known as The King of the Ivory Trade.

Born on Wednesday September 21 - 1823 in Lakhpat, Katchh Tharia Topan was a son of a small vegetable seller . Unlettered , he was working with his father as a helper . When he was 12 years old he noticed one evening a playmate stealing money from a shop. He caught the boy, recovered the money and as he went to return it , the owner of the shop , who without hearing anything raised a hue and cry and accused the boy of the theft . Poor Tharia was severely abused and thrashed by the crowd. Fearing the worst and not daring to face his parents, he fled and jumped into the sea, got into the nearest Dhow and hid himself amidst the cargo . Scared and tired soon he fell asleep and when he woke up he found that the vessel was on the high seas and himself a stowaway! Compelled by thirst and hunger Tharia came out of his hiding place . The Tandel - Captain took pity on the young boy and tended to his needs as now there was no chance to reverse the journey ! The captain with Tharia in tow, reached Zanzibar . Fortunately an accountant who was working with prominent Indian Firm Jairam Shivji of Mundra knew Tharia’s father . He got Tharia the job of a garden sweeper for 6 shillings a month in the house of Ladwa Damj, the owner of the Firm.

From then on young Tharia’s new journey began in earnest. He came to Zanzibar illiterate and penniless at the age of twelve. By the time he was 13 years of age Tharia Topan learnt to sign his name , and with his elegant hand writing , at age 18 became a scribe and by the time he was 22 being honest , Tharia was put in charge of the credit department in the Firm of Jairam Shivji . He had also borrowed a small loan , bought a Donkey cart and driving it himself started buying cloves and coconuts from small farms and brought them to Zanzibar for sale while his job at Jairam Shivji continued .

Tharia paid back his loan , earned some money and went back to see his parents in Kutchh after ten years . His parents were extremely delighted to see that their long lost son not only was alive but rich as well. They arranged his marriage and he came back to Zanzibar with his wife and started his business with added vigour. His first wife died in 1847, and his second wife died in 1863. In 1864, Tharia went back to his native land Kutchh once again and married for the third time Lady Janbai who was the mother of his six children. During his visits to India he sponsored and helped a good number of Ismailis to migrate to Zanzibar, many of them with his own expenses and employed them. Tharia then started to deal in spices, cloves, coconuts, timber and ivory as well by organising elephant hunting trips in the hinterland of Tanganyika . He rose to be known as King of Ivory trade. In 1876 Tharia Topan took over as Chief of Customs in Zanzibar in 1876 and was now chief confidential and right hand man of Sultan Sayed Baragash. His services or the Ismaili community was equally spectacular and invaluable. He was a munificent donor for numerous causes for the welfare of the community, building schools, hospitals , community halls , Jamaat Khana etc. He secured privileges for the Ismaili settlers from the Sultan of Zanzibar. Sheth Tharia Topan was considered to be one of the richest merchants in town and had already opened his offices in Bombay and also appointed his agents in all European ports. He financed the local and the European merchants as a banker and had the distinction of meeting explorers like Dr. Charles Livingstone (1821-18) . In 1866 he had also played a key role in the Aga Khan case in Bombay.

Tharia Topan was knighted by Queen Victoria in 1875 in London and again he was knighted in 1890 in India . His highest honour came when Imam Hassan Ali Shah invested Sir Tharia Topan the title of “ Varas ” in recognition of his invaluable service to the Ismailia Community.

Gijsbert Oonk (2009) in his “Karimjee Jivanjee Family: Merchant Princes of East Africa, 1800 – 2000” describes the Karimjee Jivanjee family as the “Merchant Princes of EA” and rightly so ! Briefly, Karimjee Jivanjee family’s journey started way back in 1825 when Jivanjee Budhabhoy , a merchant from Kutchh Mandvi sailed to East Africa in a dhow and settled down in Zanzibar. And by the time he died in 1898 his family had not only expanded their businesses in East Africa but had already established solid trade connections with Europe . They were known as “ Sisal barons of Tanga “ and owned many properties, sisal farms and ran successfully a wide spread business Empire. They belonged to Bohora community. Their family’s contribution to public institutions specially in Zanzibar and all over Tanganyika - Tanzania is immense . They built hospitals, schools , gymkhana clubs , mosques , community halls not only in Zanzibar but all over East Africa and elsewhere . Two of Karimjee brothers , Sir Yusufali and Sir Tayabali were honoured with knighthood by the British Colonial Government . By 1943, they had established their offices in Dar-es - Salaam headed by Abdulkarimhai Karimjee. On March 1958 Abdulkarim Yusufali Alibhoy Karimjee amid pomp and celebrations, was appointed as the first Parliamentary Speaker of Tanganyika .

To this day the Karimjee family continue their family tradition of working for various social causes and donating generously in spite of the fact that they had lost a good number of properties that were expropriated from the family during post revolution Zanzibar as well as during nationalisation drive in Tanzania in 1971.

In response to Late His Holiness Sydenham Taher Saifuddin ‘s advice a great number of Bohoras had settled down in Zanzibar. They are well known as disciplined noble people and as successful entrepreneurs. Januwala , Karimjee Goribai family, Abdulhussain and Karachiwala , Sadikot, Sulemanji and many others have made their names in business communities in Zanzibar-Tanganyika as well as present day Tanzania. They dealt and deal mostly in hardware , crockery , pharmaceuticals and had tin / glass cutting workshops , abounded in prosperity and were exceptionally good in cricket, volleyball and other sports while a few qualified as lawyers and doctors . After the Revolution in Zanzibar some moved to Dar-es-Salaam and other parts of Africa where they re-established themselves successfully and others, mostly younger generation left for western countries in search of a better life.

Zanzibar’s oldest newspaper was a weekly Samachar published by Fazal Master whose establishment dated back to 1903. Initially the bilingual - English and Gujarati paper was circulated on Sunday only. It was later reorganised as a daily newspaper and first appeared on Monday August 21, 1905. Such another newspaper was ‘Zanzibar Voice ‘ being published by Ibrahim Kassam and Rati Balsara started ‘ Adal Insaaf ‘. The Government Press published ‘Mariffa besides the Gazette’.

My parents Tarachand Gandhi and Labhuben Gandhi also had arrived by dhow in Zanzibar in early 19th century where my father had joined the customs service in Zanzibar. I was born in Pemba in 1931. At the time due to its strategic location near the East African coast and the Sultan’s active encouragement, Zanzibar Isles was the main entry point to East Africa for Indian settlers. However, it was the other way round for Suchak family.

Born in Verad in 1880 in Gujarat as one of the sons of Valjibhai Premji Suchak , Muljibhai Suchak sailed in a dhow with his parents from Porbandar and landed in Dar-es-Salaam in 1893 at a very young age. Initially he worked as an employee and then moved to Zanzibar in 1894 - 95 where he was tasked to manage a clove farm belonging to one of the wives of the then Sultan. Being business minded Muljibhai got involved in buying and marketing cloves and slowly diversified in to importation of textile as well.

In 1908 - 1909 Muljibhai got married, had 5 five children - three sons and two daughters who were all born in Zanzibar. As their businesses expanded his three sons - Pradhanbhai , Chaganbhai and Manilalbhai joined the firm one by one . Thus family’s business identity Mulji Walji And Sons was established in 1920- 21. When the Sultan’s wife, whose clove farm Muljibhai was managing, passed away in 1924, Muljibhai purchased her residential home as per her desire and will. Apart from marketing cloves, Mulji Walji And Sons diversified their business activities to include sole agencies of Sugar distribution from Ka-

kirain Uganda, textiles from India , cigarette from France, Ford cars, Ford Lorry Chasis and Good Year tyres and Carfax petroleum products. In Late 1940, they established Oil Manufacturing Unit and bought several sisal estates and properties in and around Dar . Muljibhai's sons Pradhabhai and Chaganbhai followed by their grandsons moved to Dar-es-Salaam and Manilalbai the youngest son remained in Zanzibar.

Manilal Mulji Walji Suchak was born in Zanzibar. After finishing his education in 1938 he joined his family business which was already established by then. By this time the slave trade was completely dismantled and general businesses were booming . Muljibhai had established Kanyashala - girl's school in memory of Velabai - his wife. Manilalbai also was a leading member of the community and following the trend set up by his father established a secondary school for the benefit of students in Zanzibar who had failed to secure a place for further education in Government schools . He helped many deserving students with fees and facilities. Apart from his numerous commitments Manilalbai was also President of Hindu Mandal and Chairman of VelabaiMuljiWaljiSuchak-Kanyashala and Hindu Union Secondary School.

His lasting legacy is a road that leads to Hindu Crematorium on the beach just a few miles from the Stone Town. The crematorium is just above high tide mark on the beach with a cliff drop of about a hundred feet. It has been on the same site since 1900. Probably it is the oldest Hindu Institution in continuous existence in East Africa. The site for the crematorium was donated by Bhanjibhai way back, most probably even before 1900. Interestingly his full name is not known and the place is just known as ' Bhanjibhai no Shambho - Bhanjibhai's Farm even now . It was in disrepair at the time. Also, for years during the high tide mourners had to struggle to lower the remains down the hundred steps to the pyre on the beach. The community under the leadership of Manilalbai Suchak built a road from the top of the cliff leading to the pyre on the beach and completely renovated the crematorium. This work was just finished.

On Saturday 14th January 1961 Manilalbai gave an inspiring talk at the Theosophical Society, and went walking with friends to check the renovation work that was done at the crematorium. He was happy with the work done and wondered who was going to be the first lucky person whose body was going to be cremated in that almost new crematorium with all the new facilities! Ironically as fate would have it, he had a massive heart attack and died on the same day and was in fact the first person to pass through that road and first to be cremated at the newly renovated crematorium. That road is named after him. In 1941, he had married Lilamben daughter of Gangaben and Juthalal VeljiChande. They had an open house for one and all and together they always welcomed students, sadhus , sages, visiting sports teams , diplomats including Apa Pant and Dr . Radha Krishna as their guests. Manilalbai died at a young age of 42 years and was mourned by people of all denominations. Over a thousand of them lined up the route when his funeral cortège passed through the

narrow streets of Zanzibar. The procession made a brief stop at Mnazi Mona Ground where tributes were paid by HH Prince Jamshed bin Abdulla , The British Resident Sir George Moring , Sir Tayabali Karimjee , Shekh Ali Mushin Barwani , Sheikh Abeid Amani Karume and many others . His wife Lilamben continued to live in Zanzibar in the same house. In 1971 following the nationalisation of properties in Tanzania she went to U.K. She was the pillar of strength for the whole family living in dignity until she passed away in 1997 leaving behind seven children and fourteen grandchildren. The history of those enterprising pioneers is very long and rich. There were Parsis , Goans , Memons , Kharvas , Sunnis and Shias and Kutchhi artisans / smith communities who excelled in artwork . They built houses and created the wonderful wooden doors with arches, carved wooden chests, cupboards and so on. This is the stuff which are still a tourist attraction in Zanzibar. It is a difficult exercise indeed, to describe those times gone by in a few pages.

However, one point though , is pertinent and obvious to all is that each and every one of these self made founders of economic development in Africa, had their women folks - wives , mothers , sisters , daughters and even grandmothers stolidly standing with them working equally hard, facing innumerable difficulties and helping guard their families welfare.

Circumstances changed suddenly on 12th January 1964 when there was a revolution in Zanzibar which overthrew ad hoc the Afro Shirazi government including the Sultanet and established the Revolutionary Government led by Sheikh Abid Amani Karume in Zanzibar.

But that is yet another story!

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Author's bio

Urmila Jhaveri was born in the Island of Pemba near Zanzibar in 1931 and grew up in Dar-es-Salaam, the capital of Tanganyika during the harsh Colonial era. During World War II her family sailed from Dar-es-Salaam, all the way to Jamnagar in a traditional boat called Dhow. In 1948 her formal education stopped and informal education , exams and experiences began in earnest. She got married to Kanti Jhaveri when she was 17, raised her family with two kids and together with her husband took part in heady pre and post independence struggle in Tanganyika celebrating its independence from the British in 1961 and sharing its great and not so great moments. She joined the National Women's Organization - UWT and was much involved since its early formative days, visiting villages and settlements with her fellow African women leaders and stayed in these places to know their problems and issues and provide solutions. Her recent memoirs is: 'Dancing with Destiny'. Email: urmilajhaveri@hotmail.com

Interview

"Migration is deeply associated with development, especially change in economic, political, social, and educational as well as marriage relationship"- Prof. Vivek kumar



1. How migration is influencing the socio-cultural mosaic of home and host society?

When people migrate, they don't migrate as biological souls. They take their socio-cultural baggages with them. Cultural baggage means language, literature, food, their habits, kinship, marriage pattern etc . When they migrate they don't go as passive human being. They start with interacting with people. With their cultural baggages they come in contact with people. As a result the new form of assimilation takes place. A new form of assimilated culture takes place. We call Hinglish where Hindi mingles with English. Culture is not a pristine and pure, it interacts with other culture, it amalgamates and it influences each other.

2. How do you perceive Migration and Development?

Since inception, people migrate from one place to another. Animal, insect, human being all migrate. Two simple factors are: push and pull factor. Always migration takes place. It is a normal "social fact" in sociological parlance. Certain people think their condition is not good at their place of stay and therefore they migrate. This works as push factor. Certain people think that the condition is good other side, therefore they migrate. They migrate for opportunity. This works as a pull factor. People migrate with certain desire, goals and they work accordingly. They develop their own network and they undergo some changes. Because of the that the parameter of society changes. The economic, political, educational, social institution changes accordingly. We call it development. We often think the development in terms of economic development- better livelihood, better opportunity etc. I think migration is deeply associated with development, especially change in economic, political, social, and educational as well as marriage relationship.

3. Do you think migration gives true representation to the weaker society of the society?

I think you are talking about internal migration. The rate of migration is highest from rural to rural. Working class, landless labour migrate from rural to rural. There are two types of migration. One is natural migration. There is also induced migration. There are new cities or satellite cities where people come mostly from well educated and well off family. In this type of migration, there is not much representation from marginalised section. There are no representations as far as education, job, health, relation is concerned. Most of the facilities and access in these urban areas are not favourable to marginalise people.

4. In what you have mentioned now. The Urban centres does not have proper facilities for marginalised section. In this connection, what are the factor that pushing them to come these centres?

Very good question you have asked. The conditions at the local level are so bad, these people look for little better opportunities. All the good colleges, new jobs etc available in these centres with a hope to get a chance of getting little bit better facilities. People from North East, Bihar etc. Migrate to Delhi, Chandigarh, Pune, Bangalore etc. I think education and job are most important area which are not available in the local level.

5. What do you think the changing dynamics of Indian society does to diaspora? As we know diaspora has many social practices from the place of origin.

One thing is sure that India has the biggest diaspora only after the China. 25 million people. In that 6-7 state people dominate. So far as identity is concern some diasporas dominate. Punjabi, Gujarati, Telugu and Tamil Diaspora. The north Indian diaspora from Bihar and UP existing. Who are these people migrate to these countries initially since indenture time? Its the poor people who migrate to Trinidad and Tobago, Mauritius, Fiji etc.

For More details, pl. Visit to: <https://www.youtube.com/watch?v=M79nRhkWTkK>

A Short History of Tamil Newspapers in Malaya (Malaysia), 1875 – 1960

Dr.Ganesan Shanmugavelu

(Institute of Teacher Education Ipoh Campus, Malaysia)

Since coming to Malaya, the Indians have experienced various social, economic and political development as well as forming a community with its own culture and traditions in Malaya. Various social, economic and political issues that existed among the Indians in Malaya had encouraged the emergence of the middle class to view their opinions and fight for the fate of the Indians. Among the important methods used by them were to write their views in the press. Actually the press had played a very important role in shaping the thinking of Indians in Malaya.

Before Tamil newspaper was published in Malaya, reading materials, especially newspapers were brought from India. As a result, the Indians in Malaya were influenced by the ideas and thoughts contained in the newspapers from India. The publishing of Tamil newspaper in Malaya began in the late 19th century. Starting from the 20th century, more Tamil newspapers were published and these newspapers discussed various social, economic and political issues of Indians in Malaya.

The history of Tamil newspaper in Malaya is uncertain due to lack of evidence or records that disclose with accuracy the publishing of Tamil newspaper. However, a study by R.Dhandayutham explains that the *Ulag Nesan* was published in 1877 followed by *Singai Nesan* and *Hindu Nesan*. Although these three newspapers may be accepted as the earliest Tamil newspapers in Malaya, but *Ulag Nesan* in its first edition stated the name of the three newspapers published earlier, namely, *Vidya Visarini*, *Vāgai Nesan* and *Vijaya Kethanan*.

In the meantime, the editor of *Singai Nesan*, S.K.Masuthum Sahib also said, in 1875, he published *Singai Warthamani* but was stopped within a short time. Then he published three newspapers that were *Thangai Nesan*, *Nyana Sooriyan* and later on *Singai Nesan*. According to E.W. Birch, the weekly newspaper *Singai Warthamani* was said to have began circulating in 1875. Meanwhile A.Mani, stated that an English-language newspaper in Singapore, *The Straits Observer* in its publication on February 29, 1876 had reported that the *Singai Warthamani* has been in circulation and this newspaper has been published by 'Dhinodhaya Press'.

Based on the information obtained from *Singai Nesan* and views expressed by E.W.Birch and A.Mani, it can be concluded that, the first Tamil newspaper in Malaya was *Singai Warthamani* published since 1875. Later on, the *Singai Nesan*, a weekly newspaper was published in 1887 and had a role to report the problems faced by the Tamils in Singapore, but this paper ceased publication in 1890 due to lack of support from the community. It was during this period, two other Tamil newspapers were published, they were *Tejhabimani* in Perak in the year 1896 and *Pinanggu Warthamani* in Penang in the year 1897.

The publishing of Tamil dailies continued to rise in the 20th century. Tamil newspapers which appeared in the early 20th century were *Warthamani*, *Vijayan*, *Nyanasorian*, *Janobhakari*, *Sathyawan* and *Pathukavalan*. According to Krishnan Maniam, the *Mahayudtha Samsaram* was a handwritten newspaper and brought news about the First World War. Other newspapers brought in current events and presented the hardships faced by the Tamils in the rubber plantations.

In the 1920s, more Tamil newspapers appeared in Malaya. One of them was *Tamilaham* published by Narasimha Iyengar in 1921. Starting in 1922, this newspaper began to spread nationalist sentiment and had warned and forbade the Indians from coming to Malaya to work in the rubber plantations. Besides *Tamilaham*, other Tamil newspaper published in the 1920s were *Potujana Mithiran*, *Sinthamani*, *Kaliyuga Nanban* and *Munetram*. *Sinthamani* was published by V.Balammal and it was the first Tamil newspaper published exclusively for women. Meanwhile, *Kaliyugam* was published by V.Govindasamy and the press began to advise the Tamils to consider Malaya as their homeland and become loyal citizens of this country.

Another Tamil newspaper that appeared in Malaya in the 1920s was the *Tamil Nesan*. This paper was published on 10 September 1924 by Narasimha Iyengar after he left the *Tamilaham*. At the end of the 1920s, another newspaper appeared entitled *Kaliyuga Nanban* was published from 6 April 1928 in Ipoh, Perak. This newspaper was published monthly and the editor was V.Govindasamy. In 1929, another Tamil newspaper was published, titled *Munnetram*. This newspaper expressed the ways how Indian society can achieve success in terms of politics, economy and social in Malaya and Singapore.

The publishing of Tamil newspapers grew rapidly in the 1930s. Among the newspapers published in this period were *Tamilan*, *Malaya Mithran*, *Malaya Thootan*, *Nava-neetham*, *Jana Warthamani*, *Tamilthondan*, *Baratha Mithran*, *Inba Nilayam*, *Dravidian Kesari*, *Bharatha Nesan*, *Putu Yugam*, *Tamil Murasu*, *Janma Bumi* and *Tamil Kodi*. In 1930, the *Desa Nesan* was published by Hamid Kalanjiam and this newspaper published many news on socio-cultural aspects of Tamil-Muslim society. Meanwhile, another newspaper appeared in Singapore in 1932 titled *Malaya Thootan*. This newspaper was first published on 12 February 1932 and the editor was P.S. Rajendran. This newspaper was printed by 'Sundram & Company' in Selegei Road, Singapore.

In addition, another newspaper appeared in 1932 titled *Malaya Mithran*. This newspaper was first published on 14 April 1932. This newspaper was published by the 'Mercantile Press' in Penang and the editor of this newspaper were Pankulam and Hamid Kalanjiam. In 1933, leaders of reformation movement, R.V.Nathan, R.R.Nathan

and R.H.Nathan had published *Samuthaya Oliyan* and *Bharatha Mitran* to spread the reformist ideology among the Indian labourers. The writing of R.H. Nathan focused the problems of Indian labourers. His writings clearly revealed his attitude towards anti-colonial and the tendency towards socialism. In addition, another newspaper appeared in 1933 entitled *Janawarthamani* published on 20 December 1933.

Meanwhile, in 1934, a weekly Tamil newspaper appeared in Malaya titled *Tamil Chelvan*. This newspaper was first published on 27 April 1934. The editor of this newspaper was V.J. Chandraraj and this newspaper was printed by the 'Mercantile Concern Press Company' located at Jalan Ampang, Kuala Lumpur. Another important Tamil newspaper was published in 1930s titled *Tamil Murasu*. This newspaper was first published on 6 July 1935 in Singapore. This newspaper was published by G. Sarangapany and it spread the reformation ideas brought by 'Tamil Reform Association'. In addition, another newspaper appeared in Singapore in 1935 titled *Malai Mani* and this newspaper was published by V.J. Chandra Raj.

In 1936, another Tamil newspaper was published titled *Inba Nilayam* starting from June. The last Tamil newspaper appeared in Kuala Lumpur in 1930s was a monthly newspaper entitled *Puthuyugam* and had been published since 6 January 1937 by V. Sagaram Pillai. Meanwhile, another Tamil newspaper titled *Dravida Kesari* was published in Singapore in April 1937 and the editor of this newspaper was V.A. Santhirathan.

The field of journalism is becoming increasingly important because it is also the agent of literature development in Malaya. Accordingly, *Tamil Kody* was published in 1938 in Melaka by Arunasalam Chettiar who migrated to Malaya in the 1920s. *Tamil Kody* was first published as a monthly newspaper and then became a weekly newspaper. The aims of this newspaper is to spread and improve the Tamil literature in Malaya. Besides that, in 1939, a weekly newspaper *Bharata Nesan* appeared in Singapore and was published every Wednesday. The editor of this newspaper was R.P. Vadivelu. Another Tamil newspaper appeared in 1939, titled *Janma Bhoomi*. This newspaper was published since 15 September 1939 and the editor was V. Balakrishnan.

The year 1940s was an important year in the history of Malaya with the effects of Japanese occupation in Malaya. Before the Japanese occupation in Malaya, a Tamil newspaper appeared in 1940 entitled *Jayamani*, and it was published by Subramaniam Iyer and it focused on the issues of labour reform. Meanwhile, another newspaper, *Malaya Nanban* was published in September 1941 by N.P. Shaik Abdul Kader and later Karim Ghani was the editor of this newspaper and he was the supporter of 'Muslim League'. Another newspaper appeared in 1941 entitled *Tamil Pannai* with the aim to raise the status of Indian language and culture in Malaya.

Some of the newspapers published during the Japanese occupation in Malaya were *Azad Hindustan*, *Suthandara*

Bharatham, *Suthandara India* and *Syonan Jit Po*. *Suthandara India* was the first newspaper published by 'Indian Independence League (IIL)'. This newspaper was first published on 24 September 1942 and the first editor of this newspaper was Ananda K.S. Narayanan. In addition, 'IIL' also published two weekly newspapers in Singapore namely, *Yuvabharatham* and *Suthanthirothayam*. *Suthanthirothayam* was first published on 14 September 1942 while *Yuvabharatham* was first published on 9 March 1943 but ceased publication on 30 January 1944 after issuing 48 copies only.

Meanwhile, the 'IIL Youth Section' also published a weekly newspaper called *Bala Bharatham* in Penang. The editor of this newspaper was Raki Sethuraman and he also published another newspaper entitled *Purnaswaraj*. Although many Tamil newspapers were published during the Japanese occupation in Malaya, but not everything was under the publication of 'IIL'. According to G.P. Ramachandra, during the Japanese period, Indian newspapers were also published by a Japanese press agency called 'Indo-Shimbun Sha', an independent organization without any influence by 'IIL'. During the Japanese occupation, there were also Tamil newspapers published without the involvement of Indian Independence League. Among the dailies were *Jaya Bharatham* and *Zindabad* in Penang, *Puthu Ulakam*, *Ilankathir* and *Ilampirai* in Ipoh, *Idi Mulakam* in Kampar, *Uthayasoorian* in Taiping, *Jayamani* and *Islamiya Ilainyan* in Kuala Lumpur, *Seremban Seithi* and *Seremban Gazette* in Seremban. These Tamil newspapers also conducted courses to teach Japanese language.

After the end of the Japanese occupation in Malaya, a new Tamil newspaper appeared entitled *Jananayakam*. This newspaper was published in Kuala Lumpur on 28 September 1945 by Subramaniam Iyer. Another Tamil newspaper entitled *Sevika*, appeared in Penang in November 1945. The editors of this newspaper were T.Sethuraman and S.Athi Nahappan. This newspaper showed extremism and more in favour of supporting Subash Chandra Bose. Meanwhile, another newspaper entitled *Samarasan* was published on 25 February 1946. The editor of this newspaper was T. Kanagasundram and it focused more towards social reform.

In addition, *Nawa Yugam*, a new Tamil newspaper appeared on 2 August 1946 in Kuala Lumpur under the command of C.V.Kuppusamy. This newspaper was published as a weekly newspaper on Sundays. In the meantime, another Tamil newspaper appeared in 1946 entitled *Muyarchi*, published in Ipoh under the leadership Thiruchitrabalam, but this paper ceased publication in 1948. The publication of Tamil newspapers continued to grow in the 1950s. Among the Tamil newspapers published in this period were *Kalanjiam*, *Sangamani*, *Desa Bakhtan*, *Desa Panthu*, *Jothee*, *Eluitchi* and *Malai Nadu*. The *Kalanjiam* was published in Singapore in January 1950 by T.M.M.Ahmad @ Sarana Bhaskaran.

Meanwhile, one of the important Tamil newspaper appeared in the 1950s was *Sangamani*. This newspaper was published on 1 May 1952 with the initiative of 'National

Union of Plantation Workers'. A plantation worker from Johor, Mr. Jeganathan named this newspaper as 'Sangamani' which means 'Voice of the Union'. According to M. Krishnan, though this newspaper is the 'Voice of the Union', it created a good impression on the plantation workers who made up the majority of the Tamil community in the country in the effort to develop Tamil language and literature in Malaya.

In the year 1958, a Tamil newspaper entitled Malai Nadu was published in Sungai Siput, Perak by V. Meenatchi Sundram, the elder brother of V.T. Sambanthan, the 5th President of Malayan Indian Congress (MIC). After the Second World War, many leftist English and Tamil newspapers appeared among the Indians in Malaya who spread extreme anti-colonial propaganda such as Indian Daily Mail and Nawa Yugam. However, most of the Tamil dailies such as Tamil Nesan and Sangamani played an important role in promoting Tamil nationalism and unity based on language and culture.

Several Tamil newspapers appeared in Malaya in the 1960s. Among the Tamil newspapers published in this decade were Tamil Malar, Sakhti and Desa Thootan. Among these newspapers, Tamil Malar was the only newspaper published until 1980. According to M. Krishnan, Tamil newspapers in the 60s broadcast current news and supported the policies of the new government of Malaysia as well as continuing efforts to develop the Tamil creative works.

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Call for papers

Those Who Stay: how out-migration affects West African societies

Sixth Conference of the Research Group "Integration and Conflict along the Upper Guinea Coast" at the Max Planck Institute for Social Anthropology

12–13 April 2018

Venue: Max Planck Institute for Social Anthropology, Halle/Saale, Germany

In organizing this conference, the organizers aim to change current perspectives on migration, and redress that absence of empirical data and analysis. Taking the example of West Africa, the organizers want to shift the focus to the effects of out-migration on the societies and people who remain in their societies of origin. The organizers are aware of the volatility of current and historical contexts of migration. Migration flows are influenced by a diverse set of variables – e.g. economic pulling and pushing factors, political turmoil – that are subject to (sometimes sudden

and unpredictable) change, as recent years have demonstrated. The organizers will analyse different dimensions of life that are affected by the dynamics of out-migration.

Other issues to look into relate to the question of how out-migration (of mostly young people) influences youth culture among West Africans in West Africa, whether youth culture makes reference to the experience of migration and (imagined and narrated) life abroad and how it influences young people's aspirations and actions.

The organizers welcome abstracts of about 300 words to be sent to knoerr@eth.mpg.de by 31 August 2017. We expect all speakers to participate in the complete program of our conference and to submit their (revised) paper to us within 4 months after the conference for publication purposes. Travelling expenses of speakers will be covered by our institute.

Article

Why India should pay more attention towards the engagement of PIOs?

Niranjan Marjani

Indian Diaspora is the largest Diaspora in the world today. It is divided into two categories – the Non-Resident Indians (NRIs) and the Persons of Indian Origin (PIOs). As per the data of Ministry of External Affairs the Indian Diaspora stands at 30,843,419 as on December 2016. Out of these the NRIs are 13,008,012 while the PIOs are 17,835,407. It can be easily calculated that the PIOs form almost sixty percent of the total strength of Indian Diaspora.

Today Diaspora forms an important and integral part of India's foreign policy. The policies with respect to Diaspora have undergone a drastic change in about past three decades. And while increasing importance is being attached to Diaspora during this time period by successive governments, it is also true that the NRIs have been ahead of the PIOs with regards to connecting with the home country.

This fact is stated not as a fault or a drawback of policy. It is the result of the circumstances that have naturally created this difference. The NRIs are the result of post-colonial migration mainly to the Western countries, the Middle East and the Oceania. The NRIs never lost connection with the home country because they did not relinquish their Indian citizenship and they had their families and homes in India. They attracted attention on account of remittances sent by them back home. As a result when Indian government started changing its policies towards Diaspora, it was easier for both the government and the NRIs to reach out to each other. Besides the economic reforms of 1991 paved way for the NRIs to make investments in business ventures in India. Therefore when Diaspora was given consideration in India's foreign policy the NRIs could take quick and better advantages of the opportunities presented to them.

But it was not the same with the PIOs despite being the part of the Indian Diaspora and despite having greater presence in terms of numbers and across various countries. The PIOs had lost almost all the contact with India since they had migrated during colonial period which was at least four to five generations back. They were (and are) the citizens of their respective host countries. Besides after independence the Indian government distanced itself from the Diaspora citing that being citizens of foreign countries they were not India's concern.

The PIOs neither sent remittances nor were all of them economically at par with the NRIs which would have enabled them to contribute to India's economy.

Without doubt Diaspora has become an important part of India's Foreign Policy today. It is increasingly playing a crucial role in diplomacy. However India would benefit immensely if full potential of the Diaspora is realized. It implies giving stress on engagement of Diaspora in countries with significant population of the Persons of Indian Origin (PIOs).

Engagement with the PIOs in these countries will not only

expand India's Diaspora relations it would also help India forward its strategic and economic interests in these countries and even in the region.

To begin with India can identify some countries (for greater and focused engagement with the PIOs) where migration took place during colonial period. Then framing policies for the Diaspora in those countries which would further facilitate framing policies for the countries and ultimately for the region where these countries are located. These countries would be Trinidad & Tobago, Guyana, Suriname, South Africa, Mauritius and Fiji. The regions covered would be Caribbean and South America, Africa (and also one part of the Indian Ocean) and Asia Pacific.

All the countries mentioned above except South Africa have a considerable percentage of PIOs population. Following table (Table 1) shows the proportion of PIOs population to the total population of these countries:

Table:

Country	Total Population* (2016)	Population of PIOs** (2016)	Percentage of PIOs to Total Population
Trinidad and Tobago	1,364,973	555,000	40.66%
Guyana	770,610	297,493	38.60%
Suriname	547,610	154,321	28.18%
South Africa	54,978,907	1,500,000	2.73%
Mauritius	1,277,459	884,000	69.20%
Fiji	897,537	313,798	34.96%

* Total Population of all the countries taken from the website www.worldometers.info

** As per the data of Ministry of External Affairs, Population of NRIs and PIOs as on December 2016

Focusing on countries with high PIO populations could give India several advantages. PIOs are rooted in their host country. They are a part of the society there with presence in social and political institutions. This affords India an opportunity to mark its presence in those countries. It is different from those countries where there is limited Indian Diaspora and where India has to go through the governmental channels to forward its diplomatic interests.

As mentioned above engagement of the PIOs would lead to closer relations with their respective countries. This would in turn provide India with a basis to extend its influence elsewhere in the region. In case of Trinidad and Tobago, Guyana and Suriname India would get more access to the Caribbean and the Latin American region. Strong presence in these three countries would further induce expansion in the neighbouring countries as well.

Similarly in case of South Africa and Mauritius, mobilizing the PIOs there would again give India an advantage in Africa and even in the Indian Ocean Region. It would help India's cause that Indian Diaspora has a strong presence in Kenya apart from South Africa and Mauritius.

Concentrating on PIOs in Fiji would give India an access to Asia Pacific.

All these regions are strategically important, especially the Indian Ocean Region and Asia Pacific since they fall in the vicinity of India. Also both these regions have been subject to intense rivalry of China and the United States. But now United States being considered as reluctant to get involved in the Asia Pacific, it gives China an opportunity to expand its influence. However India should also take this opportunity to further its strategic interests in Asia Pacific, Indian Ocean and elsewhere.

While formulating policies for PIOs, twice migrants from countries like Fiji and Suriname offer opportunities of reaching out to the Diaspora in two countries at a time. For example there is large population of Indo-Fijians in New Zealand. So while engaging the PIOs from Fiji India may well extend the same policy to the Indo-Fijians in New Zealand. Same applies to the Indian Diaspora in Suriname and Indo-Surinamese who have migrated to the Netherlands.

In the entire process of developing and following a strategically proactive policy Diaspora could prove to be an important part. The participation in Know India Programme and Study India Programme could be monitored and more and more involvement of PIOs could be ensured.

While culture is the binding factor between India and Indian Diaspora more often than not it is the Indian culture (which most of the time means Indian movies and Indian artists which include actors as well as singers) that is popular with the Indian Diaspora. However in order to connect the PIOs with India efforts should be directed towards making the PIO culture popular in India. For example, inviting Caribbean artists to perform in India.

At the time when countries are adopting restrictive migration policies, the presence of PIOs could prove beneficial in forwarding India's cause. Economic factors have been dominant in framing of Diaspora policies and these will continue to remain dominant. However engaging the PIOs would add a strategic dimension to India's Diaspora Policy that can prove beneficial in the long run.

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Call for papers

INTERNATIONAL METROPOLIS CONFERENCE 2017

18 SEPTEMBER - 22 SEPTEMBER 2017, WORLD FORUM, THE HAGUE, NETHERLANDS

The theme of this year's conference is Migration and Global Justice, and through it we will focus on mobility, voluntary and forced alike, on how our societies and governments respond, and on how to bring considerations of global justice to the discussion. The refugee crisis that continues to unfold in the Middle East and Europe is a clear case in point, but so, too, are the population shifts elsewhere in the world from resource-poor to resource-rich countries, and the movements from the hinterland to cities and suburbs. Our conference will illustrate how researchers can help us and our governments gain a better understanding of these global changes and how best to cope with, and take advantage of, today's unprecedented degree of human mobility. Are the tested approaches still effective, or do we need new ways of managing migration, the crises that it can create, and the new opportunities that it offers? Do rising nationalism and the emergence of "post-truth politics" require new thinking about the relations between research, policy, and practice? Our theme will also explore the challenges faced by our insti-

tutions of governance, local, national, and supranational governments, as well as by the many private sector and not-for-profit organizations, ranging from civil society institutions to NGOs and multinational companies, which find themselves in a highly dynamic migration landscape, where power and responsibilities are shifting dramatically. In this landscape, principles of global justice may require actors to assume new roles and to develop new ways of working in collaboration. The 2017 International Metropolis Conference will allow participants to discuss and analyze these issues in a forum that encourages open exchanges and debate among the world's different stakeholders in the migration process.

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