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ROOTS AND ROUTES

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GRFDT

Global Research Forum on
Diaspora and Transnationalism



Special Issue

Indian Diaspora in Malaysia

Roots and Routes disseminates latest information on
research and policy development in Diaspora and transnationalism

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Guest Editor's Message

Dear Friends

It is our great pleasure to bring out a special feature on 'Indian Diaspora in Malaysia' given its vast size and proximity to India. This special feature provides a compelling insight on the Malaysian Indian Diaspora. The Global Research Forum on Diaspora and Transnationalism (GRFDT) organized a book launch and seminar on 28th May (Saturday), 2016, at the India International Centre in association with the Institute of Ethnic Studies (KITA) and National University of Malaysia (UKM). The book titled 'Contemporary Malaysian Indians: History, Issues and Challenges' was launched and released by Dr. Sadananda Sahoo, convener of GRFDT along with the editors of the book from Malaysia. The issue features a detailed report on the book launch event followed by a seminar and a balanced review of the same book by Nabamita De Bhowmik.



There are two articles about the Tamil schools in Malaysia in the newsletter. The article on 'A Short History of Tamil Schools in Malaya/Malaysia' by Dr. Sivachandralingam Sundara Raja from the Department of History, University Malaya traces the history of the evolution of Tamil schools of Malaysia. Yet another article, 'Tamil schools: The Convenient Scapegoat for the backwardness of Malaysian Indians' by Dr. K. Anbalakan from the School of Humanities of Universiti Sains Malaysia, Penang, Malaysia analyses the importance of Tamil schools of Malaysia. An article entitled 'A Note on the Development of Nadar Aikia Sangam (Nadar Association) in West Malaysia 1967 – 1991' by Dr. Ganesan Shanmugavelu from the Institute of Teacher Education Ipoh Campus, Malaysia describes about the growth of Nadar Aikia Sangam.

In the interview section, the former Indian Ambassador to Malaysia Veena Sikri reveals her perceptions and discerns the India- Malaysia relations and Indian diaspora in Malaysia. In addition to this, there is a write up about the visits of GRFDT members abroad and an announcement about the seminar on Malaysian Indians.

The preparation for the second international conference of GRFDT titled 'Global Migration: Rethinking Skills, Knowledge and Culture' is underway. There is an overwhelming response for the conference from the overseas besides India. The abstracts are diverse, rich in content and riveting. We solicit your cooperation and support for making it a grand success. We request you to kindly follow up with our website for updates on the forthcoming conference. We welcome you on board to debate, discuss and deliberate on the various dimensions of international migration and Diaspora.

Happy and Joyful reading!

Dr.M.Mahalingam

President, GRFDT & Guest Editor

Contemporary Malaysian Indian: History, Issues and Challenges

Book Launch and Seminar organized by GRFDT

A book launch and seminar held on 28th May, 2016, Saturday at Kamla Devi block, India International Centre, New Delhi, organized by GRFDT in association with Institute of Ethnic Studies (KITA) and National University of Malaysia. The programme was chaired by Dr. G. Srinivas, Associate Professor, JNU. The seminar started with a welcome note by Ms Diksha Jha, a member of GRFDT, who welcomed and introduced the speakers. Further, the book 'Contemporary Malaysian Indians: History, Issues and Challenges' was launched by the guest invitees of Malaysia with the team of GRFDT. The book launch was succeeded by a lecture session with guest speakers from Malaysia and India respectively.

Raising Urban Poverty among People of Indian Origin in Malaysia must be addressed: Prof. K. S. Nathan



Prof. K. S. Nathan, co-editor of the book while highlighting the book, talked about the significance of Contemporary Malaysian Indian in the present context of Malaysian society. Malaysia is a multi-cultural and multi-ethnic country having 60% of immigrants from India and China. Indians immigrated to Malaysia during 1830s under the indentured system & therefore, share a large proportion among all Malaysian immigrants. In this context, Prof. Nathan stated historical developments of Malaysian Indians focusing on caste, religion, culture, practices and socio-economic conditions. Highlighting the important aspects of the book, he raised some of the prominent issues such as discrimination, poverty, socio-economic problems faced by People of Indian Origin (PIO) in Malaysia. He also analyzed the problems such as lack of education, unemployment, poor dwelling conditions of health, and other civic facilities due to legal political gaps. In chapter 9 of the book, he drew attention towards the problem of citizenship of Malaysian Indians. Since long time, Indians immigrated to Malaysia are working as agricultural and plantation workers. Therefore, they still remain socio-economically downtrodden in the host-country. At present, there still exist many unskilled and semi-skilled Indian workers and laborers, who generally remain unaccounted in the

census. He emphasized the significance of the documentation of the Indian laborers so as to provide them equal and just opportunities as equal citizens of Malaysia.

In addition to this, the civil society's data and statistics also depict the negative growth rate among Malaysian Indians. Mainly, the urban poverty has become serious concern for the Malaysia today. In context of education, the low participation and retention of Malaysian Indians in schools persists due to various reasons such as poverty, unemployment, family issues and growing cases of child drug addiction etc. The book suggests the educational opportunities, facilities for trained teachers in schools, curriculum and courses in vernacular languages for the Malaysian Indians to provide them with inclusive development. Prof. Nathan highlighted the emerging role of women entrepreneurs in the Malaysian economy. Though Indian Tamils have been sharing large percentage of the Indian Diaspora in Malaysia, there are other sub-ethnic groups like Malayalee, Telugu ethnicities residing over there since many decades.

Role of civil society among People of Indian Origin is important to address discriminatory policy of Government: Dr. M. Mahalingam

Dr. Mahalingam, president of GRFDT, the next speaker highlighted the "The Political Economy of Contemporary Malaysian Indians". He discussed the role of political economic model of Malaysia for the socio-economic development of the Malaysian Indians. He analyzed the role of the ruling government in context of the poverty reduction and welfare measures for the Malaysian Indian over the years. Although, the ruling government has been disbursing funds under the neo-liberal model for the economic development of this community, it has not been successful in changing the condition of the people of Indian origin. Despite having investment in various sectors, the conditions of Malaysian Indians remain unchanged and rate of urban poverty has raised due to lack of employment, institutional development, health benefits and other social welfare benefits. He critically



addressed the role of civil society, non-government organizations (NGOs) and HINDRAF movements for safeguarding the rights of Indo-Tamils in Malaysia.

Social engineering is an important tool for development of poor people in Malaysia: Prof. Mansoor Mohammad Noor



Taking this discussion further, Prof. Mansoor Mohammad Noor, Head, Ethnic and Workplace Cluster Institute of Ethnic Relations, National University of Malaysia has talked about the socio-cultural dynamics of Malaysia. Though Malaysia successfully addressed the poverty issue in general, he however caution the rise of urban poverty in recent years. He argued the role of social engineering in the development of poor people. Bad governance, corruption, poverty, unemployment, abuse of immigrants etc have become the major concerns among citizens of Malaysia with, despite huge investments in welfare, the role of NGOs and welfare bodies being critical in reducing poverty and unemployment among Malaysian Indians.

Policy challenges are dynamic in a Multiethnic country like Malaysia: Dr. Denison Jayasooria

The next speaker and co-editor of the book, Dr. Denison Jayasooria, Principle Fellow, KITA, National University of Malaysia, discussed the issues and challenges faced by the bottom layer of the society in Malaysia. He told that they have identified 21 policy recommendations on the

areas mainly with regards to social mobility, social cohesion, educational opportunities, and the developmental model, amongst others. In addition to this, he discussed the issues of Contemporary Malaysian Indians under five distinct heads. Firstly, the History of Malay, in which he discussed the issues of 'son of soil' and informed that, constitutionally the term has been abolished in the public sphere. Over the years, equality and equity have become the core principles of the policy agenda. Secondly, the Constitution has been drafted with the Indian Constitution being set as the ideal example. Malaysian constitution ensures socio-economic, religious and other forms of freedom to every citizen. Thirdly, the need to make the Millennium Development Goals (MDGs)



useful for building an inclusive society. Under the MDGs framework, the rights of business opportunities, civil society and human-civic approach have been taken seriously for the development of the society. Fourthly, the Human Rights approach, wherein all the rights of human security and developments are debated which should be granted to all people. Fifthly, the ethnicity or ethnic relations, where freedom to practice languages, culture, religion, vernacular languages, customs, tradition of sub-ethnic groups have been tried to be captured in this book.

Concluding the seminar was an open discussion wherein many issues were raised and discussed. Some of the issues such as citizenship rights of Malaysian Indians, the role of the current Indian government towards the integration of the Malaysian Indians into the society, bilateral relations for the PIOs between Indian and Malaysia, policy framework, role of Media and HINDRAF for their security, conditions of Indo-Sikh Diaspora in Malaysia have been discussed in the seminar. Mr. Rajiv Mishra, member of GRFDT summarized the conference outcome and proposed the vote of thanks.

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Report by Ms. Monika Bisht, member, GRFDT



A Short History of Tamil Schools in Malaya/ Malaysia

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It has been 200 years since the first Tamil class was held in 1816 at the Penang Free School, founded by Reverend R.S. Hutchings, Colonial Chaplain of the Anglican Church. Formal Tamil schools were opened in the Straits Settlements by Christian missionary bodies in the first half of the 19th century. In Malacca, an Anglo-Tamil School was established around 1850. From 1850 onward more Tamil schools were opened in Province Wellesley and in Johor by missionary bodies such as the Ladies Bible and Tract Society, the Society of Propagation of Christianity and the Big Missions. Essentially, the real motive behind the schools and missions were to spread Christianity and to prove that only Christianity can uplift humankind. In so doing most of the subjects in missionary-run Tamil schools were taught in the English language and Tamil were taught merely as a subject. During the early years of the Federated Malay States (FMS), Ceylonese missionaries were instrumental in the development of Tamil schools. Amongst them was Reverend Samuel Thambo Abraham from Jaffna who in 1896 assisted the Tamil Church in Malacca Street to open up the Anglo-Tamil School in Kuala Lumpur. In 1902, the two schools merged to form the now famous Methodist Boys School and Reverend Abraham served as its first headmaster.

The most significant push in the development of Tamil schools in the FMS was from the beginning of the 20th century when large number of Tamil laborers were recruited to work in estate plantations particularly rubber. The colonial government considered the establishment of Tamil schools useful to maintain Indian workforce for a long period of time. Some planters therefore started Tamil schools voluntarily in their plantations. Tamil schools were nevertheless few until 1912 when the Labor Code Ordinance required an estate with ten children of school age (defined as between 6 and 12 years) to provide schooling facilities. Planters were obliged to open Tamil schools on estates, but most of the schools in the rubber estates were of poor standards. The reason is partly because of the prevailing attitude among planters that Tamil plantation schools served mainly to attract new laborers and to preserve the children of laborers for future supply. Planters for the most part did not observe the Code; fearing educated laborers might demonstrate greater activism. Moreover, in most plantations there were more crèches where children were looked after than schools. The few Tamil schools in rubber estates were constantly undermined by various problems. Firstly most of the schools lacked proper infrastructure and teaching facilities, which led classes to be frequently held at the verandah schools or the so-called "Thinnai Palli". Another major shortcoming was the lack of qualified teachers. The supposed teacher was often the kangani (Indian labor recruiter), an estate clerk, a dresser or even a literate labor. Third, a very limited curriculum comprising for four to five years of primary education focusing on reading, writing, arithmetic and rudimentary natural sciences. These problems were compounded by Indian laborers themselves who considered it more worthwhile to bring their children to assist them in the estates.

At the same time several Tamil schools were established in urban areas by individuals and religious organizations. In 1906, the Thambhoosamy Tamil School was opened in Sentul by an individual named Rajasooria followed by the Vivekananda Tamil School in 1914. In Kuala Lumpur, the late Swami Atmaram, a disciple of the Saivite Saint Appar, led the Appar Seva Sangam to establish the Appar Tamil School (now being managed by a Saivite Organization) in the early 1930s. By 1922, there were 6 Tamil schools sponsored by various urban community committees in the Straits Settlements and 122 in the FMS. On the other hand 4 missionary-sponsored Tamil schools and 13 estate schools were operating since 1905. As of 1920 there were a total of 4 thousand Tamil school students in the Federated Malay States.

However, in all of these initiatives the colonial government's involvement was minimal. The British officially regarded the Tamil laborers as birds of passage who would one day return to India after they had earned enough. Generally, the government was also not inclined to expend money on Tamil vernacular education and provision beyond primary education was even thought to be unnecessary.

Under the pressure from the Government of India, the FMS government introduced the Labor Code of 1923 with new provisions to make it mandatory for each plantation having ten or more resident children of school-going-age to provide Tamil schools. However, only a few rubber plantations were able to hire qualified teachers and to provide facilities necessary to run a school. There was, nevertheless, an increase in the number of Tamil schools in the Straits Settlements and the FMS. In 1925, 235 schools were being run in the FMS and had 8,153 students in total. By 1930, there were 333 schools for a total of 8,153 students. A small amount of federal grants at the rate of \$6 per pupil were also given to Tamil schools (based on its students' performance in examination) as an incentive to comply with the regulation of the 1923 Labor Code. Another significant development was the appointment in 1930 of an overseer from the Malaysian Educational Service to supervise Tamil schools. During the depression years (1929 to 1933) rubber-growing companies began to hire teachers for a full time wage instead of part-time substitute teachers. However, most of these full-time teachers did not have proper teaching certificates, mainly due to the absence of provision for teacher training program. In 1937, an official Inspector of schools with knowledge of Tamil was appointed to oversee Tamil schools. However there was little improvement in enrollment rate among the Tamil schools. The depression years, furthermore, saw the closing down of several estate schools. By 1938, there were 13 government-sponsored and 23 Tamil mission schools, with a total of 22,820 pupils, in the Straits Settlements and the Federated Malay States.

The progress of Tamil schools was hindered during the Japanese occupation, from 1941 to 1945. Japanese edu-

cation policy in relation to Tamil schools was that they were to continue as before but with the Japanese language, Nippon Go, being the official medium of instruction. The development of Tamil schools was, anyhow, undermined due to the largely subsistence nature of Malaya's economy during the occupation. School-going children of Indian laborers were forced to forsake their education to support themselves. Furthermore, the mandatory recruitment of Indian laborers by the Japanese occupiers to build the notorious "death railway" led many to stop their children from schooling. As a result, many Tamil schools within estates and elsewhere were closed. It is reported that there were only 292 Tamil schools in 1943 compared to 644 before the war.

After the Japanese occupation, the government of the Malayan Union (1946 to 1948) worked towards restoring schools and it was decided that Tamil schools were to be accorded the same treatment as Chinese and Malay vernacular schools. In 1946 the Malayan Union Council Paper No. 153 was passed under which there would be six years of free primary education in Tamil schools. This policy led to an increase in the enrolment rate in Tamil primary schools compared to previous years. Tamil were to be used as the medium of instruction and English as compulsory subject in Tamil vernacular schools. Indian parents were also allowed to send their children to either Tamil or English schools. The Malayan Indian Congress (MIC), formed in 1946, urged the government to formulate policies by which Tamil primary school leavers would be more able to pursue their secondary studies.

A series of education reports by the succeeding Federation government (1948 to 1963) were to profoundly affect the development of Tamil schools. In mid-1950, the recommendations of the First Report of the Central Advisory Committee on Education, commonly known as the Holgate Report, implied the abolishment of government aid to Tamil schools. Due to severe objection the Holgate Report was shelved and the Report of the Committee of Malay Education followed in 1951. Better known as the Barnes Report, the implication of its recommendations was that all Tamil schools were to close down and integrate in national schools where only Malay and English were to be used at the primary level. In 1951, the British government commissioned the Fenn-Wu Committee to study the educational needs of the Chinese. This development encouraged the MIC to form an education committee to study the educational needs of the Indians. The

1952 Education Ordinance, however, suggested the abolishment of Tamil vernacular and the establishment of English and Malay medium schools where Malay was to be taught as a compulsory subject. The ordinance could not be fully implemented, and, thus, the Razak Report of 1956 made some fundamental concessions. With regards the Indian community the report proposed that Tamil primary schools were to continue with English and Malay as compulsory subjects. The Razak Report also provided an avenue for Tamil primary school leavers to further their secondary level education through transition schools. In 1961, the Rahman Talib Report made provisions for Tamil schools to be recognized as 'national-type' schools.

Tamil school generally remained a poor man's school in the post-independent era. By 1975 Tamil estate laborers constituted only 45% of the plantation community, all of whom were politically and economically too weak to demand for better school and education facilities. A survey conducted by the MIC on 346 Tamil schools in 1999 shows that 104 were wood-sided buildings and few schools only had a single building. The enrolment rate in Tamil primary schools from 1957 to 2005 was as a whole lower compared with other medium primary schools. Consequently, the number of Tamil schools dropped significantly from 720 in 1967 to the remaining 523 today. Most of these schools lack proper infrastructure and learning facilities including those that are necessary for the learning of information technologies. Besides that, Tamil primary school teachers are often insufficiently trained and sometimes only available on temporary contracts. The considerable lack of intellectual stimulation at home and in the community further accentuates the dismal state of Tamil schools. Dropout rate is, thus, the highest in Tamil primary schools. Furthermore most of the Tamil schools are located on private land and therefore not eligible for a full grant from the government. The MIC too has not been able to provide adequate assistance. It was the HINDRAF's (Hindu Rights Action Force) campaign in 2007 that triggered the government to announce huge funds to alleviate Tamil schools following the 12th General Election (2008). The government has also established several coordination units under the Prime Minister's Department in 2010 to sketch a sustainable roadmap to ensure the progress of the 523 Tamil primary schools in Malaysia.

Tamil schools: The Convenient Scapegoat for the backwardness of Malaysian Indians

Prof. Dr. K. Anbalakan

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Tamil schools have played, and still continue to play, an important role in the educational and economic life of the Malaysian Indian community. Around fifty per cent of Indian children are sent to these schools for their primary education. Yet, a kind of skepticism about the ability of these schools to provide quality education continues to linger in the minds of certain section of the Indian community even up to this day. This group blames the community's economic and educational backwardness to the existence of Tamil schools and at a number of occasions in the past had advocated for the closure of these schools. Nevertheless, a large segment in the community has been supportive of the Tamil schools and continues to send their children to these schools. They look upon

the Tamil schools as a necessity for the maintenance and strengthening of Indian ethnic identity in this multi-ethnic country.

One of the arguments put forth by those clamoring for the closure of Tamil school is that a large number of children starting their education in Tamil schools drop out halfway through thus making them fit only for low paying menial jobs. It is not denied that there is some truth in this argument. A study conducted by the Malaysian Ministry of Education, the Murad Report, in 1973, for instance, had substantiated this truth with statistical evidence. And, a 1974 study by the Malaysian Indian Congress (MIC), the political party that purportedly represents the Indian

community in the Malaysian Government, claims that 20 per cent of the children who begin their primary education at Tamil schools drop out without completing their primary education while 39 per cent drop out before entering lower secondary and another 27 per cent before finishing their upper secondary education. This means that only about 14 per cent of children who begin their primary education in Tamil schools manage to complete upper secondary education.

It is statistics of this kind that has created the myth that Tamil schools were inferior to schools of other language medium. The Murad Report did not say that the Tamil schools were inferior to any other schools. The main reason cited by that Report for the dropout problem and poor performance of the students was the pathetic socio-economic background of those attending these schools. That aside, it may also be noted that the physical condition of most of the Tamil schools and the basic amenities available there are not at all conducive to motivate the children attending them. Dilapidated buildings, broken chairs and desks, lack of proper library, toilet and canteen facilities are common features of most Tamil schools. All these were exposed by the Murad Report. Yet, nothing much has been done to date, either by the Government or the community leaders or those calling for the closure of the Tamil schools, to overcome these problems.

The Indian community has, for years, been trying in vain to get the physical conditions of all these schools upgraded. However, the Government has been shirking its duty by claiming that these Tamil schools are not government schools but partially-aided schools as they are located in private lands. As partially-aided schools, they are not entitled for full governmental financial aid. Hence, nothing much is done to improve the conditions there. Actually, this is nothing but a weak excuse. The Government has the all-powerful vehicle in the name of Land Acquisition Act. It has acquired large portions of private land for development purposes. What is stopping the government from using that piece of law to acquire the plots of private lands occupied by Tamil schools and upgrade them as full-fledged government schools is not clear.

One other thing that needs to be put in perspective here is the dubious claim that the Indian children who begin their education in national schools excel in their education. This again is another myth. It has to be understood that about fifty per cent of Indian children begin their education in national schools. For instance, in 1995 out of the 190,000 Indian primary school children about 80,000 were at national schools. This trend has changed in favor of national schools in the last twenty years and more and more Indian parents are sending their children to national schools now. In 2015, out of more than 31 thousand Indian children who had registered for standard one, only 14,100 went to Tamil schools while the majority of the rest had gone to the national schools with an insignificant number to Chinese medium schools. Yet, the focus of interest has always been on the performance of Tamil school children and not others. Not many studies have thus far been carried out on the academic achievement of these other children. However, from random observation, it could be deciphered that the majority of these children, too, do not perform any better. Of course, there

ought to be some high achievers from these schools. But, that few could also be found among the Tamil school children. These are not the rule but exceptions. And, a simple investigation would reveal that many of these high achievers come from better socioeconomic background. It is this and not the type of schools per se that had helped these children perform well in their studies.

This fact is corroborated by a study conducted by Santhiram, in 1999, on the performance of Indian students at lower secondary schools. Santhiram's study reveals that children who had their primary education at national schools do not necessarily perform any better than those who had had their primary education at Tamil schools. Santhiram has analyzed the performance of Indian students, both from Tamil and national schools, in secondary one and secondary three exams. He argues that there was no remarkable difference in the performance between these two categories of students in almost all subjects except for the Malay language where those from national schools scored only marginally better than their counterparts from Tamil schools.

Santhiram's finding, obviously, cast serious implications for those who harbor negative opinions about Tamil schools. It shows beyond doubt that the medium of instruction at primary level has no significant consequence for pursuing education at secondary schools. And, as Santhiram argues, although the students from national medium schools have performed slightly better than their Tamil school counterparts in the Malay language, the difference does not weigh very strongly in favour of the national medium schools. This clearly shows that irrespective of what their primary education is the Indian children in the secondary schools were generally doing quite badly in their school exams. But unfortunately this fact is always overlooked.

Hence, the argument that the Tamil schools were responsible for the poor performance of Indian students and therefore are a contributory factor to the economic backwardness of the community is fallacious. Also, the claim that the Indian students will excel in studies once all the Tamil schools are closed and the students sent to national schools, too, doesn't hold water. So long as the Indians remain poor and marginalized, living in squatters and slums, nothing much could be achieved. Their socioeconomic lot has to be improved first. That is what the Government has done in the case of the Malay community. It is unfortunate that the Government has overlooked the fact that the Indian community, too, is economically backward as the Malays and need to be assisted with affirmative action strategies under the New Economic Policy. Indian community leaders too have wasted much of their time in petty party politics and infighting. Pathetically, the so-called intellectuals, without doing any homework, have been dreaming of a 'Midas touch' in their clamor for the closure of the Tamil schools. What needs to be done is not closing down the Tamil schools but improving the physical condition of these schools and the socioeconomic position of the community. Without this, any talk of educational and economic progress of the community will only remain a dream.

A Historical Perspective on the Development of Nadar Aikia Sangam (Nadar Association) in West Malaysia 1967 - 1991

Dr.Ganesan Shanmugavelu

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Introduction

Indians are one of the largest races in Malaysia. Most Indians who came to Malaysia were from South India, especially Tamil Nadu. In the year 1921, the Tamils from Tamil Nadu represented 82% of the total number of Indians in Malaysia. Besides the Tamils, the Indians among others also comprised Malayalees, Telugus, Gujaratis and Punjabis. The Tamil community in Malaysia consisted of various groups and one of the groups were the Nadars. Most of the Nadars lived on the West Coast of Peninsular Malaysia such as, in the states of Penang, Perak, Selangor, Negeri embilan, Johor, and also in Kuala Lumpur. The Nadars were settled in Malaysia since the beginning of the 20th Century, evidenced by the first Annual General Meeting of the 'Nadar Paripalana Sangam' or Nadar Protective Association in February, 1925.

Indian Associations in Malaysia were established in the beginning of the 20th century, such as Kinta Indian Association (1906), Penang Indian Association (1906), Selangor Indian Association (1909) and others. Besides these, there existed several Indian Associations based on various groups or castes, which were established as social organisations to oversee the welfare of its members and uplift their social and economic development. These associations have been growing rapidly with associations like the Vanniyar Sangam, Maruthuvar Sangam and Nammakal Sangam each working towards a different set of goals and objectives, with the primary attitude of community development. One of these associations is the Nadar Aikia Sangam or Nadar Association aimed at effectively progressing towards the welfare of the Nadar community resident in Malaysia.

History of Nadar Aikia Sangam (Nadar Association)

The Nadar Association was established in Ipoh, Perak in 1967 under the name 'Nadar Aikia Sangam Perak'. According to Mr.Pooviah Nadar, a founder member of this association, the idea to form this association existed among some Nadars in Ipoh. Since there was no association for the Nadars in the state of Perak, they felt the need for an association to unite the Nadars in the state. In addition, the association also aimed to safeguard the welfare of the Nadars, such as improving the standard of education of Nadars and provide financial support and assistance to members of the association as and when the need arose.

The Nadar Aikia Sangam Perak was registered under the Societies Act 1966 on 26 January, 1967 located at No.1035, Guntong (Buntong), Ipoh, Perak. The first president of the association is Mr.Nyanamuthu Nadar. In the year of its establishment, a total of 215 people became members of the association. Of these, The Nadar Association also made an application to secure a land from the government for the association to carry out its activities. In conjunction with the establishment of the Nadar Association,

many individuals contributed donations to the Association raising a significant sum of money for the cause of the association.

Development of Nadar Association

The newly formed Nadar Association encouraged more Nadars to join this association. In 1968, a significantly larger number of people became members of the Nadar Association, bringing the total to 320 members. In the First Annual General Meeting, various suggestions were raised for the sake of the association. One member of the association, Mr.Sithambaram Nadar suggested that all members of the association work together and strive to develop the association. He also stressed that members encouraged more people to join the Nadar Association. In the first meeting, Dr. D.B.S. Edward Nadar was elected as the President of the Association.

An interesting thing about this association is that the voting process will be conducted to elect the President and the new committee members is held annually thereby reflecting a dynamic leadership and membership to assist the association in the fulfillment of its objectives. To facilitate the administration of the association, on 7 September 1969, the office of the Nadar Association moved to a new place at. In September 1970, a committee was formed to attract new members and also to interact with existing members. The committee formed, visited all the districts in the state of Perak and succeeded in the enrollment of new members.

The activities of an association can be implemented effectively if the association has its own building. Towards this end, Nadar Association sought to acquire a piece of land. To facilitate the process of acquiring a land, a special committee was set up on 8 June 1975. It consisted of seven people. This committee was assigned to liaise with the government to acquire the land and with the sustained efforts of the Association, a new application to the government was registered on 22 November 1976.

The Nadar Association members grew every year and with it, the financial position of the Association also strengthened. As of February 1976, the total number of members were 313. With a strong financial position, Nadar Association continued to contribute in many avenues, thereby working towards the welfare of the members.

One of the fundamental objectives of the formation of Nadar Association was to improve the education of Nadars. An education fund was launched at the 10th General Meeting. A total of MYR3668.00 was collected on the first day of the launching of the education fund. This proved that the members of the Nadar Association were committed to the advancement of Nadars in education. Meanwhile, the Nadar Association's dream of acquiring a piece of land became a reality. In the 14th Annual General Meeting in 1981, the building fund was officially launched on the recommendation of Mr.Vethamanikam Nadar.

In April 1983, Nadar Association received a letter from the government informing that the land acquired by the association had been approved. Construction of the Nadar Association's building required a lot of money and it was successfully accomplished by the efforts of the members of the association, each of whom who contributed to the cause. The accrued sum of money along with the generous philanthropist, Mr .E.P.D. Samuel Nadar considerate donations helped the Association in bringing up the requisite funds to effectively construct an establishment for the community and the association.

Nadar Association entered a new era and underwent several changes in 1987. This was evidenced with the change of the association's name to Nadar Aikia Sangam, West Malaysia (Nadar Associaton, West Malaysia.) The changing of name was designed to expand the association's influence throughout West Malaysia. With this, the Nadars throughout West Malaysia were unified under one association and this allowed the association to contribute in a better and meaningful way to the Nadars as a whole.

The administration of the Nadar Association intended to construct a two-story building on the land given by the government in Buntong, Ipoh. Nadar Association's new building was completed in 1991. The administration of Nadar Association applied to change the address of the association to (the new address) in K-7, Regat Sungai Pari 4, Off Jalan Sungai Pari, Buntong, Ipoh, Perak. The logo of the association was also created and the association also began to use the new logo after receiving approval from the authorities. The official opening of the Nadar Association's new building was held on 17 April

1991.

The construction of Nadar Association's new building was a proud moment for all Nadars in Malaysia. With the construction of the new building, the association could carry out its activities in a meaningful and more organised, systematic and effective way. Moreover, Nadars from other states could also join the Nadar Association. In this way, the Nadars throughout Malaysia could contribute to national development and attempt at an enhanced platform for citizens to network and create newer, more meaningful opportunities.

Conclusion

Overall it can be stated that, the Nadar Association founded in 1967 in Ipoh, has thrived and played a key role in contributing to the Nadars, especially in the state of Perak. The Nadar Association managed to put up a building with the efforts of its members. It can be surmised that the Nadar Association has made a significant contribution to the Nadars as well as to the Indian society towards national development. The Nadar Association was one of the first community based associations in Malaysia, helping to further establish and strengthen ties amidst the community. The need to respect the significant Tamil population in Malaysia and to provide an impetus to their development was duly recognized by the Association. As stated above, in identifying education as a primary aim and in the establishing of an Education Fund, to attempt development in the said regard, it signifies the nature of the good work done by the Association.

GRFDT Members Visit

Dr. Smita Tiwary participated in 5th Young South Asia Scholars Meet 2016 at University of Gottingen, Germany

Dr. Smita Tiwary presented a paper titled 'States' response to the Refugee Crisis in South Asia: Focus on Afghan refugees in Pakistan', in an international workshop of 5th Young South Asia Scholars Meet 2016, organised by Centre for Modern Indian Studies (CeMIS), University of Gottingen, Germany. The theme of the workshop was 'Transforming the Political', in context of South Asia. Dr. Tiwary spoke about the politics played by nations in the name of humanitarian assistance. Her paper was an attempt to understand how states have responded to refu-

gee crisis, in general, and how Pakistan has used Afghan refugees for its strategic gains, in particular. She discussed the politics behind repatriation of Afghan refugees and their future prospect of integration. Dr. Tiwary said that the workshop was fruitful and enriching in terms of knowledge.



Diksha Jha participated University of Oslo

Diksha Jha participated in an international workshop "Welfare Regimes in Asia and Scandinavia in Comparative Perspective: Changes and Challenges" at the University of Oslo from 9 May to 13 May 2016. This workshop, held over a period of five days was of immense significance to doctoral students like me, working on state regimes, welfare, citizenship rights, movements as it involved scholarly readings on above mentioned themes and presentations by renowned international scholars in the field of social democracy, welfare state, labour from Asia and Scandinavia. This workshop aimed at comprehensive survey, based on comparative materials, of models of wel-

fare from Scandinavia to South Africa, and India to South Korea. In addition to studying welfare state models from across the world, another core issue of this workshop was the emergence of unified counter movements in the Global South.



Perceptions about Malaysia are shaped through the experiences of the Malaysian Indians, as recounted to their relatives and family members in India

Ambassador Veena Sikri

The Malaysian Indian diaspora can be an important bridge of friendship and goodwill, strengthening in their own way the spirit of cooperation and mutual benefit that pervades our bilateral relationship, says **Veena Sikri**, Former High Commissioner of India to Malaysia (2000-2003) in an interview with **Dr. M. Mahalingam**, President, GRFDT.

You have written the book "India and Malaysia: Intertwined Strands", which was published in 2013 and reprinted in 2014. Could you provide excerpts of your book for the readers of the newsletter 'Roots and Routes'?

My book highlights the intertwined nature of India-Malaysia relations since antiquity, for well over 2000 years. It explicates the various strands of interactions in the realms of trade, religion, and culture between the two regions: South Asia and Southeast Asia. It shows the role and technological prowess of Indians in the ship building industry. India-built ships operated between India, Malaysia and across Southeast Asia, right up till the eclipse of direct trade under British colonial rule. During the colonial period these ancient links were forgotten, obliterated from history books and public memory. It was Rabindranath Tagore who, in the 1920s, rediscovered the antiquity of the India-Malaysia and India-Southeast Asia links. The book details the role played by Netaji Subhas Chandra Bose, Jawaharlal Nehru and others in shaping the relationship between India and Malaysia in the twentieth century. Over all, the book covers several key issues, including trade cooperation and the strong people-to-people interaction between India and Malaysia in three broad sections: the pre-colonial period, the colonial period, and the post-colonial period covering the last seventy years.



You had been India's High Commissioner to Malaysia from September 2000 to December 2003. You mentioned in your book that your posting in Malaysia was among the most memorable years of your career with the Indian Foreign Service. Why do you think so?

I was amazed by the strong evidence of civilizational linkages and shared history between India and Malaysia. You can find traces of Indian heritage in the language, religions and culture of Malaysia. I have tried to document through my book the nature and details of this shared identity and other inter-linkages between India and Malaysia. All the people of Malaysia are very friendly, warm and keen to build upon this relationship. In particular, the large Indian diaspora in Malaysia is most welcoming. I have enjoyed among the most fruitful and memorable moments of my diplomatic career in Malaysia. I travelled widely across the length and breadth of this beautiful country, including to Sabah and Sarawak. Everywhere, I could see the tremendous potential in the India-Malaysia relationship, and the keen interest of the people from all walks of life in carrying this relationship forward. Trying to make this happen has made my assignment as High Commissioner to Malaysia a challenging yet rich and rewarding experience.

What was your significant role in taking India-Malaysia bilateral relations forward during your service in Malaysia?

Despite the keen interest and warm friendship, I soon realised that the people of Malaysia and India do not know enough about the contemporary developments in each other's countries. There was not enough awareness and interaction among contemporary youth. There has been a sliding back from the early decades of Malaysia's independence, when there were many and much more intensive exchanges between our two countries. So my first focus was on stepping up people-to-people exchanges and interaction. Education was one big focus, so that more scholarships for higher studies were made available for all those who had the need and the interest to study in India. We organised one of the largest-ever multi-sectoral series of events across Kuala Lumpur and other cities, appropriately named "Incredible India". This included a very successful Business Forum and Expo, highlighting India's achievements in the pharmaceutical, automobile, IT and many other sectors. There were fashion shows, cultural events and film festivals. The response was outstanding. I also worked hard to bring an Indian Cultural Centre to KL. This started functioning informally, and is now up and running very well. Several agreements were inked in the areas of defence, infrastructure development, education and trade. Malaysia had the vision of becoming a knowledge-based economy, so several agreements were signed between the Malaysian government and the Indian IT majors for facilitating technology transfer and inflows of IT professionals. Malaysian companies participated in developing the road infrastructure in India, as part of the Golden Quadrilateral project.

During my tenure, there were several high level visits between our nations, each of which contributed greatly to strengthening the bonds of friendship and understanding. Former Indian Prime Minister Atal Bihari Vajpayee visited Malaysia twice, in 2001 on a path-breaking bilateral visit, and in 2003 for the Summit of Non-aligned Countries. Malaysia's long-serving former Prime Minister Mahathir Mohamad visited India in 2002. In addition, there were many, many senior ministerial visits and business delegations.

What is your point of view about the inter-linkages or relations between India- Malaysia during the pre-colonial time?

My book reveals enormous details about these pre-colonial inter-linkages, with maps and illustrations wherever possible. Excavations and archaeological finds establish migratory movements between India and Malaysia dating back to the Iron Age, around 1200 BCE. The most extensive and intensive interactions took place over the last 2000 years (till the colonialists arrived) encompassing trade, religion and culture. The trade linkages were intensive and regular. The Malay Peninsula, located at the centre of the oceanic trade routes between India and China, was an active participant in this trade. Settlements, ports and emporia grew on the eastern and western shores of the Malay Peninsula, the precursors of the present-day States and provinces of Malaysia. The people of India and Malaysia assimilated through inter-marriage, sharing their religious and socio-cultural Hindu-Buddhist traditions. This was a win-win situation for mutual prosperity, with not even a whiff of domination or colonialism. Even the 11th century Chola expeditions from the Thanjavur region of southern India were the result of trade disputes, a fact well-accepted by all scholars. Centuries later (late 13th and early 14th centuries), Islam came to the Malay world the same way that Hinduism and Buddhism had: through merchants and traders from South India. This millennia-old history of peaceful interaction for mutual benefit between India and Malaysia is the strongest leit-motif for our continued friendship, going ahead in the 21st century and beyond.

There has always been bonhomie between India and Malaysia ever since both the countries have begun their diplomatic relations. One would like to know, were there any irritants at any point of time between India and Malaysia? And if so, what were the reasons for the same?

There is excellent bonhomie and goodwill between India and Malaysia in the conduct of their bilateral relations. It has always been so. In the immediate aftermath of Malaysian independence, the bilateral relationship was strong and dynamic in every field. The Sultans of Malaysia, the Prime Minister and other dignitaries visited India very often, together with equally frequent high-level visits from India. Malaysia supported India during the war with Pakistan in 1965. India supported Malaysia in their konfrontasi with Indonesia. The relationship between India and Malaysia continues to be robust and positive. Whenever any problems arise, as for example in 2003 when 270 Indian IT professionals living in Kuala Lumpur were arrested and maltreated for alleged visa irregularities, these are solved through diplomatic channels, even though this may have involved some frank speaking.

However, both sides need to do more to strengthen people-to-people linkages. India is more than willing to work towards this objective. India fully supports the One Malaysia programme launched in 2010 to ensure ethnic harmony and national unity within the country. Many in India find it difficult to ignore the feelings of socio-economic marginalisation and deprivation that engulf large sections of the Malaysian Indian community. These are loyal citizens of Malaysia. In the spirit of friendship and mutual benefit, India can play a positive role in skills development and language training to mainstream them as part of One Malaysia. Perhaps Malaysia India relations can never reach their full potential as long as the elephant in the room (the situation facing Malaysian Indians in Malaysia) is not faced up to, squarely and openly.

How far has the erstwhile Look-East policy of India strengthened India-Malaysia relations? Do you think that the Act East policy has substance to it?

India's erstwhile 'Look East' Policy, initiated under former Prime Minister PV Narasimha Rao, was envisaged for its potential to bring about a revival of India's pre-colonial multi-dimensional interactions with Southeast Asia. India's 'Look East' policy coincided with ASEAN's own 'Look West' policy in the early 1990s. Over the last two decades and more, our Look East policy has brought India and ASEAN much closer to each other. It has given a whole new dimension to India's bilateral relations with Malaysia and other ASEAN countries. Under the leadership of Prime Minister Narendra Modi, his 'Act East' policy signals the high priority his government accords to taking India-ASEAN relations to new heights, focussed on the implementation and achievement of specific targets. The results are already visible. In 2015, building upon the 2009 India-ASEAN FTA (Free Trade Agreement), we have seen success through the conclusion of the India-ASEAN CECA (Comprehensive Economic Cooperation Agreement) covering investments, and adding trade in services to trade in goods. Commerce, Connectivity and Culture are the three pillars of India's Act East policy. Over the next few years, we can look forward to doubling of bilateral trade and of bilateral investments between India and ASEAN.

Could you make an assessment of the India-Malaysia strategic partnership at present?

This new dimension, the declaration of the Malaysia India Strategic Partnership, came about in 2010. Malaysian Prime Minister Najib visited New Delhi in January of 2010, and Indian Prime Minister Manmohan Singh visited Kuala Lumpur in October the same year. They agreed on evolving a long-term strategic partnership, based on historical, cultural and social links, on shared values of pluralism and an open society, on the shared commitment to democracy and development and a high degree of commonality in political and economic interests. However, nothing substantive came of this decision for the next five years. It is only in November 2015, during the visit of Prime Minister Narendra Modi to Kuala Lumpur, that very specific details, even a programme to build up the proposed strategic partnership have been spelt out in the Joint Statement issued at the end of the visit. This includes considerably stepped up political consultations, targets in the economic, trade and financial areas, seriously enhanced defence and security cooperation, including cyber security, and strong focus on tourism and education, human resources development, health, science and technology, public administration, as well as regional and international cooperation on a wide range of issues. Steady and sustained focus on implementing the decisions and recommendations of the November 2015 Joint Statement will certainly go far in materialising the Strategic Partnership to the mutual benefit of both Malaysia and India.

Media reports have highlighted the plight of the unskilled Indian migrant labourers in Malaysia. What is your take on that? Has India signed any labour mobility agreements and social security agreements with

Malaysia? Please provide us details.

This is a human tragedy. It is deeply disturbing to read in the newspapers far too frequently about the misery and suffering involved in what often amounts to trafficking of unskilled Indian migrant labour to Malaysia. Malaysia is always in great demand as a destination for Indian unskilled labourers. Malaysian employers, too, seek out Indian labour. To make this a smooth and mutually beneficial process, there should be strict oversight and regulations for the labour recruitment industry, with stringent guidelines. There have been innumerable discussions on this between the two governments, and agreements have been arrived at, MOUs have been signed. However, monitoring and implementation have been inadequate, and serious problems persist.

Various studies have shown that Malaysian Indian Diaspora is at the cross roads. What is your reading about them?

I have touched upon some of these issues in my answer to question 5 above. The Malaysian Indian diaspora has made an immense contribution to the prosperity and economic growth of Malaysia. They have toiled in the plantations, they have served as teachers and educationists, they have excelled as civil servants and administrators, and they have reached the highest levels in the judiciary, all through their hard work and unstinting loyalty to Malaysia, the land of their birth, the nation they are proud citizens of. Over the years, despite many plans and projects enunciated by the Government of Malaysia (New Economic Policy-NEP, Vision 2020, One Malaysia) the Malaysian Indian community has been increasingly marginalised. Evicted from the plantations with severely restricted access to educational facilities, and few if any avenues of employment, combined with the implementation of ethnicity based socio-economic policies, the Malaysian Indian community is in dire straits. I do feel that, with the fast-developing strategic partnership between India and Malaysia, their planned cooperation in areas such as education and human resource development can include mutually agreed projects that will meet the needs of the Malaysian Indian community.

Malaysia hosts more than one million of the Indian Diaspora. How far can they be tapped for deepening India-Malaysia bilateral relations?

India's bilateral relations with Malaysia extend equally to cover all citizens of both countries. In the growth and development of our bilateral relations, India does not distinguish between one group of citizens and another on the grounds of community, ethnicity, race or religion. Malaysian Malay, Malaysian Chinese and Malaysian Indian communities have contributed in full measure to the growth of our bilateral relationship. However, the Malaysian Indian diaspora does remain a key bridge between our two countries, a vital link between our peoples, because it is this group that has the largest social links and family connections across the length and breadth of India. Perceptions about Malaysia are shaped through the experiences of the Malaysian Indians, as recounted to their relatives and family members in India. Public opinion about Malaysia as a nation is shaped through such interactions, which in turn influence political parties, particularly in the southern states like Andhra Pradesh, Telangana, Tamil Nadu and Kerala. The Malaysian Indian diaspora can be an important bridge of friendship and goodwill, strengthening in their own way the spirit of cooperation and mutual benefit that pervades our bilateral relationship. I certainly hope this will soon be the case!

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Book Review

Contemporary Malaysian Indians – History, Issues, Challenges & Prospects, Edited by Denison Jayasooria and K. S. Nathan. Institute of Ethnic Studies (KITA), UKM, Malaysia, 2016., pp. 640., ISBN 978-976-0741-20-8.

No matter how minuscule the numbers of Malaysian Indians in Malaysia might be, interest on the subject seemed to escalate with every passing year ever since the publication of K. S. Sandhu's seminal work, *Indians in Malaysia* (1969) that presented a well-documented account of the arrival and settlement of Indians in colonial Malaya. It is quite evident that scholars increasingly chose to develop new stand-points to analyze the subject matter of a minority community in a multi-ethnic nation, characterized as a "repressive-responsive regime" by Harold Crouch (1996). This book brings forth a new paradigm in understanding the current socio-economic profile of Malaysian-Indians by keeping in view, as per its assertion, the 'bottom 40%' as the target group.

The editors have done a marvellous job in bringing together the most noted scholarship of the day on the subject within the confines of twenty nine issue-specific chapters which have been sequentially arranged under seven themes. Given Malaysia's expansive historical legacy, the chapters as per the introductory theme, makes an effort to familiarize the reader with the pre-colonial as well as colonial roots of modern Malaysia, which inevitably brings in the issue of Indian immigration, their settlement, mostly as plantation labourers and seldom as a part of the capitalist class like the Chettiers of South India, their participation in the economic growth and their subsequent role in the nation building process. There runs a common strain of displeasure in the writings at the lack of adequate recognition as well as attention with regard to the government policies towards the role that Indians had always and still continue to play in the development of Malaysia.

It is often debated that Malaysian Indians have fared the worst as a consequence of the affirmative action undertaken through the New Economic Policy of 1971, and both Edward T. Gomez and Mahalingam Marimuthu leave no stone unturned in establishing this point time and again. In fact, their individual take on the subject of political economy of the state finds statistical as well as factual resonance with the truth that simultaneous implementation of 'developmental state' policies along with the 'neo-liberal' economic model has not produced the desired result of eradicating poverty or reducing inter-ethnic income disparities. Moreover, the goal of 'inclusive development' as per UNDP 2014 definition remains a mirage for the bottom 40% of Indians, who instead of having been included in the policy formulation-implementation process, are actually suffering from lack of documents that could invalidate their citizenship status in the first place. Yet, as N. Siva Subramaniam and M. Thanasa-garas suggest, there seems to be a silver lining now that steps in the right direction are underway as a result of putting into practice the experience of the Special Task Force that was constituted in 2010 in order to help these Indians to obtain identity documents.

Several authors have made good use of the available statistical resources for a deep understanding of the Indian problem as the book suggests. Rama Ramanathan for example, has presented a compilation of demographic data that could very well be considered suffice for the

socio-economic profiling of the Indian community. Yet, at the same time, it seems quite apt to put into question the intentions of the government who, having armed with so much information haven't seemed to have made much progress at empowering the Indians.

A different dimension has been sought to look into this question through the paradigm of rights and freedom given to be exercised in the capacity of citizens as well. It must be mentioned in this context that Tamils, having constituted nearly 80% of the migrating masses to Malayan Peninsula naturally become the cynosure of the academic discourses where Malaysian Indians are concerned. Interestingly enough, the book exhibits the novelty of putting forward a separate theme dedicated to the Telugu as well as the Sikh communities, aptly categorized as 'sub-ethnic Indian communities', by some of the most prolific authorities like Sarjit S. Gill, on the subject.

However, as Nathan points out at the very beginning, the anthology is not just about pinpointing problems that affect the urban Indian poor or lamenting the neglect of Malaysian Indians at the hands of the very government they serve. It also aspires to become a beacon of hope for the community by making the administration aware of the pressing needs of the day and offering possible ways out to the same. Hence, the suggestion for a necessary revision of the 'New Economic Model' towards a fresh take on poverty eradication which is to simply transgress the boundaries of ethnic division and putting the development of 'Malaysia' ahead of just Malays. One is also sure to agree with the fact that 'inclusiveness' as an objective could be made a success only through the proper realization of the concerted efforts of both the civil society along with the government on various levels of policy-making and its implementation. It re-asserts the importance of the youth and its education, both vocational as well as holistic, for the up-liftment and progress of a community.

On a concluding note, the contributions surely deserve applause for shedding light on some of the most relevant yet lesser-discussed aspects of the Indian community. The book vividly talks about the inclusion of the latter themes that highlight the development agenda at the grass-root level of the society encompassing the active participation of women in addition to the encouragement to small and medium enterprises that could very well prove to be an empowering tool for the community in the near future as has been evident in some other developing nations of late.

There is still a small lacuna considering that nowhere do the government to government interactions between India and Malaysia find a mention as well as policy outcomes on this issue as a result of the bilateral understandings. This is especially significant in the light of the 'Act East Policy' that the Indian government has embarked on with a new vigour over last few years and Malaysia certainly finding a special mention in the same. It may be herewith, hoped for a new volume which might enlighten the reader on some more such unmistakable points of reference for a subject of such importance and stature.

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Review by Nabamita De Bhowmik, Centre for Indo-Pacific Studies, Jawaharlal Nehru University, New Delhi.
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María Isolda Perelló Carrascosa

Migration and Cultural Challenges through Gender Lenses: Punjabi Transnationalism in Doaba Region (Punjab)

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Migration and negotiating Identities: Understanding everyday life of Northeast people in global cities

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Nursing Profession: A Promising Route to International Migration

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Political action: Irish and Basque in Argentina

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Political exclusion of Internal Migrants in India

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Quest for 'Home' In The Poetry of Meena Alexander and Sujata Bhatt

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Questioning Global Muslim Diaspora: Tahmima Anam's The Good Muslim

Ahmed Saad Aziz

Racialized Casteism: Exposing the Relationship between Race, Caste, and Colorism through the Experiences of African People in India and Sri Lanka

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Reconstructing and renegotiating immigrant academic identities at a South African university

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Redrawing the contours of Diaspora representations: with special implication to Gulf migrants from Kerala

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Rehabilitation of the Partition-Displaced in the Brahmaputra Valley of Assam, India : How far Social Security was extended?

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Return migration of IT Professionals to Bengaluru

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Role of ICT in facilitation of International Migration: A Case Study of Indian Migrants in Gandhinagar

Neha Singh and Anshuman Rana

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Secretariat of Sudanese Working Abroad (SSWA) efforts to Serve Diaspora

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Sexuality and Gender dimension of Indian Diaspora in Caribbean

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Sink The Roots in the Land

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Socio-Cultural and Religious impact of Remittances in Gujarat from Gujarati Diaspora: An Analysis of few villages in Kutch, Anand and Mehsana Districts

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Solidarity Medical Brain Drain as Global Public Good: The Cuban Medical Brigade and Latin American School of Medicine Havana

Prof. Sanjoy Kumar Nayak

South Asian Diaspora in Spain and its representation in Spanish Cinema

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Stand-Up comedy as an indicator of changing cultural aspirations of South Asian Diaspora in North America

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Talented Migration Pool from India : Causes and Consequences

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Technology adoption by the State and the Indian Diaspora for safe migration and support services

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The Case of the Bangladeshi Diaspora in Malaysia: Nature of Survival Strategies in a Multi-ethnic Country

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The chain of hopes: Struggle for existence of Bangladeshi diaspora in Britain

Prof. Nasir Uddin

The Concept of Transformation in Bapsi Sidhwa's "An American Brat"

S.Saraswathi

The Construction of Qiao Ruled By Law in China: Present Situation, Existing Issues and Future Development

Professor and Dr. LIU,Guofu

The Cultural Attachments that bond the Caribbean Indian Diaspora to Ancestral India

Dr Kumar Mahabir

The emergence of long distance international displacements and restrictive migratory laws: a review of legal written expressions based on racist and national discrimination

Luciana L. Contarino Sparta

The Enigma of Identity and Home

Prof. Vijay Agnew

The European Gypsy: the unlikely Indian "diaspora"

Cristina- Ioana Dragomir

The Host Country Institutional Setting Effects on Highly Skilled Immigrants and Natives Differences in Labour Market Outcomes; A Multilevel Analysis

Bahram Salavati

The Impact of Urbanization on The Migration Baseri Tribe from native place to urban area in Iran

Dr. Ali Baseri & Dr. Ali pezhhan

The Inclusion Paradox of Enfranchising Expats in Latin America. A Comparative Assessment

Dr. Ana Margheritis

The Indian Migration-Development Nexus: Punjabi and Kerala Diasporas, Transnationalism and Caste Domination

Professor Steve Taylor

The Italian Diaspora and the double standards of political engagement. Permanent migration vs temporary migration

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The Literary Trajectory of Mahabharata's Draupadi across Globalisation and Migration

Dr. Baishali Mitra

The marking of a racialized body in the Post 9/11 era: Unpacking the discourse of terrorism and racial profiling in Canada and The United States

Gurkiran Kaur

The Path of Liberation from Twofold Existence: A Centripetal Reference to Global Immigrants in Divakaruni's 'The Vine of Desire'

P. Padmavathi

The Queen & Her Diasporic Other: Notes on identity negotiations from 'Queen'

Dr. Ravikant Kisana

The Role of Indian Diaspora and Its Soft Power in the United States of America and Its Effects on India-US Relations

Shayesta Nishat Ahmed

The Role of NGOs in combating Human Trafficking and supporting trafficked persons

Vijay K. Swain

The Shifting Paradigm of Migration: An Approach to the Study of Diaspora

Dr. Smita Jha

The Sociolinguistics of Diaspora: Role of Languages in the Indian Diaspora Communities

Debabrata Hazra

The softpower in India's superpower dream? Diaspora and homeland nationalism in post-liberalisation India

Dr Priyasha Kaul.

Tidialectics of Transnational Migration in Michael Ondaatje's the Cat's Table

Lakshmi A K

Tracing the Descent: Migrant or Exile in a Partitioned Country, Reading Ismat Chughtai's Lifting the Veil and H.M. Naqvi's Home Boy

Mariam John

Trail of Social Evils from India to Other Countries: The Darker Side of Indian Diaspora

Samina Rehman

Transnational borders in the European multiculturalism: A vision from the Spanish problem

Xaquín Rodríguez Campos

Transnational Migrant Women, Domestic Work and the State: a case study of Bangladeshi women migrants in India

Sreejita Dey

Two States: Meo Diaspora in Pakistan

Abhay Chawla

Uncovering the Socio-Political Intricacies of the Arya Samaj in Suriname

Bhavik Doshi

Understanding Serial Migration as a Childhood Experience: A Phenomenological Study

Dr. Mala Jokhan

Undocumented Migrants, Xenophobia and Violence – The Shameful Legacy of Post-Apartheid South Africa

Prof. Brij Maharaj

Voting Rights in India to Non-Resident Indians: A Legal Perspective

Tushti Chopra

Women in the Diaspora: 'Being Here and Being There'

Anila Noor

YOU & THE 6: The Roots of Torontonion Multiculturalism and Best Practices in Attracting Global Migration

Anna Bianca Roach & Erin Reeve-Newson

6th Intercultural Interdisciplinary Colloquium

Flight and Migration: Intercultural Philosophical Perspectives

The colloquium intends to create a space for the discussion of the philosophical dimensions of flight and migration in an intercultural orientation:

- Ethical and human rights' grounds of the protection of refugees
- Debates on borders, open borders and migration
- Global equality and flight
- Global justice and migration
- Controversies on racist, racial and nationalist positions on migration
- Rights and participation of refugees
- Ethical and spiritual grounds for volunteering and commitment to refugees

Further topics are possible.

Submission of contributions:

Potential contributors working in philosophy and related disciplines are invited to submit a proposal. Please send your abstract (up to 2,000 characters) together with a short biographical note by 5 August 2016 to: colloquium2017@polylog.org

Languages:

English and German (there will be no translation)

Presentations:

30 minutes (plus 30 minutes each for discussion)

Participation:

Participation is free; the number of talks will be restricted however in order to ensure that there is sufficient time for fruitful and focused discussions. All presenters are requested to attend the full duration of the colloquium. Invitation letters will only be issued to registered speakers.

Venue:

Catholic University of Applied Sciences Freiburg
Karlsru. 63, 79104 Freiburg, Germany

Dates:

5 August 2016: Deadline for abstract submissions
20 August 2016: Notification of acceptance
11–13 January 2017: Colloquium in Freiburg

Contact:

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Tel.: +49 761 200-1518
Fax: +49 761 200-1496
Email: colloquium2017@polylog.org

Call for Proposals

Forced Migration and Humanitarian Assistance: Critical Implications and Integral Solutions

This is a Call for Proposals for research on Forced Migration and Humanitarian Assistance: Critical Implications and Integral Solutions under the Research for Resilience and Preparedness Grants Program, administered by Response 2 Resilience (R2R, www.response2resilience.org), a non-profit organization dedicated to the systematic strengthening of leadership within the disaster risk management and humanitarian assistance community through research, training and advocacy. The grants program is funded by the Global Disaster Preparedness Center (GDPC, www.preparecenter.org).

The grants program will support researchers to examine the causes and effects of forced migration in order to improve response to humanitarian crises and protracted refugee situations in the most vulnerable communities. The subject matter is complex and crosses many borders and requires researchers to address both the drivers of forced migration as well as the experiences of affected people themselves. Therefore, R2R in partner-

ship with the GDPC seeks proposals to assess and identify the risk factors and opportunities that are inherent to population displacement to better inform and strengthen humanitarian work.

One grant of \$50,000 and two grants of \$25,000 are available.

The proposal submissions will take place in two phases:

Submission of concept notes: deadline August 5, 2016

Submission of selected, full proposals: deadline September 23 2016

Please see the attached Program Guidelines for additional information on the program and the submission guidelines.

For questions, please contact Dr. Eric Corzine, ecorzine@response2resilience.org

CONTEMPORARY MALAYSIAN INDIANS

Organized jointly by:
Department of Tamil Literature
University of Madras, Chennai, India
&
Institute of Ethnic Studies (KITA),
National University of Malaysia (UKM)
Bangi, Selangor Malaysia

DATE: 14 September, 2016 (Tuesday)
TIME: 3.30pm – 6.00pm
VENUE: University of Madras, Marina Campus
Chennai, Tamil Nadu, India

PROGRAM:

Arrival of Guests from 3.00pm

Welcome Speech by

Prof. Dr. Oppila Mathivanan
Head, Department of Tamil Literature
University of Madras

Welcome Remarks on behalf of KITA, UKM by

Datuk Dr. Denison Jayasooria
Principal Fellow & Co-Editor
Contemporary Malaysian Indians

Special Guest :

H.E. Dato' Seri S. Samy Vellu
Chairman, Social Rehabilitation Foundation, Malaysia &
Malaysia's Special Envoy on Infrastructure to India & South Asia

SEMINAR PANELISTS:

“Contemporary Malaysian Indians: Overview of Emerging Issues & Concerns”
Prof. Dr. K.S. Nathan,
Principal Fellow, KITA, UKM & Co-Editor, “Contemporary Malaysian Indians”

“The Political Economy of Contemporary Malaysian Indians: A Critical Analysis”
Dr. M. Mahalingam
Research Fellow, Centre for Policy Analysis, New Delhi

“Contemporary Malaysian Indians: Policy Implications & The Way Forward”
Datuk Dr. Denison Jayasooria
Principal Fellow, KITA, UKM & Co-Editor, “Contemporary Malaysian Indians”

Q & A

Closing Remarks followed by Book Sale [For details please contact: Prof. O. Mathivanan
atoppilaa@gmail.com or mobile: +919-7908-52624.

