CHAPTER IV

PROFILE OF INDIA AND INDIAN MIGRANTS

The present study has emphasized on social change and cultural assimilation among the people of Indian Origin in Thailand. India is the motherland and/or the birth place of these respondents or their ancestors. The study is made to have a better knowledge about India and a better understanding of respondents in terms of their cultural, social, economic, political background and their attitudes relating to migration from India to Thailand.

This chapter is to provide a brief background of India from where respondents or their ancestors emigrated to Thailand. The history of Indian migration and current situation of the migration of Indians are also highlighted.

I Profile Of India :

India was the name given to the subcontinent by the Britishers. It is derived from the term Indus or Sindhu River. Other names given to India are Hindustan (Perso-Arabic, meaning “Place of Hindus”). Hindus, or Sindhus, refers to the people of Hind or Sindh, and also of Bharat, the Sanskritic reference dating to Pre-Buddhist Aryan culture (Mahabharata, Ramayana, Srimad Bhagwat Geeta).

1. History :

Ancient India :

Chronologically, the history of ancient India goes back to probably around 15,000 BC, for Stone Age settlements dating back to this time have been found in various parts of the subcontinent. Around 10,000 BC, there were apparently cave dwellers in some parts of the subcontinent, as can be seen from the cave paintings discovered at Bhimbetka in Madhya Pradesh.

However, the earliest proof of settled life comes from the Indus Valley Civilization, excavated from 1920, the first two sites were those of Harappa and Mohenjodaro, in modern day Pakistan. A large number of other sites have also been excavated, ranging from the foothills of Baluchistan to Uttar Pradesh in India. The
unique feature of this civilization is that it was an urban one, the only one of its kind in the ancient world. However, all our knowledge of this civilization comes only from archaeology. Though seals have been discovered with writing on them, the script is yet to be deciphered.

The first people entering the sub continent were dark skinned Asiatic, or Austro-Asians, called Dravidians. But, there were also Brachcephals, (broad skulled Africans) inhabiting in Southern India (Tamilnadu) and the Andamans. They included the tribes of Irulas, Kodars, Paniyars and Kurumbas. The Dravidians entered the Indus River valley in 2,500 B.C. and created the civilization of Harappa and Mohenjodaro. They had a very advanced civilization, with urban structures like drainage system, arts and crafts, public baths, and many more modern amenities.

The decline of this civilization has been a matter of considerable debate. One of the earlier theories was that of the invasion of the Aryans, who were believed to have invaded, defeated and enslaved the Indus valley people.

The Dravidians were thus succeeded (followed) and absorbed by Aryans, coming from Persia in 1750 B.C. The Aryans lived with the Non-Aryans in Persia. However, they were nomadic people who followed their flocks into India. Aryans, according to some, came from Eran or Iran. The Aryans had relations to the early Europeans such as Celts, and the predecessors of Germans, and the Hyskos people in Egypt. Their principal deities were Indra, god of rain and King of Gods. Agni, god of fire, Vishnu and Varuna. The Aryans were tribes and a chieftain or leader was called Rajah.

By 500 B.C., the Aryans got settled along the Indus River and adopted the culture of their predecessors. The Aryans have been mainly linked with the Vedic culture, and with the religion now identified as Hinduism. About the Vedic Age, there is more written evidence. However, it should be remembered that many of the works composed in this age were written down much later. The most important sources for the study of this age are the four Vedas – the Rig, Yajur, Sama and Atharva – and the two epics, The Ramayana and the Mahabharata. Earlier sources describe a pastoral, semi-nomadic society, in which there was no knowledge of iron. However, the later
books clearly depict an agricultural, iron-technology based society, in which the modern caste system had begun to be visible.

The Aryans invented three main social clans or Varnas, Brahmins, who were poets, and priests, Kshatriyas or warriors and administrators, and Vaishyas who were the tradesmen. They grouped the non-Aryans into a fourth Varna called “Sudra” and gave them the tasks that they would not do.

In the 6th century BC there emerged two of the greatest challenges to Hinduism in the form of two heterodox religions, Jainism and Buddhism. Jainism was founded by Mahavira, believed in Jain tradition to be the last of a long line of teachers, while Buddhism was founded by Gautama Buddha. Buddhism gradually got a great deal of support from the common people, as well as the patronage of a number of princes. Shortly after the Buddha’s death, however, the followers split into two groups, one following Buddha’s teachings strictly, and the other deviating, especially in the matter of idol worship. Buddhism gradually got diminished in India, but at its height, proselytizing missions had been sent out to other parts of Asia, such as Sri Lanka, Thailand, Tibet and China, where it still remains as an important religion. Jainism never got as much support as Buddhism, and like Buddhism, also split into two after Mahavira’s death. However, it continues to be an important religion in India.

The 6th century BC also saw the emergence of the first state systems in north India, in the Gangetic plain. Buddhist and Jain records mention the 16 Mahajanapadas, the 16 ‘great states’, which stretched across the plain. Only one of these was south of the Vindhyas, in the area of modern-day Maharashtra. Of the 16, the kingdom of Magadh, which is now the state of Bihar, became most important.

The first known rulers of Magadha were the Nandas (6th-4th centuries B.C.). They apparently expanded the kingdom to include much of northern India. They were followed by the Mauryas (4th-2nd centuries BC), among the most famous of early Indian dynasties. The last of the rulers of the dynasty, Asoka, embraced Buddhism, and put forward his ideas on morality and social life in a series of rock-cut inscriptions across India. At its zenith, the empire included all of north India, and parts of the south till modern day Karnataka. He was also responsible for sending
Buddhist missions to various parts of Southeast Asia and China. This dynasty was followed by the Sungas. Under their rule, Brahmanism was re-established as the religion which got more patronage. This period witnessed the spread of belief in idol worship and pilgrimage.

Between the Sungas and the Guptas (4th-6th centuries AD), there were no major dynasties in north India. However, the Deccan saw the first large state system, established by the Satavahanas (c. 2nd century BC to 2nd/3rd centuries AD). The far south did not have a clearly identifiable state system as yet, but had a strong tradition of urbanization, based mainly on external trade networks. The south also did not have any clearly visible form of religion as yet, but heroes were apparently worshipped, as was nature.

The Gupta age has been called the Golden Age of India’s history. It saw a tremendous development in art, architecture, literature and scientific knowledge. Some of the most famous names of India’s cultural and intellectual heritage belong to this period – Kalidasa, Varahamihira, and Aryabhata, to name just three. The age also saw the spread of temple building activity, thus laying the basis of temple economy that became the main feature of India’s religious life in later centuries.

In society, this period saw the hardening of the caste system. Castes had already emerged, and had become the main feature of the social structure; now, while social mobility continued, every new social group was identified in caste terms only, even if their emergence was essentially linked to occupation.

**Medieval India**

Chronologically, the period from the 8th century AD to the 18th century AD is termed the ‘medieval’, with the 8th-12th centuries being generally referred to as the ‘early medieval’. This period saw the emergence of a group that is still important – the Rajputs. A large number of Rajput families existed, which had been called clans, tribes or lineages, and who were, to a greater or lesser degree, often at war with each other. The Rajput clans were basically warrior clans, who established small kingdoms across north India. They were mainly patrons of local cults and temples associated with Hinduism.
Islam also made its entry into India in this period. Initial settlers/converts were along the coast, with the earliest converts to Islam being in Kerala. Sufi saints began to establish themselves in the Punjab region from about the 9th century onwards, and spread throughout the subcontinent in subsequent centuries.

From the 10th century, attacks on India by Muslims also began. India had been invaded by Muslim "'Turks" in 10th century A.D. They founded the Delhi Sultanate that ruled India from 1206 to 1526. The capital of Delhi Sultanate was Delhi. Among the most notorious of the raiders was Sultan Mahmud of Ghazni, who attacked the temple of Somnath in Gujarat a large number of times, and carried away the wealth he found there.

In 1206 the Delhi Sultanate was formally established, when the Chauhan rulers of Delhi were defeated and Qutbuddin Aibak ascended the throne of Delhi. He inaugurated the line of what used to be called the Slave sultans of Delhi, now better defined as the Albari Turkish Rulers. This dynasty was succeeded by the Khalji dynasty, then the Tughluq dynasty, then the Sayyid dynasty, and last of all, the Lodi dynasty.

In 1526, the last of the Lodi Sultans, Ibrahim Lodi, was defeated by Babar at the First Battle of Panipat. With this, the Mughal rule of India began. The Mughals are an important part of India’s history. After the decline of the sultanate, the Mughals conquered and ruled most of the present India. Agra, the capital of the empire, was situated along the right bank of Jamuna. Emperor Akbar the great, (1566 to 1605), the third ruler of the dynasty made perhaps the most lasting impact, with his reforms in the areas of land revenue collection in his empire. The age witnessed the making of much of what is today called India’s composite culture, for it saw the coming together of diverse cults and forms of worship in a spirit of mutual tolerance. Akbar granted subjects the freedom of religious worship. Unfortunately, the later emperors did not follow, leading to the decline and disintegration of the Mughal Empire. The Mughals continued to rule India till the 18th century. The last Mughal ruler, Bahadur Shah Zafar, was removed from the throne by the British in 1858, and exiled to Rangoon. He died in exile.
Sikhism, though came into existence in the 15\textsuperscript{th} century it acquired a more coherent form in the course of the 17\textsuperscript{th} century, when the Khalsa was formed, mainly in opposition to Aurangzeb, the last of the Mughal rulers. In the course of the next century, the Sikhs established their reputation as warriors.

At the same time as the Mughals, the Europeans also started coming to India in the 16\textsuperscript{th} century. Initially, their impact was not great, for it was limited to the coastal regions. As traders, they were part of the economic scene, and other than in Goa, did not make any significant impact on the cultural scene.

**Modern Period**:

As seen earlier, the British came to India in 16\textsuperscript{th} century for trade and commerce. They gradually influenced India’s policies until they occupied all territory of India after the event of revolt of 1857-1858 in Lucknow and ruled India until 1947.

The British began the conquest of India in the 18\textsuperscript{th} century, at first through wars with the French, and later through wars with Indian rulers, especially the Marathas rulers and rulers of Mysore. They defeated Mysore in 1799, and finally defeated the Marathas in 1818. The Punjab state acquired its greatest prominence under the Sikh ruler, Maharaja Ranjit Singh, who successfully resisted the British attacks on his kingdom. Later, on his death, his kingdom was annexed to the British Empire. With that, India became a colony of the British. Subsequently, Sikhs joined the British Army in large numbers. Travelling with the army, they ultimately settled down in various parts of the world, to become the initiators of the Indian diaspora that is so prominent worldwide.

British rule resulted, first of all, in a challenge to the Indian intellectuals. The response was to be seen in the emergence of socio-religious reform movements through the 19\textsuperscript{th} century, in Bengal and Maharashtra particularly. The later part of the 19\textsuperscript{th} century also witnessed the beginnings of political opposition to the British, which culminated into the foundation of the Indian National Congress in 1885.

Between 1885 and 1947, the national movement gathered support from different classes of the population. Mahatma Gandhi’s role in this is well known. Equally well documented is the rise of a communal consciousness, the belief that religion separates people, in contrast to earlier periods of Indian history, where
tolerance was the most notable feature. This consciousness culminated in the partition of India with some portion of northwest area and some part of Bengal region being assigned to Pakistan in 1947.

Post-independence India has consciously chosen to follow a secular path, where religion is not supposed to play a part in the public sphere.

The constitution of India, came into effect on January 26th 1950. Under the provisions of the constitution the people of India resolved to constitute a Sovereign, Socialist, Secular, Democratic Republic and secure to all citizens, Justices: Social, Economic and Political; Liberty: of thought, expression, belief, faith and worship; Equality: of status and opportunity and promotion of Fraternity: assuring dignity of the individual and the unity and integrity of the nation.

Under the first Prime Minister of India, Jawaharlal Nehru, planned development of India’s economy was undertaken, under a series of Five Year Plans. Emphasis was laid on hydro-electric power projects and on building up of heavy industry. Initially, not enough stress was laid on the development of agriculture, but this was later rectified. Banks were nationalized in 1969, and most banks of India are still national banks. A strong co-operative movement was also supported, especially in the areas like sugar and jute refineries, as well as co-operative banking.

Since 1991, India has also become part of the global economy. Globalization has brought in a large number of changes, many visible, in the consumerism that is common in many large cities. While advocates of globalization point to the rising income levels of the urban middle class, many point to the flip side, of the heightening gap between haves and have nots. The debate still continues. Tremendous strides have been made in the field of Information Technology, in particular, and the number of BPOs is on the rise.

Since independence, India has seen a quantum jump in urbanization. Cities are sprawling megapoles, exerting a strong pull factor on the rural population. Migration to the cities continues on a very large scale, leading to problems in cities of congestion, slums and insufficient infrastructure.
2. Geography:

India is bordered by Pakistan to the West, Myanmar and Bangladesh to the East. To the North are Tibet, Nepal and Bhutan. Palk Strait at the South divides her from Sri Lanka.

Republic of India is a subcontinent covering of 3,287,782 square kilometers of land. India is to the north of the equator, between 8°4', and 37°6', North latitudes, and 68°7' - 97°25' East longitudes between Arabian Sea and Bay of Bengal. She is bordered in the North by the Himalayans range including Everest, the highest mountain and Kanchunjanga, which rises 8,598 meters high. The next highest peak is Nanda Devi, 7,818 meters. Kullu and the Kashmir Valley, both are the parts of Himalayan range. Kashmir is in the North West, between India and Pakistan, and also

The Map of India
Kathmandu, capital of Nepal. The Tibetan plateau extends to Ladakh in Kashmir. The main river of North India, the Ganga (Ganges) begins in the Himalayas.

The Indus River runs through the area where the Indus civilization once prospered in the northwest. At the South of Northern plain is the Deccan plateau with two chief rivers, the Godawari and the Krishna. (Components of North Deccan and South India). The North, the seat of Aryan culture in India includes Jammu and Kashmir, Punjab, Haryana, Himachal Pradesh, Uttarakhand, Uttar Pradesh, the territory of Delhi, Bihar, Rajasthan, Gujarat, Maharashtra, Orissa, and Bengal.

Deccan is to the south of the northern plains and extends from the Western ghats to eastern ghats. The two ghats join at the Nilgiri Hills. The rivers, Krisna and Godavari extend from Western ghats to the eastern sea coast.

India has 28 states and 6 union territories. States (Rajya) include: Andhra Pradesh, Arunachal Pradesh, Assam, Bihar, Chhattisgarh, Goa, Gujarat, Haryana, Himachal Pradesh, Jammu and Kashmir, Jharkhand, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Manipur, Meghalaya, Mizoram, Nagaland, Orissa, Punjab, Rajasthan, Sikkim, Tamil Nadu, Tripura, Uttarakhand, Uttar Pradesh and West Bengal. Union Territories include Andaman and Nicobar Islands, Chandigarh, Dadra and Nagar Haveli, Daman and Diu, Delhi, Lakshadweep and Pondicherry.

3. Climate:

India has varied climate, from Monsoons to snowfall. There are seven climatic regions:

The Himalayan region where the climate varies with altitude. The average summer temperature being 18°C at about 7,000 feet, and seldom above freezing at 15,000 feet. In the valleys, the summer temperature is about 32°C to 38°C

The Assam region and West Bengal which are extremely wet and humid. The rainy season begins earlier in Assam and lasts longer than in the rest of India. In west Bengal temperatures range from 18°C to 30°C during the year.

The Indo-Gangetic plain where the rainfall and temperatures vary considerably between the eastern and western extremes. The desert region in the west is only lightly touched by the monsoon winds and generally has under 10 inches of
rain annually. Variation in temperature is also greater in the Plains than in any other part of India, ranging between 50°C to −2°C.

The Western Ghats and the adjoining coastal region enjoy a fairly uniform climate, the south-west monsoon bringing heavy rainfall ranging from 80 to 120 inches in four months and temperatures about 27°C. Since the monsoon generally hits the south first in the Western Ghats and coastal region, the rainy season in the south is longer than in the north.

The peninsular interior where the south-west monsoon is practically the only source of rainfall. South-eastern Rajasthan and western Madhya Pradesh receive on the average about 30 inches of rain per annum compared to southern Uttar Pradesh and northern Madhya Pradesh where the south-west monsoon lasts a few weeks longer and hence the annual rainfall is about 40-60 inches.

The Deccan area is characterized by the variations in climatic conditions between north and south. The north Deccan area receives about 50 to 60 inches of rain per annum, while in the south which is in a rain shadow area, the rainfall is between 20 and 40 inches a year. In summer, the maximum temperature exceeds 42°C while the minimum in January falls below 16°C.

The Eastern Ghats and coastal region where the rainfall is about 35 to 50 inches a year, the northern half receives most of its rain during the regular monsoon months while the southern half receives the heaviest rainfall from October to January. The temperatures vary from 21°C to 35°C.

4. Population:

The population of India was estimated at 1,095,351,995 in July 2006 (CIA the World Fact Book: 2006), the second largest in the world. Majority of population accounting for 80.5 percent are Hindus. The rest of the population are Muslims account for 13.4 percent, making India the largest Muslim nation, Christians 2.3 percent, Sikhs 1.9 percent, Buddhists (5 million), Jains (3 million), Parsi and others are around 2.5 percent.

Age structure of India is divided as follows: 30.8 percent are under 14 years of age old, 64.3 percent are 15-64 years old, and 4.9 percent are 65 and above. (CIA the world fact book: 2006)
One of India’s features is, there are Scheduled Castes around 13.82 crores, or 16.84 percent of the country’s total population. The literacy rate of Scheduled Castes is around 37 percent. Furthermore, around 6.78 crores are Scheduled tribes constituting 8.08 percent of the country’s total population who have the literary rate of 30 percent. Two groups of population are around 24 percent or one-forth of total’s Indian population.

Manorama year book 2004 (2004 : 502) classified the Indian population as follows:

<table>
<thead>
<tr>
<th>Total slum population (2001) :</th>
<th>40,297,341</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literacy in percent (2001)</td>
<td>65.38 percent</td>
</tr>
<tr>
<td>Labour force (2001)</td>
<td>460 million</td>
</tr>
<tr>
<td>Public Sector</td>
<td>19.31 million</td>
</tr>
<tr>
<td>Private Sector</td>
<td>8.64 million</td>
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<tr>
<td>Agriculture</td>
<td>64 percent</td>
</tr>
<tr>
<td>Industry</td>
<td>16 percent</td>
</tr>
<tr>
<td>Services</td>
<td>20 percent</td>
</tr>
<tr>
<td>Women Labour Force (2001)</td>
<td>90 million</td>
</tr>
</tbody>
</table>

5. Economy:

The economy is diverse and encompasses traditional village farming, modern agriculture, handicrafts, textile, manufacturing, and a multitude of services. Although two-thirds of the Indian workforce still earn their livelihood directly or indirectly through agriculture. About three-fifths of the work-force is in agriculture, leading the government to articulate an economic reform programme that includes developing basic infrastructure to improve the lives of the rural poor and boost economic performance. Services are a growing sector and are playing an increasingly important role in India’s economy. India is a major exporter of highly-skilled workers in software and financial services, and software engineering.

Government control on foreign trade and investment have been reduced in some areas, but high tariffs (averaging 20 percent on non-agricultural items in 2004) and limits on foreign direct investment are still in place. The government in 2005
liberalized investment in the civil aviation, telecom, and construction sectors. Privatization of government-owned industries essentially came to a halt in 2005, and continues to generate political debate; continued social, political, and economic rigidities hold back needed initiatives.

The economy has posted an average growth rate of more than 7 percent in the decade since 1994, reducing poverty by about 10 percentage points. India achieved 7.6 percent GDP growth in 2005, significantly expanding manufacturing.

**India’s Export:**
- Textile goods
- Gems and jewellery
- Engineering goods
- Chemicals
- Leather manufactures

<table>
<thead>
<tr>
<th>Partner</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>United States of America</td>
<td>18.0</td>
</tr>
<tr>
<td>China</td>
<td>8.9</td>
</tr>
<tr>
<td>United Arab Emirate</td>
<td>8.4</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>4.7</td>
</tr>
<tr>
<td>Hong Kong</td>
<td>4.2</td>
</tr>
</tbody>
</table>

Table 4.1

*India’s Export Partners:*

Source: CIA, The World Fact Book of India year 2006 - India

**India’s Import:**
- Crude oil
- Machinery
- Gems
- Fertilizers
- Chemicals
Table 4.2
India’s Import Partners:

<table>
<thead>
<tr>
<th>Partner</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>China</td>
<td>7.2</td>
</tr>
<tr>
<td>United State of America</td>
<td>6.4</td>
</tr>
<tr>
<td>Belgium</td>
<td>5.1</td>
</tr>
<tr>
<td>Singapore</td>
<td>4.7</td>
</tr>
<tr>
<td>Australia</td>
<td>4.2</td>
</tr>
<tr>
<td>Germany</td>
<td>4.2</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>4.1</td>
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</tbody>
</table>

Source: CIA, The World Fact Book 2006 - India

- **Infrastructure:**
  (CIA: The World Fact Book 2006 India: 12-14)

**Transportation:**

- Railway : total 63,230 kms
- Highways : total 3,851,440 kms
  - Paved 2,411,001 kms
  - Unpaved 1,440,439 kms
- Waterways : total 14,500 kms
- Airports : 341 (year 2006)
  - With paved runway 243
  - With unpaved runway 98
- Heliports 28 (year 2006)

**Communication:**

- Telephone lines in use : 49.75 million (2005)
- Radio Broadcasting Station : AM 153, FM 91, short wave 68
- Television Broadcasting Station :
562 (of which 82 stations have 1 kw or greater power and 480 stations have less than 1 kw of power) (year 1997)

Internet host : 787,543 (2005)
Internet users : 50.6 million (2005)

Other:
Electricity production:
556.8 billion kWh (2003)
Electricity consumption: 519 billion kWh (year 2003)

Exchange rates

6. Government:

The constitution of India adopted a federal system of Government. The most important feature of federation is the division of powers between the centre and the states. India establishes a dual polity and demarks the spheres between the governments. There are three branches of Government: the executive, the legislative and the judiciary, so as to establish a system of checks and balances. Under this system, the executive is responsible to the legislative.

Central Government: The capital and seat of Central Government of India is New Delhi.

Executive Branch: The Head of the Union Executive is the President of India. The executive power of Union Government is vested in him. He is the Supreme Commander of Armed Forces. The Constitution of India provides for the office of the Vice-President too. The most important part of Union Executive is the Council of Ministers, which exercises all the powers, formally in the name of the President of India. It aids and advises the President in the exercise of his functions. In the parliamentary system the office of the Prime-Minister is of great importance. He is the linch-pin of the Government. He is the key stone of the Cabinet arch.

Legislative: Under the constitution, the legislative of the Union is called Parliament. The Indian Parliament is bicameral, consisting of Lok Sabha and Rajya Sabha. The Lok Sabha represents the people and the Rajya Sabha the Sates of the
Indian federation. To maintain a balance between the direct representation of the people and the representation of units as such in the Indian federation, the bicameral system was adopted. The powers of Parliament are vast and various. They are broadly of four types, namely—law-making, financial, administrative and constitution amending powers.

**Judicial Wing**: Unlike other federal countries, India has a single judicial system, or an integrated judicial system. The Supreme Court stands at the top of the judicial system in the country. It has the power to supervise and control the working of the entire judicial system.

**State Government**: The constitution provides for the Parliamentary system of Executive both at the Centre and the States.

**The State Executive Branch**: The governor occupies the position of the head of the State, but it is virtually the Council of Ministers in each state that carries on the executive functions. The Governor appoints the Chief Minister and on his advice, other ministers to aid and advice him in the discharge of his functions. The Chief Minister functions as a link between the Governor and the Council of Ministers and also between the Council of Ministers and the legislature.

**State Legislature**: Unlike the Parliament which is bicameral, most of the State Legislatures have only one House and some have two House. The constitution of India provides for such flexibility to the States. The state Legislature which has one House is known as the Legislative Assembly (Vidhan Sabha) and in the State which has two Houses, the Upper House is known as the Legislative Council (Vidhan Parishad) and Lower House is known as the Legislative Assembly (Vidhan Sabha).

**Local Government**: The idea of democratic decentralization in India’s developmental administration gave rise to a Three-tire system in rural area known as Panchayati Raj Institutions: Zilla Parishad at the district level; Panchyat Samitis at the Community Development; Block Level which is co-terminus with that of Taluka; and Gram Panchayats at the village level, the size of urban localities, varies from small urban areas to large metropolis. These are governed by Municipal Corporations; City or Town Municipalities; and Cantonment Boards.
Judiciary at the State Level: Constitution provides for a High Court for each State, which is the highest court of authority within a State. These courts are directly under the Supreme Court as parts of a single integrated hierarchy and all India Judicial system. In addition, there are Subordinate Courts which include District Courts, Taluka Courts and Panchayat Courts such as Nyaya Panchyat, Panchayat Adalat, Gram Kutchery etc.

7. Religion:

India is the place of origin of arts, sciences, and religions. Such ancient sciences as Hindu Astrology, Yoga, and Ayurveda have recently enjoyed revival and universal popularity. Many religions originated in India are still active today. They are Hinduism, Buddhism, Sikhism and Jainism. Although Islam and Christianity were originated in other regions, their presence in India since the Turkish invasion in the 10th century and British rule since 18th century has produced profound effect on Indian culture.

The religions present in India are as follows:

- **Hinduism** was derived from Brahmanism that was founded by Aryans since 1500 B.C. The Aryans brought a Vedism or Brahmanism; there are the 4 Vedas (originally 3) – Rigveda, containing hymn to their god, Yajurveda, containing sacrificial rites and Samaveda containing prayers and verses. The fourth, Atharvaveda, was added and contained rites to protect against evil. The later works were Upanisads which were the conclusions and were added between the 6th to 9th centuries. Classical Brahmanism or Hinduism concluded with later epics such as Mahabharata.

Later, Hinduism adopted some principles of Buddhism and Jainism that influenced their values and beliefs. The adaptation of such principles and beliefs lead to a renaming Hinduism from Brahmanism, which was different from the old beliefs of Aryans (Srisurang: 1999: 13) The Hinduism of the later ages until the present taught sacrifice and prayers. There were three main deities although various sects believed in one main deity as supreme. BRAHMA, the creator, VISNU, as the god of benevolence and forgiveness, SIVA, the destroyer.
Majority of Indian people believe in Hinduism. Around 82 percent of the country’s population, follows Hinduism.

- **Islam** was first brought to India by conquering hordes of people who saw outside religion as blasphemy and wanted to Islamize the country they conquered. (Murray Titus: 1979 : 36) Islam is a peaceful religion. The Mughals were more humane in their endeavor. Among them, the most famous was Akbar who consolidated his own religion, had Hindu consort and advisor, held discussions with Hindu pundits as well as teachers. Islam was introduced to northern India by invading armies and to the south by Arab traders. Today, around 12 percent of Indian population is of Muslims.

- **Christianity**, Christians in India believed that Christianity was first introduced into this country by Saint Tomas in 52 A.D. or around 1951 years ago. Saint Tomas landed at Cranganore of south India and constructed Christian church at Malabur in Madras. Later, it is evident that, Missionary Saint Francis Xavier came to Goa in the year 1542 to propagate Christianity. (Karuna : 2000 : 156) All Indian Christians are around 2.3 percent of country’s population. Around three-quarter of them are in south India.

- **Other Religions**:
  - **Buddhism** was founded in the 6th century B.C. when Lord Buddha attained enlightenment. Buddhism became more widespread during the 3rd century B.C. via the reign of the Great Emperor Ashoka who became one of the major followers. From his empire, Buddhist missionaries traveled propagating Buddhism not only in India but also to Sri Lanka, Myanmar, Thailand Southeast Asia, China, Japan, and Korea etc. Around seven million people practice Buddhism in India.
  - **Jainism** began as a contemporary religion of Buddhism in 500 B.C. Mahavira, the founder taught the release of suffering through asceticism (sramana) and that increased self-sacrifice leads to freedom from re-birth. Jainism was founded on “non-Brahmanical precepts: no caste system and no (animal) sacrifices” (Geoffrey Parrinder : 1983 : 241) Presently, around 4 million people in India believe in Jainism.
  - **Sikhism** is among the world’s youngest religions. Based on the teachings of Guru Nanak, the 15th century saint, it has been described as the world’s first truly
syncretic religion, combining, as it does, elements of both Hinduism and Islam. After Guru Nanak, there were 9 more gurus, and their writings have been put together in the Guru Granth Sahib, the text of Sikhism. Sikhs do not believe in idol worship. They believe only in the book Guru Granth Sahib, which contains the teachings and sayings of the 10 gurus. The main facts of a Sikh man's presentation of the five signs, all beginning with the letter K - Kesh (untied hair), Kangha (a comb), Kachha (a pair of shorts), Kara (an iron bracelet) and Kirpan (a sword). About 1.9 percent or 18 million of population are Sikhs in India. The center of Sikhism is located in Punjab at Golden Temple of Amritsar which is generally known as the main symbol.

- Zoroastrianism entered India with later Parsi (Persian) migration due to economic pressures and Islamization of Persians to Islam. Zoroastrianism originated in Persian Empire in the 5th – 6th century B.C. in northern Iran. The founder was a mystic named Zarathustra, or Zoroaster by the Greeks. (Ibid : 177)

2.5 percent of the country’s population of India believes in Buddhism, Jainism, Zoroastrianism and other religion.

8. Caste System:

Caste is a unique feature of Hinduism. It is defined as any of the ranked, hereditary, endogamous groups that constitute traditional societies in certain regions of the world, particularly among Hindus in India. Social status is determined by the caste of one's birth and may only rarely be transcended. Hinduism has established the basic social structure which is based on four major caste groups. Hindus are born into one of four castes – Brahmin/priests, definer of reality, custodians of the royal treasury and confirmers of royal authority – Kshatriyas : rulers, warriors. – Vaishyas : merchants or business people, – Sudras : peasants and artisans. Beside the four castes is Dalit formerly known as untouchables who are beneath the four main castes. At present, the caste system is weakened but still considerably influential. The relationship between caste and politics is quite potent. In an effort to improve the position of the Dalits, the government reserves significant number of public sector jobs, parliamentary seats and university places for them.
9. Language:

India has 18 officially recognized languages which have evolved from different language families that have come into India from the dawn of history. They may be put into 6 groups;

1. Negroid
2. Austric
3. Sino-Tibetan
4. Dravidian
5. Indo-Aryan
6. Other Species

Among the major groups mentioned above, the Aryan and Dravidian are the dominating families. Sanskrit, ‘the mother of languages’, was the earliest and founded by the two classes of Indo-Aryan and Indo-European. Indo-Aryan, the languages related to Sanskrit, includes Punjabi (written in the own alphabet called Gurumukhi), Sindhi, (Pakistan, with Arabic script), Bihari, Hindi, Gujarati, Marathi, (stylized Devanagri script), Urdu (written in Perso-Arabic), Assamese, Bengali, Bihari and Oriya developed from Prakrit or Magadhi.

In the South, the prevailing languages are Dravidian, but some tribal languages exist elsewhere. Dravidian languages are divided into 1) Northern; (Orissa and Bengal, Madya Pradesh and Bihar) 2) Central; (Telugu and various Tribes in the Deccan) and 3) Southern; (Tamil in Tamilnadu, Kannada in Karnataka, Malayalam in Kerala and other tribal groups). Among Dravidian languages, Telugu (Andhra Pradesh) is largest in use, Tamil is oldest, and Malayalam is youngest.

Hindi is the official language of India, but it is spoken in the Northern states only. Hindi and other northern Prakrit languages use the devanagri script (Sanskrit). Around 40 percent of Indian population can speak Hindi. English is the language of education and communication and is recognized as the authoritative, legislative, and judicial language. Hindi and English are continued to be used for inter-state communication.

Officially recognized Indian languages are: 1) Assamese 2) Bengali 3) Gujarati 4) Hindi 5) Kannada 6) Kashmiri 7) Konkani 8) Malayalam 9) Manipuri 10)
10. Education:

Writing in English began in 1774 (Manorama: 2003). Modern education was introduced to India in 1857 AD with the first universities in Kolkata, Madras (Chennai) and Mumbai. In 1976, the government of India made the 42nd Constitutional Amendment, requiring both federal (central) and state governments to respond to the demand of people for education. In 2002, there were 259 universities in India, 146 offer general education. Eighteen are technical/technological, five are solely women’s universities, eight are open universities, thirty are agricultural, and seventeen are medical. Eighteen universities focused on foreign languages. The number of State-Owned universities is 169. “Deemed” universities might mean colleges or institutes with equal status as university. The numbers of Actual colleges (means affiliated academic institutions) are 11,089. There are 1,260 women’s colleges in India, and 119 of them are autonomous or private owned. There are additional 1,430 colleges, 110 of them are polytechnics, and 600 of them are management schools. 550 of them are engineering schools, and 170 of them are medical schools.

The Central Government has made children’s education compulsory (mandatory) until primary school level. In 1992, the government initiated Programme of Action (POA) to promote quality education for children under fourteen (14) years. The programme has been effective to this day.

Furthermore, India has established 2.92 lakh centers of Informal or Nonformal Education for underprivileged children. The number of the centers is 73,000. This programme has been carried out by the Department of Education since 1979.

In 1999, India had totally 1.10 lakh secondary level educational institutions. 278 lakh children (110 lakh students were girls), and 15.4 lakh teachers enrolled. At presents, India has good reputation for information technology. It is strongly believed that India is the one that has the best schools in the world. India exports computer software, engineers and the experts in Information Technology all over the world, especially to the USA, UK, Australia, and Canada.
11. Culture:

Culture is closely related to religion. Hinduism is the major religion practiced by about 81 percent of the population. Undoubtedly, Indian values and beliefs as well as norms are mainly based on Hinduism. Hinduism is the oldest religion in the world, founded by Aryans in 1,500 B.C. There are 4 Vedas and three main deities: Brahma, Visnu and Siva although various sects believe in one main deity as supreme. Each deity had a consort symbolizing the female principle to balance with the male power. Sarasvati, a goddess of learning and wisdom consort of Brahma, Parvati or Durga, consort of Siva, and Laxmi, a goddess of wealth, consort of Visnu.

The principles of Hinduism that had influenced the Hindus’ way of life since ancient times are Asramas, Purusharthas

**Four Stages of Life (Asramas):**

Every human being born in the world is required to pass through four stages of his life so that he becomes a complete man. Those stages are:

1. **Brahmacarya**: student life or youth stage
2. **Grihastha**: householdership married and earning stage or family life.
3. **Vanaprastha**: forest ascetic stage, staying alone with spouse or with groups. It is a retired life.
4. **Sannyasa**: ascetical mystical stage, the final stage leading to the goal of moksha or life of renunciation.

**Four Goals of Life (Purusharthas):**

1. **Artha**: wealth and power
2. **Kama**: pleasure and love
3. **Dharma**: teachings on morality including class teaching and transclass morality.
4. **Moksha**: liberation from the present form of life

**Four Virtues:**

1. **Ahimsa**: non-injury or non-violence
2. **Dana**: giving
3. Satya : truthfulness
4. Niskama karma : non-attached action

**The Dana :**

It is connected with Daya or compassion and may also be related to the four compassionate virtues of Buddhism. They are:

1. Maitri : loving friendliness
2. Karuna : compassion
3. Mudita : sympathetic
4. Upeksha : equanimity

**• Clothing :**

Most of Indian women wear Sari. It is a single piece between 5 meters and 9 meters and 1 meter wide. The sari presents an ageless charm since it is not cut or tailored for a particular size. Worn under Sari is Choli or tight-fitting blouse and a cotton draw-string petticoat. Salwar kameez, the dress evolved from being a comfortable and respectable garment for women in Kashmir and Punjab to become the one enjoying immense popularity in all regions of India, especially among young Indian women. Salwars are pajama like trousers drawn tightly at the waist and the ankles. Kameez, a long and loose tunic, are worn over the Salwars. There is the dress called like Kameez –Churidar that is more tight fitting at the hips, thighs and ankles. The Salwar Kameez fits with a scarf of matching fabric called a Dupatta that is usually draped across the neck. The Dupatta is used to cover the head in temple or in front of elders as a mark of respect.

Indian men usually wear in more conventional western clothing. Those are shirt and trousers. In villages during special occasion like traditional festival, man wears traditional attire like Kurtas. They still wear Lungis, Dhotis and Pyjamas. Lungis originated in the south and today men and women wear it alike. It is simply a short length of material worn around the thighs rather like a Sarong. A Dhoti is a longer Lungi but with an additional length of material pulled up between the legs. Indian dressing styles are marked by many variations, both religious and regional.
• **Marriage:**

Marriage is sacred for the Hindus, Sikhs, and Buddhists. Marriage is treated as highly auspicious event, which is an elaborate ceremony and expensive affair. Marriage between certain categories of relatives is prohibited. Among Hindus, marriages are required to be contracted between the same castes since Indian society has divided into castes, each of which is endogamous. So, an arranged marriage is still practiced in India. Nowadays, although love marriages have been on the rise recently.

In the old time, bride had to pay dowry to groom. Presently, dowry is illegal but in practice, bride side still responds and expenses are incurred in the marriage ceremony.

Divorce and remarriage are generally frowned upon in India. Widows are admonished to wear a white dress and live pious, celibate lives. Traditionally, widow has been regarded as a harbinger of bad luck.

• **Cuisine:**

Indian food is as diversified as its culture, geography, and climate. The essence of good Indian cooking revolves around the appropriate use of aromatic spices that are not just for the basic flavor but also are used as appetizers and digestives. For the spices, turmeric is the essence of every Indian curry, not to mention coriander seed, tamarind, saffron etc. Besides spices, the other main ingredients of Indian cooking and Indian meal are ghee (product of milk). Variation in vegetation of different areas and seasons produces different styles of cooking. Fish and meat (chicken, mutton) and eggs may be added for Indian non-vegetarians. However, Hindu vegetarian tradition is widespread in India. As the influence of the religion, Hinduism and Islam traditions have influenced Indian cooking and food habits. Besides, British made important contribution to the Indian culinary art. It was the British who started the commercial cultivation of tea in India. So, Indian habit of tea or Chai drinking got developed.

The basis of any Indian meal is a grain - rice in the south and wheat in the form of roti, chapatis, parathas in the north. North Indian meals consist of Chapatis or Rotis (unleavened bread baked on a griddle) or parathas (unleavened bread fried on a
griddle), rice and an assortment of accessories like dals, fried or cooked Vegetables, Curries, Curd, Chutney and Pickles. The desserts are very similar in taste as they are derived from milk pudding or rice base and are usually soaked in syrup.

In south India, rice is the staple diet and forms the basis of every meal. It is usually served with sambhar, rasam (a thin soup), dry and curried vegetable and Curd preparation called pachadi. Coconut is also widely used as the important ingredient in the south cuisine.

A meal is rounded off with the after dinner paan or betel leaf which holds an assortment of digestive spices like aniseed, cloves, arecanut and cardamom.

- **Festivals** :

  Innumerable national, regional, local and religious festivals in India are not surprising, considering the fact that India is the land of gods, goddesses, gurus and prophets. All those festivals are characterized by colours, gaiety, enthusiasm celebrations, feasts and a variety of prayers and rituals. Festivals are important to Indians’ way of life as most Indians take participation in festivals seriously. Festivals can be classified on the basis of religion.

  **Hindu Festivals** : They include: Deepawali or Diwali, Teras, Durga Puja, Dussehra, Ganesh Chaturthi, Hanuman Jayanti, Holi, Janmashthami, Karwa Chauth, Kulu Dusserch, Mahanavami, Maha Shivratri, Naag Panchami, Navaratri, Ram Narami, Rath Yatra of Lord Jagannath, Sharad Purnima, Skanda Shashthi, Vaikunth Ekadashi, Vasant Panchami and many more.

  **Muslim Festivals** : Eid-Ul-Fitr or Ramazan, Eid-Ul-Adha or Bakrid, Milad-Un-Nabi (Barawafat), Muharram, Shab-E-Qadr, Shab-E-Baraat, Shab-E-Meraj.

  **Christian Festivals** : Christmas, Easter, Good Friday, St.Francis Xavier’ s day, The Goa Carnival.

  **Buddhist Festivals** : Buddha Purnima, Losar, Tseschu.

  **Sikh Festivals** : Gurpurabs, Holla Mohalla.


  **Parsi Festivals** : Jamshed Navroz, Zarhost No Deeso, Khordad Sal, Pateti

  **Jewish Festivals** : Feast of Passover, Purim or Festival of Lots.
National Festivals: In addition to Religion based festivals the Indians celebrate two national festivals: 1) Independence Day on 15th August and 2) Republic Day on 26th January.

II Indian Migrants:

1. India And Her Contact With Neighbours: A Historical Survey:

India’s contacts with other parts of the world go back into great antiquity. Certain periods did, of course, see closer contacts, but it is to be remembered that the contacts were always continuous.

Ancient Contacts:

The earliest recorded contacts between India and the outside world were to the west, not the east, at the time of the Harappan civilization (2500 – 1500 BC). Mesopotamian records refer to a place called ‘Meluhha’, which is believed to be the Indus Valley civilization. Considerable archaeological evidence exists to prove trade between the two regions. Immediately thereafter, there is no record of any kind of contact.

From about the 4th century onwards, there is once again mention of contact between India and her neighbours. Some of this was due to trade, but there was also considerable exchange of ideas, including on religion. Starting from the reign of Asoka, the Mauryan emperor, a conscious attempt was made to promote the spread of Buddhism. Asoka sent many monks and nuns on proselytizing mission to Sri Lanka first, and from there to other countries of East and Southeast Asia. Buddhist influence on these areas is visible even today, and for a very long time, Buddhism existed as a major religion only outside India, in these countries. Contact was also two-way, for Chinese pilgrims like Fa-hien and Hsuan Tsang came to India to study Buddhism in the University of Nalanda.

The migration of Indians is not a new phenomenon. In the ancient time, they migrated to the surrounding countries such as China, Tibet, Japan and entire Southeast Asia. At that time, India was considered one of the cradles of civilization.
with the sophisticated culture nurturing the development of various arts and sciences. Due to the cultural sophistication of Indians, the surrounding countries were culturally influenced by Indians. "Angko Wat" is one of the evidence of the migration of Indian scholars to Cambodia. The temple in Bali province and the 7 horses driven chariot of Arjuna and Lord Krishna in front of the Presidents’ Palace in Jakarta also proves the dominance of Indian culture in Southeast Asia. The ancient migration from India was not huge in number and the purpose was just to spread Indians' culture.

Trade contacts were particularly between the south, specifically the region known as the Coromandel Coast, and the countries across the Bay of Bengal. The Tamil epics of approximately the 3rd century AD mention the number of ships that were to be seen in the harbours of the various south Indian ports, especially Kaveripattinam, and the places with which they traded. These included Thailand and Myanmar, and there is also mention of trade with Indonesia. Specific mention is often made of trade with China. Particularly important in these epics is the frequent mention of Buddhists and Jains being involved in various aspects of trade, especially external trade.

External contacts also existed with the Roman Empire. Raman artifacts have been found at various places in the Deccan and the largest hoard of Roman gold coins outside the Roman Empire has been found at Arikamedu, near Pondicherry. The Periplus of the Erythrean Sea mentions a large number of ports along the Gujarat, Konkan and Coromandel coasts.

The Pallava rulers of south India promoted external trade with Thailand and Myanmar in particular from about the 6th century onwards. From their port of Manallapuram, they exported Indian cotton textiles and other handicraft, in exchange for gold, of course, but also wood from Myanmar and elephants from Thailand. It is probably from this time that the export of areca nuts from both this region and Sri Lanka began to increase.

With the Cholas, contacts took on greater importance. The cholas conquered Sri Lanka, and also defeated the king of Sri Vijaya (Thailand), who was then forced to pay an annual tribute. This may have taken the form of elephants. Buddhism was no longer very important in India, though it had spread in the other
parts of Asia; however, Hinduism now began to spread. It is significant that, in the medieval period, the kingdom of Thailand was called the kingdom of Ayuthaya, a variation of Ayudhya, the legendary kingdom of Rama. The performance of the dance drama of the Ramayana remains an important cultural element of Thailand.

**Medieval Period:**

Between the 8th and the 13th centuries, with the Arab traders, Islam also began to establish itself in this region, and particularly in Indonesia. Contacts with India continued in fact, the spices of Indonesia could be purchased only with Indian textiles. India and her products thus played an important role in the Asian economic system.

The coming of the Europeans did change matters to some extent. First and foremost, was the naval supremacy that they established. The Portuguese set up a system of forts across Asian waters, with which they attempted to control Asian trade. They were particularly interested in pepper, in which they established – or attempted to establish – a monopoly. They also instituted a system of passes, which Asian traders were forced to purchase before they could ship their goods.

The arrival of the Dutch and the English early in the 17th century did not significantly change matters. India continued to be pivotal in the Asian economy, and so, the Europeans merely added to the numbers of merchants already present. The competition among the Europeans in fact helped the Indian merchants. The same can probably not be said for Thailand and Indonesia. As spices were the most important item of trade for the Europeans they did try to establish control over the producing areas, and did try to establish bases in these areas. Negotiations were made with the king of Ayuthaya and others to establish factories and forts in Thailand and in Malaysia.

**Modern Period:**

With the coming of colonialism, the entire region was divided among different colonial powers, resulting in a drastic transformation. At one level, the problems faced by all the countries was the same, that of colonialism. On another level, the colonization pattern of the different countries was also different. The British
from India conquered Myanmar, some parts of southern Thailand, Malaysia and Singapore. Administration of these areas was from India, but they were administered as separate units. The earlier unity of economy was thus lost, and later developments took different trajectories.

In contemporary times, the systems of government of different countries in Southeast and East Asia have developed along very dissimilar lines. However, with the end of colonialism, organizations like the SAARC and ASEAN have provided some basis for discussion of common areas of concern. India and Thailand have come together in the Mekong River project, while the Farakka Barrage project and the sharing of the Ganga water are areas that are discussed with Bangladesh. India has also expressed her concern over the treatment meted out to Aung San Suu Kyi.

2. Indians’ Migration Worldwide:

At present, Indian Diaspora is the third largest Diaspora in the world. People of Indian Origin (PIO) are spread in 136 countries. The majority of them are settled in Africa, Caribbean, and Oceania. (Ajay Dubey: 2003: introduction) Indian migrants since ancient time migrated to different places. Merchants from western India emigrated to Africa and Middle East, while people from the eastern part of south India migrated to Myanmar, Indonesia, and other Southeast Asian countries. The purpose of migration mainly had to do with trade. However, there were Indians from the south India sent by their ruler to settle in South East Asia.

India is the second biggest population in the world after China. The census shows 1.027 million of India’s population in the year 2001 is estimated to reach to 1,330 million in 2025. (Manorama: 2003: 516)

Increased population, and the limited resources, together with the inefficient administration of public sector causes India to face big problems. Economic, social, political and environmental problems are complicated by poverty, unemployment, income gap between rich and poor, AIDS, drugs, pollution, depletion of natural resources, etc. These complex and numerous problems decreased the standard of living of the whole society.
Those Push Factors forced Indians to seek the better quality of life for themselves and their family. So, it came as no surprise that the number of people of Indian Origin all over the world reached to 20,000,000 in 2003. (Ministry of External Affairs : 2004) They are small minorities in U.K., U.S.A. Canada, Sri Lanka, South Africa, Uganda and Southeast Asian countries.

3. Force Of Migration :

Undoubtedly, the sociological concept of push and pull helps explain Indians’ migration. As the Outlook Magazine (January 20, 2003) pointed out, the reasons of Indians’ migration are to attain the high standard of living, and to get a good job, and professional prosperity. Some migrants see India as a chaotic and unsafe country. They want to show their talent, which has not been recognized in India, and to escape from pollution and other problems etc.

Per Capita Income was estimated at current value in 2002 as 17,736 Rupees and Gross National Product (GNP) was 2,055,107 Crore while Gross Domestic Product was 2,068,810 Crore. (Ministry of Statistic and Programme Implementation: 2003) The population below poverty line was estimated as 25 percent of the country’s population in 2002 and unemployment rate was 9 percent in the same year. (CIA – The World Fact Book – India : 2003 : 9)

Obviously, economic factor plays crucial role in causing Indians to migrate abroad to improve the quality of their life.

4. The Waves Of Migration :

The Indian migration can be divided into three waves as below:

- **The First Wave** : 1830s or late 19th century
  
  Nature of Migrants : Traders, Indentured Labour, Voluntary
  
  Destinations : U.K., French, Dutch Colonies
  
  Africa, Southeast Asia,
  
  West Indian Islands (Fiji and Caribbean)

  During this period, there was an abolition of slavery, in British (1834), French (1846) and Dutch colonies (1873). Due to that situation, those countries faced labour shortage in plantation – sugar, tea, cocoa, rice and rubber. So, India as well as
China became the obvious alternative source of labour. These countries also provided the entrepreneurs who settled in different colonies. Thus, by and large, there were two streams of Indian and Chinese emigrants to the colonies: unskilled labourers and small-scale entrepreneurs.

At first, Indian labour emigration under the indenture system started in 1834 to Mauritius, Uganda and Nigeria. Later, the labourers emigrated to Guyana (1838), New Zealand (1840), Hong Kong (1841), Trinidad and Tobago and, Malaysia (1845), Martinique and Guadeloupe (1854), Grenada, St. Lucia and St. Vincent in 1856, Natal in 1860, St. Kitts in 1861, Japan and Surinam in 1872, Jamaica (1873), Fiji (1879), Myanmar (1885), Canada (1904) and Thailand in 1910. Under the indenture system some 1.5 million persons migrated. (Clarke: 1990 referred from Chandrashekhar Bhat: 2003: 12)

The Indians who migrated to Sri Lanka and Malaysia were recruited by headmen known as the “Kangani” and almost all migrants were from South India or Tamilnadu. During the period 1852 to 1937, 1.5 million Indians migrated to Sri Lanka, 2 million to Malaysia and 2.5 million to Myanmar. The year 1920 estimated that recruitment of people of Indian Origin through “Kangani” were around 6 million people. (Chandrashekhar Bhat: 2003: 13)

- **The Second Wave: Post World War, 1970 onward**
  
  **Nature of Migrants**: Professionals and Entrepreneurs  
  **Destinations**: Industrialized Developed Countries like U.S.A., European countries, Canada, Australia, New Zealand and also West Asia

  Indians migrated to Britain during the period of British Raj. However, a major influx of Indians took place after India’s independence in 1947. In 1987, the number of Indians in U.K. was 1,260,000 and in the same year it was around 500,000 in U.S.A. that took place after the repeal of the Immigration and Nationality Act in the year 1965. Most Indians who migrated to U.S.A. were a group of educated and professional elite such as Engineers, Businessmen, Scientists, College Teachers, and Accountants etc.
The migration to West Asia began after the oil boom in 1970s. During that time, a semi-skilled labour flocked to the Gulf and other parts of West Asia such as Saudi Arabia, Kuwait, the United Arab Emirates, Bahrain, Qatar and Libya.

- **The Third Wave : Happening now and the biggest one**
  
  Nature of Migrants : White collared, Professionals, Students, Highly educated persons.
  
  Destination : Developed countries
  
  U.S.A., Canada, U.K., Australia and New Zealand

The current situation or the Third Wave of Indian migration is bigger than other waves, which refers to Indian brain loss. There are 20,000,000 Indians living abroad, who are Non-Resident Indians (hold Indian Passport) and People of Indian Origin in 136 countries. Around 246,000 Indians migrated to the U.S.A in the last two years, 85,000 skilled computer professionals leave India every year, 11,000 Indians migrated to New Zealand in last three years. Presently, 60,000 Indians live in New Zealand. They were only 11,000 Indians two decades ago. Over 27,000 Indians migrated to Canada in the year 2002 alone who were 16,300 in 1995. Over 5,000 Indians decided to settle in Australia since 2002. Estimated 50 percent of IT graduates leave India every year. Around 20 percent of medical school graduates leave India every year.

India is the second ranked among the countries which exported people to the U.S.A. (Mexico is number 1) for the year 2001 alone. Around 246,000 had migrated to the U.S.A and India is the first among countries exporting students to the U.S.A. and 90 percent of them never return. (The Outlook Magazine: January 20, 2003 : 54-62)

At present, there are 3.22 million Indians in U.S.A., 38% of them are doctors and 12% of them are scientists in U.S.A. 34% of Microsoft employees are Indians. (Manorama : 2003 : 531)

**5. Policy Towards Indian Migrants :**

Due to a great number of Indians migrating and getting settled in many countries all over the world, the Government of India, Ministry of External Affair, has established the organizations called Non-Resident Indian and People of Indian Origin
(NRI, PIO) in April 2000 to serve as a link between the Diaspora and the Motherland. The agency acts as an interface between the organization and associations of overseas Indians abroad and the Government of India, co-ordinating the activities of other Ministries and Organization dealing with subjects of interest to overseas Indians. Indian Government also had its official visits to countries with large concentration of Indian Diaspora with the objective of having first hand interaction with Indian Community. They visited Mauritius and Reunion Island in April 2001, U.S.A., Canada, Guyana, Suriname, Trinidad and Tobago in May-June 2001, and Singapore, Malaysia, Thailand and Australia in July 2001.

The government, the Ministry of Home Affairs launched PIO card or People of Indian Origin card in March 1999 to reinforce the emotional bonds of oversea Indians who now have a yearning to renew their ties with the land of their origin. The foreign spouses of a citizen of Indian or PIO would also be covered under the scheme. The privilege of the holder of POC card is that they are not required to obtain visa in order to visit India, and to be registered by Foreigners’ Registration Officer if continuous stay does not exceed 180 days.

The exodus of Indians from their native land produced “brain drain” India loses talent, as a citizen emigrates to another country. Almost all Indian migrants are educated, highly skilled and technically trained people. As it has been observed, there seems to be “resource loss” about $2 billion in case of skilled computer professionals leaving India every year. (The Outlook Magazine : January 20, 2003)

III Indian Migrants In Thailand :

The Indians’ migration to the Southeast Asian region on which Thailand is situated started more than thousand years ago. It (the migration) corresponds to the following three periods of the regional history :

- The ancient period that extends from “Before the Birth of Christ” to A.D. 1257 marked by the foundation of Sukhodaya, the first Thai state;
- The period extending from the foundation of Sukhodaya to the earlier Ratanakosindra era (1257-1855);
• The period marked by the signing of the Bowring Treaty in 1855 up to the present.

1. Ancient Period:

The Greek geographical text referred to modern Thailand as “Chryse”. The term was applied to what is now central, northern, and northeastern part of Thailand. The southern region of Thailand from Prachuab kirikhan downwards was termed as “Golden Peninsular”. In general, the upper and lower parts of Thailand were denoted by the terms “Chryse, Cherouesos, or the Golden Chersonese”.

Archeologists consider the region denoted by such terms as Indo-Chinese peninsular on which Myanmar, Laos, Thailand, Cambodia, Vietnam, and Malaysia are situated. It thus can be inferred from the existence of such terms that civilized Chinese, Indians, and even Westerners made their journey to this region inhabited by the primitive people of the Mongoloid race (Nikom : 1972 : 81).

It is assumed that Indian traders made their journey to this region around 600 B.C., even before the Buddha Era. They gradually became familiar with the routes and managed to acquire the skill in making long distance travel. They took the following five roots (Ibid : 89-90):

• The ship route featuring the locations of Andaman and Nicobar islands. They then landed on the coast of Sumatra or Malaya.

• The ship route leading to the circumnavigation of the Malayan Peninsular. They then landed on the coast adjoining the gulf of Thailand or on the bank of the Mekhong River.

• The ship route leading to their landing on the west coast of the Malayan Peninsular. They then proceeded on their journey across the peninsular, passing what is now the Thai provinces of Trang and Pang-nga (Takuapa) and the Malaysian state of Kederh, to their destinations.

• The ship route leading to their disembarkation at Tayoy and Motama in what is now Myanmar. They then proceeded on their journey, crossing mountains to what is now the Thai provinces of Kanchanaburi and Tak before making their trip to the Chao Phya or Mekhong basin.
• The caravan route through what is now the Indian state of Assam to the north of Myanmar and Thailand.

In the ancient time, there existed the states in the Southeast Asian region which, according to records, were run by the Indians. Such states were as follows;

• **The State Of Champa:**

The Greek and the Roman records, as well as the Chinese records made 300 years after the death of king Ashoka mention the kingdom of Champa found on modern Vietnam around A.D. 107 by the Chams. The kingdom was then dominated by Chinese. The Indian hero later managed to lead the Chams inhabiting the area of what is now the Vietnamese province of Kwangnam in the revolt culminated in the expulsion of the Chinese from the kingdom. The city of Indrapura was then founded as the capital and the state was ruled by successive Indian kings.

Evidences indicate that the kingdom’s populace were subscribed to Hinduism introduced to the kingdom by the Indians from Madras. They were converted to Mahayana Buddhism in A.D. 437. The conversion to Mahayana Buddhism was later followed by the Funan people. The kingdom of Champa became defunct around A.D. 757. (Khunsiriwattana-anatorn: 1971 : 228-231)

• **The State Of Funan:**

The kingdom of Funan stretched from the lower part of the Mekhong basin to the east coast of the kingdom of Champa. Situated on modern Cambodia, it was found in A.D. 157. There was a port along its south coast providing harbours to the ships commuting between China and India. The kingdom represented the quintessence of Indian culture in this region. According to the record, an Indian was elevated to the kingship of this kingdom around A.D. 300. With the tendency of developing imperialistic urge common among Indian monarchs, he managed to conquer other states and gain domination over the most parts of the Golden Peninsular. The kingdom’s populace were subscribed to Hinduism before being converted to Mahayana Buddhism around A.D. 500. The kingdom flourished until A.D. 700 and then became defunct (Ibid : 231-133).
• The State Of Chenla:

The kingdom, situated on modern Lao, used to be a vassal state of Funan. After the downfall of Funan, the kingdom rose to power, conquering Funan. Nevertheless, it could not attain the high level of power Funan once enjoyed. Culturally, it was influenced by Funan. As in Champa and in Funan, the kingdom’s populace subscribed to Brahmanism before being converted to Mahayana Buddhism. The decline of Chenla coincided with the rise of the southern kingdom of Srivijaya which, originated from Sumatra, encompassed the whole Golden Peninsular and the Chaophya basin forming the central region of modern Thailand (Ibid : 234-235)

The three kingdoms mentioned above had its centres outside the realm of Thailand although they dominated the number of states situated on the Chaophya basin in Thailand. There were three kingdoms situated on the modern Thai territory. They flourished and declined in successive order as follows (Kittingpong : 200 : 86):

- The Kingdom of Dvaravati (A.D.500 – 1100)
- The Kingdom of Srivajaya (A.D.700 – 1300)
- The Kingdom of Lopburi (A.D.1100 – 1300)

Indian culture, especially language and religion were received through Funan and Chenla, were dominant in those kingdoms situated in modern Thailand. The slabs inscribed with the South Indian letters of Pallava Kings formed the text in Sanskrit were unearthed in the areas considered to be the locations of Dvaravati and Srivajaya. During the period of Lopburi, Indian alphabets were modified and then recognized as the Khamer letters.

Dvaravati had its centre at Nakhonpathom where the Buddhist monks, Sona and Uttara, started the proliferation of Buddhism. As Srivajaya was found not quite a long time after the establishment of Dvaravati, the two kingdoms co-existed and enjoyed quite the same amount of prosperity. Around A.D.1100, Dvaravati’s influence declined and the kingdom became defunct. Before the downfall of Dvaravati, the Mon people representing the majority of the kingdom’s populace migrated eastward around A.D. 800 – 900. The migration of Mons eventually led to the formation of the state of Lopburi around A.D.1100. Thus, Dvaravati and Lopburi were culturally linked. (Ibid : 87)
Srivajaya continued to prosper after the downfall of Dvaravati around A.D.1100. The kingdom flourished for 600 years since its inception around A.D.700. According to the textbook on the history of Thai commerce published to celebrate the national day (Prom : date of publishing unavailable : 31) The kingdom was stretched from Chaiya in the Thai province of Surat-thani to Malayan Peninsular and Sumatra. Its founder, an Indian disembarked at Takuapa, managed to seize control of Chaiya and had himself crowned as King Shilendra.

It is obvious that the existence of the ancient six kingdoms, related to the migration of the Indians to the Southeast Asian region started around 660 B.C. They were traders in search of fortune.

It is inferred from the Ashoka’s record featuring the text on the King Ashoka’s dispatching of Buddhist missionaries in the nine directions outside his realm that the first visit by the Indians to what is now the Thai territory took place around B.C.272 when the Buddhist monks, Sona and Uttara arrived in the area archeologists point out as Nakhon Pathom. Such relics that are found in the Nakohn Pathom area as Dharmachkra, reclining deers, and stupas were considered to be made during the reign of King Ashoka. During the Ashoka period, the tradition of making Buddha image had yet to come into existence. Such tradition came into existence around A.D.100.

After the establishment of Buddhism in this region, Indians still maintained their contact with the indigenous people, as it was mentioned in the records. The text on the history of Nakornsritthammarat, a province that was once an independent state in the south of Thailand, mentioned the trade link between Indians from Madras and the people of Nakornsritthammarat around A.D.1200 – 1300, which corresponded to the latter period of Srivijaya. The Indians disembarked at Takuapa in the province of Pang-nga (Chaophya Bodindechanuchit : 1962 : 3). However, the older text which is on the history of Hinduism in Nakornsritthammarat gives accounts of the king who ruled the state of Ramrajnakorn in A.D.708. The state was situated in what is now the province of Nakornsritthammarat. The king was a descendent of the Indians coming from the town of Ramanagara in India. The town was later proved to be in Varanasi (Benares) by scholars (The History of Brahmanism in Nakornsritthammarat : 1930 : 1-
3). Nevertheless, some Brahmins in Nakornsrithammarat argued that their ancestors came from the port town of Rameshvaram in Tamilnadu. Thus, the place of origin of the Brahmins in Nakornsrithammarat remains a moot point. However, it is still the fact that the ancestors of the Brahmins in Nakornsrithammarat came from India.

In conclusion, the presence of Indians in this region can be dated back to more than 2,000 years ago. Indians first made their presence felt in what is now Thailand during the reign of King Ashoka around B.C.243 to start the proliferation of Buddhism. Since then the contact between Indians and indigenous people has been established.

2. The Period Extending From The Foundation Of Sukhodaya To The Earlier Ratanakosindra Era (A.D.1237 – 1854)

The Thai historical period begins with the foundation of Sukhodaya, which is the first state founded by the Thais. It is evident from the palm leaf records, the stone tablet of King Ramkhamhaeng, as well as the architectural works and sculptures.

• The Sukhodaya Period : A.D.1237-1350

The period was marked by patriarchy as a style of governance adopted by rulers to suit the small kingdom where kings could be attentive to the welfare of all of their subjects. The governance based on Brahmanism had yet to be adopted during this period. The Buddhist monks from Nakornsrithammarat, then a big country in the south and once the centre of Srivajaya founded by the Indians, were recruited to Sukhodaya to serve the purpose of preaching Buddhism.

• The Ayudhya Period : A.D.1350 – 1767

In A.D.1353, King Ramadhipati the first (Uthong) dispatched the troops led by Khunluangpangua to Angkor Thom in modern Cambodia. The troops managed to capture Angkor Thom and brought the Brahmins serving in the Cambodian court to Ayudhya. In 1431, King Paramarajadhiraj II, let the Thai army to Angkor Thom again. The army managed to capture the city and then herded a lot of people to Ayudhya. There were Brahmins among the people brought to Ayudhya. The presence of those Brahmins in the court of Ayudhya was crucial to the later adoption
of the style of governance based on the Brahmanistic concept of Devaraja which regarded kings as divine beings (Danai : 2002 : 217).

As one of the most important trading places in the Far East, Ayudhya drew a lot of foreigners of various races, be they Chinese, Japanese, Iranians, Arabs, North Africans, and Europeans such as Portuguese, the French, the Dutch, and Englishmen. Such foreigners as the Chineses, Japaneses, Frenchmen, and Portugueses found their own communities in Ayudhya. As for Indians, there appeared to be no Indian community in Ayudhya.

The murals of the Ayudhya and the earlier Ratanakosindra period features the depiction of Indians categorized as:

- Indian Brahmins wearing white robe, necklace, and bun.
- Indian Muslims from the Mogul Empire characterized by their white skin, turban, and tight trousers. They also wore shoes.
- The bearded, dark-skinned, southern Indian seamen wearing the caps shaped like coconut shells.

**The Earlier Ratanakosindra Period : A.D.1782 – 1854**

The era of Ratanakosindra began with the moving of the capital from Thonburi, founded as the capital after the destruction of Ayudhya by the Burmese in 1767, up to the establishment of modern Bangkok. During the reign of King Rama II, John Crafurd, the British minister in India made his journey to Bangkok by the battleship in which Sepoy soldiers were stationed. It was the first time Thais saw the soldiers having undergone Western-Style training. The king then set up the unit comprising the soldiers trained in the Western Style. They served as the king’s personal guards, patrolling palatial area. The unit, called Sepai by Thais, continued to exist during the reign of King Rama III (Cited from “The Recollection” page 151, Phra Borirangdhepethani : 1969 : 537). It was thus evident that Indians, as the Sepoy soldiers of the British Army, made their appearance in the court of Siam and inspired the Siamese king to adopt Western-Style military training.

The arrival of an Indian Brahmin from Varanasi named Attujanan in Bangkok during the reign of King Rama III in 1830 was evident from the records on the interrogation of the Brahmins. Attujanan included in the 21th Vajrirayavises book
A.D. 1886, and the text on the interrogation of the Brahmin Attujanan with the explanation provided by the Brahmin P. Subrahman Shastri in A.D. 1929. Such records and texts previously mentioned provide the evidence of the arrival of an Indian Brahmin in Bangkok during the earlier Ratanakosindra era. (Kanchana: 1996: 57)

And also during the reign of King Rama III, the dispute between the two Indians, one was a beggar and another was a dairy farmer, over a Malay woman became the talk of the town in Bangkok. A Thai noble man then composed a poem based on this true story. The poem, entitled Raden Landai, was considered one of the important literary works of the earlier Ratanakosindra period.

3. The Ratanakosindra Period Marked By The After Signing Of The Bowring Treaty: A.D. 1855 - Present Day

The history of modern Indian communities in Thailand can be dated back to not more than 150 years ago. The ancestors of the people of Indian origin began to emigrate to Thailand in the late 19th century, notably after the signing of Bowring Treaty that required Siam reign to relinquish control of economic activities. This gave rise to free trade that produced economic boom. Another consequence of the signing of such a treaty had to do with Siam’s becoming linked to global economy and influenced by Western powers, especially Britain.

As Siam still lacked expertise in the conduct of state and economic affairs in the modern era, it had to rely on the westerners, notably the British in running such affairs; the British then recruited Indians from Malaya to serve the purpose of their work. These Indians worked on the myriad of projects in Siam. The labourers comprised mainly of people from the south of India. The clerks were mostly Parsees and the watchmen were generally from the United Provinces. Some Bengalis were also among them and came directly from Calcutta. It may be mentioned here that at that time Calcutta was the capital of British India.

The Indians working in Siam were employed by the state and the private firms owned by Westerners. As to the ones employed by the state, many of them were policemen belonging to the police unit set up during the reign of King Rama IV. The unit was headed by Captain S.J Byrd Ames, the British. (Indira Sahir, 1991: 51)
He used to serve as a policeman in Singapore, having Indian subordinates. When he was appointed to the post in Bangkok, he recruited his former subordinates in Singapore to work under his direction in Bangkok.

The unit was enlarged during the reign of King Rama V as the population increased and business underwent great expansion. Mr. Jardine, a British bureaucrat in India, was borrowed by the Thais to head the unit. Viewing the Indians as experienced in policing, he recruited the Indians to work for the unit. (National Archives. King Rama V, n.11.3/6 : 1898)

The number of the Indians serving in the unit was 56, with the Sikhs and Hindus being equal in number – 28. The remaining 124 members of the unit were Pathans. The number of the Indians working for the unit was later reduced as it was the policy of King Rama V to have the number of British subjects serving as policemen diminished. When the Siamese regime promulgated the Nationality Act in 1913, the Indians belonging to the Siamese police force chose to become Siamese nationals, so, there has been no Indian policeman since then.

The majority of Indians, however, did not come to Siam to serve the purpose of public service. They were employees of private firms owned by Westerners, teachers, and merchants. The Thais are familiar with the image of Indians as textile merchants, watchmen, and money lenders.

There were four main routes the Indians took in the making of their journey to Siam: (Indira Sahir, 1991 : 35-36)

- The passenger ship route to Rangoon in Myanmar from Rangoon, they journeyed to Thai border.
- The passenger ship route to Penang in Malaya. From Penang they took the ships to Phuket in Siam.
- The passenger ship route to Penang. From Penang they journeyed to Singapore to take ships to Bangkok.
- After the construction of the railroad linking Bangkok to the south of Siam was completed in 1917, the Indians chose to take passenger ships to Penang; and from Penang, they took trains to Thailand.
The Indians coming to Siam belonged to three religions: Sikhism, Hinduism, and Islam.

4. Various Religious Groups In Thailand:
   
The Indians coming to Siam belonged to different religious groups.

- **The Sikhs:**

  They came from Punjab and settled in Pahurat and Sampeng areas dealing in textile. Those who could not afford to open their own shops set up retailing booths. Others were involved in textile trade or other items depending on the payment by instalments. Some of them acted as money lenders.

  As mentioned above, there were two major waves of Punjabi migration to Thailand - after the drought in the early decade of the twentieth century and after the partition of India in 1947.

  The first Punjabi to arrive in Thailand is believed to be Kirparam Madan, a Sehajdari Sikh, who arrived in 1884. He was essentially a trader of textiles which were only one of the items. He was granted audience with the King Chulalongkorn. (The National, 1985 : 17) Impressed by him, the king presented him with an elephant back home in Punjab. He then spread the word about the hospitality and plenty of opportunity Siam could afford. By 1890, relatives of Shri Kirparam were already firmly entrenched in businesses of their own in Thailand (Ibid : 17); and by 1913, the Sikh population in Bangkok had grown to a sizable number to warrant a gurudwara (temple) being built for them. (A. Mani, 1993 : 914)

  Early Punjabi migration to Bangkok may be said to have centred around four textile companies. Gian Singh, Nam Singh, L.S. Bagwan Singh, Bhool S. Inder Singh, and Akbal Singh Narula were the premier trading companies in which most Sikhs were associated. Almost all early Punjabi firms appeared to be of Narula, a caste-like endogamous group. (Ibid : 914)

  Bhagwan Singh Narula was the first Nalula who came to Thailand in 1884, accompanying Kirparam Madan. In 1890 he founded his own firm namely L.S. Bhagwan Singh Co., Ltd. which imported textiles from England and spices from India.

  In fact, Indians from Punjab and Sind provinces of British India were all Sydharic Sikhs (individual on the way to becoming proper Sikhs). Many of the
present-day prominent Sikhs for instance B.S. Kalra, who is described as one of the pillars of Sikhism in Thailand were Hindus when they arrived in Bangkok.

The Sikhs were settled in area adjoining Pahurat road, especially the area adjoining the gurudwara. As their population size and business activity increased, their shops spilled over into the area known as Sampeng, lying between Pahurat road and Ratchawongse road.

Settling first along in the Pahurat road, some Sikhs decided to relocate to Sampeng area, lying between Pahurat and Ratchawongse roads when their business activities increased. Many of them took up residence at Siyaek Ban-Khaek. (Ban-Khaek Intersection)

In 1970s their shops spilled over to Sukhumvit road to capitalize on the boom of tourist industry as the road was frequented by foreigners and wealthy Thais. Thus during 1970s, Bangkok residents witnessed the cropping up of the Indian tailor’s shops along Sukhumvit road.

Real estate boom in the 80s triggered the movement by the Sikh families to Sukhumvit and Thonburi while retaining shops on Pahurat and Sampeng roads. In Thonburi, the Sikhs took up residence in Charansanitwongse soi 1 and soi 3 – Nanak Villa – and soi 12, 13 - Arjan Villa. (Manjot, 1993 : 75)

The settlement pattern of the Sikh population in Bangkok can be described as 30 percent residents of Thonburi, 25 percent in the Sukhumvit area, and 30 percent is Pahurat area (A. Mani, 1993 : 917)

The Sikh community in Thailand is fragmented. According to A. Mani (1993 : 929-930) “The Sikhs are divisible into Akali Sikhs, Namdharis, and Nildharis. The Akali Sikhs number about 12,000 in Thailand, with 75 percent residing in Bangkok (cited in the pamphlet distributed at the 15th Sikh International camp, 16-30 December 1981). They defined themselves as believers in one god and the ten teachers of Sikhism with the Guru Granth Sahib (writings of the ten gurus) forming eleventh teacher. They believe in adoring all the five symbols of Sikhism and do not abstain from meat, except beef. They recognize the Sikh gurudwara in Bangkok and thirteen other gurudwaras in other larger cities of Thailand".

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“There are about 2,000 to 3,000 Namdharis, who are referred to as Sikhs by others, although Akali Sikhs treat them as outside the fold of Sikhism. They do not accept the concept of a fixed number of gurus and continue to believe in a living guru. They do not consume meat and are identified by a white turban, tied in a special way”.

“In Bangkok, the Namdharis appear to be internally divided into about four divisions. The Sat Guru group, that is believers in a living guru, is numerically dominant and follows the religious instructions as laid down by their living guru. This group is often viewed by Akali Sikhs as the Namdharis group. A second group is termed the “breakaway group”, whose adherents are clean shaven, and believe in smoking, and consuming meat and liquor. They accept Sikhism as their religion, without observing any social restrictions. Almost all the members of the second group are highly educated and have become wealthy in recent times. The Sat Guru group often describes them as people wanting to express their new economic wealth by opposing tradition”.

“The third group is described as “president-for-life group” born as a result of the living Sat Guru in India appointing an individual as his representative in Thailand. In the face of the objections by other Namdharis the incumbent president has continued to maintain that ritual leadership in the Namdharis religious community can only be lost by death of the individual rather than by repudiation of the Sat Guru or the community”.

“The last group of people are described as the “don’t know” group of people, who have chosen to remain neutral as they do not wish to offend any one of the groups”.

“The latter three groups often comprise close-knit families rather than cross-section of the Namdhari community”.

The Nildharis, started as a new sect about fifteen to twenty years ago, claim to be believers of action rather than mere book knowledge of Sikhism. Their guru is Guru Hasnam Singh. Their present Guru, Kilawala came from Panipat, alternates between Panipat and Bangkok regularly. They have built their own dehra (club) on the outskirts of Bangkok. (Manjit, 1993: 137) They are highly orthodox about non-
consumption of meat, alcohol, and food and personal hygiene. Most of the Nildharis are considered as Akali Sikhs, allowing for time to absorb them back into the Akali fold. The Nildharis continue to worship at the gurudwara of the Akali Sikhs.

One can tell the differences between Akalis, Namdharis, and Nildharis from the way they tie their turbans. The Kukas (Namdharis) tie white turbans with the edges pointing above the ears while Akalis tie their turban with the front edge above the forehead. As for the Nildharis they wear the blue scarfs over their heads and the blue waistband they tie over their stomach or waist.

Marriages continue to take place between Akalis and Punjabi Hindus. In most cases of Intra linguistic marriages take place between Hindus and Sikhs. Religious conversion often takes place. Thus a Sikh youth removes his religious symbols like his turban on marrying a Punjabi Hindu girl, as the bride side makes the initial approach or gets a middleman to do so. (A. Mani, 1993 : 931) Marriages were quite common among groups with similar caste status.

Intermarriages with local indigenous Thai woman can be traced back to the early decades of the twentieth century. The circumstances for marrying local women varied from one individual to another. In some cases they were love marriages but in many instances these were marriages of convenience. (Manjit, 1993 : 138)

During the Second World War, Sikh men, suffering from loneliness as their wives were sent to India for safety, married Thai women. Recently, many Sikh youth got Thai wives before getting married to Sikh women. And some wealthy, Sikh men have Thai mistresses. It is also interesting to note that most of the children of Sikh men married to Thai women end up marrying Thai Buddhist partners.

Though the Sikhs have managed to preserve their cultural identity with success during the past decades, there appears the erosion of fluency in Punjabi among the Sikh youths belonging to the third generation. It is evident that the Sikh youths are unable to converse in even simple Punjabi, understand the Sikh scriptures and sermons delivered in Punjabi, and sing religious hymn in Punjabi. (Manjit, 1993 : 126,133)

This is due to the fact that the Sikh youths were left to the care of Thai nannies while their parents were away at their workplaces. Their parents returned
home late in the evening and barely had time to interact with their children who had
developed the habit of watching Thai TV programmes.

Some parents sent their children to Mussoorie for schooling. During the
school years at Mussoorie, they, however, avoided mixing up with Sikh youths from
Punjab. Thus, it came as no surprise that they failed to develop fluency in Punjabi.
(Manjit, 1993: 134) In fact Punjabi education is neglected in Mussoorie schools as
they focus on English and Hindi. Some parents, realized the ineffectiveness of
schooling in Mussoorie, had their children enrolled in the school in Ludhiana in
Punjab where their children eventually developed the high level of fluency in Punjabi.

In addition, the life style of the third generation Sikhs differs from that of
their ancestors to a great extent. For instance, they wear westernized dress, and
though they do not totally forsake the five KS – a (Kesh, the long hair) b (Kanga, the
comb) c (Kirpan, the sword) d (Karra, iron bangle) e (Kachhaikhra, short drawer),
most of them give up carrying sword and wearing short drawer – they wear modern
briefs instead. They also keep miniaturized Kanga (Sword) with them, tying with key
bunches or wearing it as pendant. Many youths have started trimming their beard,
and some of them even removed their turbans.

In contrast to the old days, the majority of Sikhs nowadays eat meat. They
and their wives hardly cooked food themselves. Most of them eat food cooked by
non-Sikhs. Not to mention that many Sikhs drink openly. The younger generation
even prefer to eat Thai food rather than traditional Punjabi food (Manjit. 1993: 127)

At least two third of Thai Sikhs who attend service at the Bangkok
gurudwara do not partake Guruka-langgar (food served at the gurudwara). Under
peer pressure, they opted for western fast food instead of langgar. Besides; many
modern Sikhs in Thailand participate in non-Sikh religious ceremonies. Some
regularly visit Buddhist temples.

- **The Hindus**:  

They came to Siam from the following regions of India:  

**Uttarpradesh**:  

These north Indian Hindus hardly set up their own business. The educated
ones were employed by the British and the Indian firms. Some of them acted as
middlemen between people and government officials, or were involved in shipping. The uneducated ones and the ones not fortunate enough to be endowed with fund dealt in cow milk, or served as household servants, watchmen, and newspaper vendors. Their place of worship is Vishnu Mandir on Charoenkrung Road.

The Hindus from Uttara Pradesh migrated to Thailand at the beginning of the twentieth century. A sizable number of them had worked in Myanmar before trickling into Thailand as watchmen and dairy farmers. According to A Mani (Ibid : 915). “They consisted mainly of Brahmins and Madavis and a few Rajputs from the districts of Gorakhpur and Asamgarh. They came largely as labourers and peons to work in the British and Dawoodi Bohra firms. As they increased in number, their dairy needs and those of the European community were met by the arrival of Gorakhpur milkmen, who developed miniature colonies complete with cows”. Their dairy farms were located on rented land in the following suburban district of Bangkok (Ministry of Agriculture, 1962 : 1-3) : Pra-Kanong, Dusit, Bangkapi, Yannawa, Bangkuntien, Bangkokenoi, Bhaseecharoen.

Brought as security guards to work in foreign firms, the population size of the Babus varied according to the growth or decline of foreign firms in Thailand. All early foreign companies hired Indian night watchmen as most of the European businessmen had no knowledge of the local language, while the Indians had a rudimentary knowledge of English (Zakir Hussain, 1982 : 58). W.A.R. Wood, the British consul, reported the existence of the superstitious belief that all watchmen had to be Indians. (Ibid : 58)

The Indian night watchmen were strongly organized into associations until early 1950s. (Ibid : 58) Since then, the economic status of Babus-night watchmen were made insecure. This was due to the fact that the government encouraged its agency to hire the Thais as watchmen instead of the Indians (Babu). Thus many of them were either left unemployed or being hired by the Punjabi firms as unskilled labourers. (A. Mani, 1993 :920)

The community of Babus in Bangkok was plagued by the problem of sex imbalance-biased towards men- that greatly dwindled its member after the end of the Second World War. In fact, sex imbalance was complemented with other factors
leading to the decrease in the size of Babu Population. As A. Mani pointed out (Ibid : 916) “The Thai Government imposed immigration quotas and discouraged fresh immigration. All government departments were encouraged to hire only Thai citizens increasing curtailment of younger men arriving in Thailand and job restriction soon resulted in the Uttar Pradesh community consisting of only middle age and older men. As older men returned to India after retirement, the Babu population witnessed a gradual decrease in size. There was a possibility that except for those with families, the entire single male population may return to India with advancing age”.

Recently, the Babus suffered set back economically by their being replaced by the well trained watchmen supplied to the private firms by security agencies. In addition, the subgroup within Babu Community in Bangkok, the Yadavas, who had previously enjoyed the monopoly of their milk and other milk products, experienced great set back when the modern dairy companies won over all their customers, especially the big hotels. As a result, Babu watchmen and milkmen switched to nut and newspaper hawking. (Zakir Hussen, 1982 : 59)

**Tamilnadu :**

These south Indian Hindus are dark-skinned and fluent in English. They are teachers or employed by commercial firms. The affluent ones have gained their wealth from jewellery trade and export business. Their place of worship is the Temple of Shri Mariamma (Shri Uma Devi) on Silom Road.

Tamils, both Hindus and Muslims, constitute the first racial group of people from Indian sub-continent to migrate to Thailand. The Tamil Hindus arrived in Bangkok via Penang and Phuket in the south of Thailand. They were engaged in cattle trade and precious-stone mining. Tamils first made their settlement in Phuket. There still exists the Tamil community in Phuket comprising 200 people (Bangkok Post, October 8, 1994 : 27) The British recruited a large number of Tamils to work in British Malaya. Some of them spilled over into Thailand. And by the turn of the century, there was a sizable Tamil community in Phuket. Some members belong to the cash-rich Chetti caste associated with commercial activities.

The Chettis lent their money out to aspiring rubber and tin barons during Phuket’s pioneering days. They invited over more Tamils from India to work in their
household and gardens as servants. Over time, many Tamils, realizing that they were unlikely to prosper in Thailand, migrated back to Malaysia and to India.

Existing Tamil community has its own temple. It comprises of the members who are not well to do. Some of them are married with local people, thus lowering the community’s chances of survival as distinctive ethnic group.

During the latter half of 19th century, Tamil Hindus absolutely monopolized the export of cattle and meat from Thailand. According to the fact contained in the book by N.A. Graham, Commerce and Trade of Siam that was cited by A. Mani (1993 : 913). 289,000 head of cattle were shipped from Bangkok in 1897.

The prominent man among the early Tamil settlers in Bangkok was Vaiti Padayatchi. He was a cattle trader, whose trade in cattle kept him in close touch with Kader Sultan Marican (also known as Karical Marican) in Singapore, then referred to as the cattle king of Singapore (Ibid : 912). He established the present-day Sri Mariamman Temple at the Pan Road/Silom Road junction in Bangkok. Soi Vaiti, a street off Silom Road, is named after him.

The female population among Hindus was negligible to the extent that men in these groups married local women. Marrying local women was a decision made on the threshold of becoming absorbed into Thai Society. (Ibid: 918)

According to A Mani (Ibid : 918) “all the early marriages of Indian men to indigenous women appear to have been with Mon women. This was possible partly due to the fact that Mons were refugees to the Bangkok area and as such were economically depressed; until slavery was abolished, many Mons were bonded individuals. No cases were reported of anyone marrying Thai women. A. Mani pointed out that the Tamils brought to work in the Myanmar Death Railway during World War II, especially those who did return to Malaya after the war, dispersed and lived with the rural population around Bangkok.
Punjab:

They settled in the Pahurat and Sampeng areas. Their place of worship was Dev Mandir in the Sao Chingchan areas.

Hindu Punjabis, like their Sikh counterparts were driven by drought and unemployment in Punjab to Thailand. Those with kinsmen in Burma (Myanmar) were first attracted there and then to Thailand (A. Mani, 1993 : 914). Most Punjabis in Thailand were from the districts of Gujranwala, Sialkot, and Shekhpura – all now part of Pakistan. (Shri Tarloknath Pawaji, 1996 : 53)

The Punjabi Hindus number around 2,000 and they are largely the residents in Bangkok. Kinship ties are still binding between the Sikhs and Punjabi Hindus. (A. Mani 1993 : 915)

The consequence of the partition of India was the influx of the Punjabis, both Hindus and Sikhs into Thailand, as they were from Pakistani portion of Punjab and connected with the previously migrated Punjabis in Bangkok who also came from Pakistani Punjab. The Punjabis brought their families with them; and with stable families, their number soon increased. At present, the Punjabis, both Sikhs and Hindus form the majority of Indians in Thailand.

A. Mani pointed out that the Punjabis both Sikhs and Hindus still observe caste distinction. They identify themselves as Auroras, Jats, and Khatris or Shastris. The Jats are peasant farmers from the Ludhiana district in the Punjab, but they are fewer in number and are found mainly in southern Thailand (Ibid : 929).

Gujarat and Rajasthan:

Another region of India from which the Hindus migrated to Thailand are Gujarat, Rajasthan, and Maharashthra. The Hindus from Gujarat and Rajasthan, due to the similarity in their cultures and languages, identify themselves as the same group, having been engaged in the co-operation founded by the Gujarati and Marwari association. From now on, the Hindus from Gujarat and Rajasthan are referred to as Gujarati-Marwari.

There are more than 3,000 Hindus grouped together as Gujarati-Marwari, making up about 600 families. Among the Gujarati-Marwari who are Hindus, there are those subscribed to Jainism, a belief considered an off shoot branch of Hinduism.
The Gujarati-Marwari deal in jewellery. Due to the connection they established within their native land of Rajathan and Gujarat, especially in Jaipur, and in Surat, they gain access to unlimited supply of precious stones. This position of advantage helps them dominate Thailand’s wholesale market of jewellery and contribute to their leading role in the exportation of jewellery products.

The Gujarati-Marwari hold around 70-80 percent of market share of wholesale market and exportation. The Marwaris act as wholesalers while the Gujaratis get involved in exportation.

Their leading firms are as follows:
1. Diamrusa Gujarati
2. Sagar International Gujarati
3. Eagle Star Gujarati
4. Swadi Stit Gujarati
5. Jay Gems Gujarati
6. New Suren Gujarati
7. K.G.K. Marwari

The Gujarati-Marwaris are viewed as the richest Indians in Thailand by their fellow Indians.

Sind:
The Hindus from the region of Sind in modern Pakistan came to Bangkok in the early 30s. They were:
- Shewakram Mathani (One of the famous companies in Sind, known as Tuljaram Jewellers, who started the first Sindhi company called Karachi Stores in Bangkok)
- Dialdas Chanrai (Started his company as Bombay Bazar)
- Kodanmal Ramani
- Kishinchand Nawani
- Nenumal Hingorani

Without their family with them, they were engaged in the trade of textiles. Stranded in Bangkok during World War II, they went to India after the end of the war to bring their family members and other Sindhis with them, having them serve as their
helping hands in business. After 1963 the number of Sindhis in Bangkok grew dramatically. Most of them were in tailoring business started by Sindhis. The pioneers in Sindhi tailoring business were Vashi Purswani and Nari Gulrajani. Their tailoring business flourished from catering to the demand of American soldiers stationed in Thailand during the Vietnam war. The wealth they accumulated during Vietnam war facilitated their switching to export business after the end of the war in 1976. One of the Sindhis known as Peter (Ashok) Thakur, started export business around this time.

At present, most of the Sindhis are in export business while some of them are in gem and jewellery and real estate. Now, there are almost 150 families in Bangkok from the region of Sind.

- **The Muslims:**

  They came to Siam from the two regions.

  **Gujarat:**

  Those coming from Gujarat were known as Dawoodi Bohra. They erected the white and the red buildings in the west bank of Chao Phya River in which the Bohras dwelled. The buildings also featured warehouses storing rice and fish sauce. The inhabitants of the two buildings were engaged in the trade of garment and embroidery and utensils from India. (Pudsadee & Manop, 1982 : 74). The area on which the buildings were located thus became commercial area during the reign of King Rama V. The wealthy Indian Muslims inhabited in the Rajawongse area. They dealt in jewellery, spice, stationery, Import and Export business.

  The signing of Bowring Treaty resulted in the gradual transformation of Siam’s self-sufficient economy into the market-driven one. As trade was becoming more important, there was a need for skilled tradesmen to conduct the increasing trades that indicated the higher demand for goods. The demands for foreign products were evident among the Thai upper class. The Dawoodi Bohras, the Gujarati-speaking Indian Muslims were in the position to satisfy the demand of the upper class as they had developed mercantile orientation. (Raymond, 1981 : 166)

  Thus, the Dawoodi Bohra Muslims were also early migrants to Bangkok. The A.T.E. Muskate Company established in 1856, is the oldest non-Chinese firm in
Bangkok. It belonged to the Dawoodi Bohra Muslims who arrived from Ahmedabad and Surat, then a princely state in the British Indian Empire. It was a professionally managed company with head office in India, from where managers were sent to serve in the overseas branches. Almost all the Dawoodi Bohra Muslims came as wealthy traders to import British goods and export local goods. (A. Mani, 1993 : 913)

Bohra’s close relations with the royal family and the Thai upper class was illustrated by the prosperity of the Nana family attributed to its being supplier of garment and embroidery to the royal family.

During the reign of king Rama IV, an Indian Muslim named Hajji Ali Ahmad Nana from Rander a town of Surat in Gujarat came to Siam and rented a house in the premise of the Red and White Building on the west bank of the Chaophaya River. The house served as textile shop. Engaged in the trade of golden and silver embroideries with customers in Siam and in nearby countries, he also served as interpreter-translator for the Royal Treasury and was later granted the nobleman’s title of “Phrapichet sanpanit”. (The Garden Devoted to the King’s Mother : 1996 : 73)

His son, Ibrahim Ali Nana bought a house from the Thai noble man called “Chaophya Sripipat (Pae Bunnag)”. He then installed the spiral staircase to the house. The house was thus known as “The Spiral-Staircases House”

The house was the residence of Nana family. Its ground floor served as a textile shop selling all types of gold and silver thread as well as embroidered textiles. The family not only traded with the Grand Palace but also with nearby countries such as India, Burma, Laos, and Cambodia. (Taken from King’s Mother Museum, Bangkok)

The family, led by A.E. Nana, founded the Randery Braramakran Company to deal in real estate in 1913. Since then, real estate has become the staple of the family’s business.

Indian Muslims from Gujarat lived mainly on the Thonburi side of the Chaophaya River until the administrative site of the Thai Kings was moved to the eastern side of the river. Most of the large-scale trading groups followed the change and moved directly across the rivers to Ratchanwongse road. (Ibid : 916)
According to Shri Tohfa Farosh (1996 : 77), Bohra business houses were on the Thonburi side of the Chao Phraya River until 1920. During the next ten years, they were gradually relocated to Ratchwongse and Pahurat. Some of the leading Bohra Companies were:

M.M. Mogul  
D.H.A. Siamwalla *  
F.A. Siamwalla *  
Samshuddin Jiaji Raja  
A.H.A. Boriwala  
A.N.F. Motiwala  
A.E. Nana  
A.T.E. Maskati  
A.K.H. Wasi  
S.A. Malbari  
G.A. Kader

* Siamwalla belonged to the Suleimani sect closely related to Dawoodi Bohra.

These firms used to import textiles from India and act as outlet for continental goods brought in by European companies. Palai, a special cloth 1.5 to 1.8 metres in length was very popular among the Thais. Cotton yarn was also imported. This was the main trade commodity of the Bohra Muslims. (A. Mani, 1996 : 920)

As previously mentioned, A.E. Nana successfully branched out into real estate business. (Shri Tarloknath Pawaji : 1996 : 60) Nana lane off the Sukhumvit road was named after him. D.H.A. Siamwalla, a retailer and wholesaler of stationary, evolved into being a distributor of office equipment and chemical products before venturing into industry. It is currently one of Thailand’s giant corporations.

Lek Nana, A.E. Nana’s son, was involved in politics. Rising from the position of Treasurer to that of Secretary-General of the Party in 1982, he was an active member of the Democratic Party for the last 30 years. He was also the Deputy Minister of Foreign Affairs in the Seni Pramoj cabinet in 1976.

His ethnic background was irrelevant to his being accorded high position in politics. What really counted were his wealth and his connection. He was the only
Indian appointed to high position in politics. His involvement with the Democratic Party has stimulated a number of Indians to become sympathizers of and contributors to the party. (Zakir Hussain, 1982: 69)

Bohra Muslims, like their Tamil counterparts, appeared to have selected partners from Thai community, as it was easier for them to marry indigenous women who were Muslims. Generally, the non-Muslim indigenous women embraced the religion of their husbands. (A. Mani, 1993: 918)

However the number of Dawoodi Bohra Muslims had decreased. The administration of the mosque had been assigned by the Amir (religious head of the community) to a descendant by interethnic marriage. As central control is still vested in the Amir in India, the mosque has not been indigenized at a greater rate. (Ibid: 946-947)

**Tamilnadu:**

Tamil Muslims settled in the Si Phaya area near the Oriental Hotel, with some of them inhabiting in Wat Ko area. Tamil, both Hindus and Muslims, were the earliest group of Indians to come in sizable numbers to Thailand. The Muslim Tamils arrived in Thailand via Singapore where they established their business.

Thamby Saibu Maraikayar was prominent man among Muslim Tamils. He, who was also known as M.T.S. Marican, had established his firm earlier in Singapore and had been an active trader in gemstones. When his debtor in Bangkok failed to remit their payment, he established his own firm, M.T.S. Marican Progressives Ltd. in 1886. The company now managed by his fourth-generation descendents. M.T.S. Marican invested his money in real estate along Silom road and New road, adjoining the present-day General Post Office. Along Silom road, two lanes are named after him. Trok Tambisa and Soi Tambisa are streets named after M.T.S. Marican. (Ibid: 913)

Tamil Muslims were engaged in the trade of precious stones and garments. They opened their shops in the Wat Ko area, where some shops still exist to this day. Tamil Muslims like their Hindu and Bohra counterparts married local women since the female population among them was negligible to the extent that men in the group had to marry local women. (Ibid: 918)
As Muslims, they could easily marry into the pre-existing Muslim population of Bangkok, due to the provision in their religion. Tamil Muslims who intermarried with indigenous Muslim groups tended to be mixing up with Thai society than maintaining link with fellow Tamil Muslims. Moreover, the existence of about 150 mosques in Bangkok did not warrant the Tamil Muslim to organize themselves like the Tamil Hindus to preserve their religious identity.

Besides, the Tamil Muslims, under the patronage of the family of M.T.S Marican, could never develop social institutions. No other Tamil Muslim could match the wealth and influence of M.T.S Marican and thus provide alternate to their social leadership.

5. The Role Of Punjabis In The Development Of Textile Industry In Thailand:

The majority of the Indian immigrating to Siam were uneducated; and as they arrived in this country with their heart set on improving the quality of their life, they were engaged in some kind of trade as the way to make their livelihood. For the uneducated Indians, getting involved in commercial activities represented the first choice to make them survive and then establish in the new land.

The Sikhs and the Punjabi Hindus opted for the trade of garments. With humble start, they experienced period of hardship before accumulating a large amount of funds necessary to contribute to the establishment of textile industry in Thailand in the 60s.

The textile traders could be categorized as wholesalers, retailers and vendors. The wholesalers had their ships located near Rajawongse road, which begins at the river. Most of the shop owners are Punjabis, though there were few Bohras and Tamil shops. The Punjabi firms in Rajawongse road as remembered by Shri Tarloknath Pawaji (1996 : 59-60) were, Mukhandlal Gurudas, Thakur Singh, Ladha Singh, Ram Singh Hari Singh, Labhisingh, Nadhansingh, Nand Singh Gian Singh, Boorsingh Indersingh, K.R. Indersingh, Ladhasingh Bhagwansingh, and M.D. Ramchand & Co which set up office in 1924.
The retailers chose Pahurat, on the north edge of Sampeng as the location of their shops. They began relocating to the Chinese-monopolized Sampeng area in 1930. The retail stores as remembered by Shri Tarloknath Pawaji (1996 : 61) were as follows:


Drawn by the prospect of enjoying reasonable living with lower expenses, some textile retailers mostly Punjabis did venture out of Bangkok and made their presence felt in every province of the kingdom. However, many of them were lured away from the provinces by the greater opportunities in Bangkok during the 1960s.

As to the vendors, Shri Tarloknath Pawaji (Ibid : 60) gave the following account regarding the way they made their living: "The vendors walked the streets of Bangkok in all weathers with the heavy weight of their merchandise on their back. As they slowly prospered, Chinese coolies would be hired to carry two large bundles of textiles on their shoulders hanging from both end of the rod. Some vendors would use coolies to pull their loads on rickshaws".

He also pointed out that Indian textile merchants experienced a difficult and trying period during 1923-1938. During this period, Indians were preoccupied with the question of livelihood and the way to survive and become established in this country. They were extremely thrifty. Luxury was not only out of the question, it was the question that never came up.

However, they soon enjoyed great success after the end of the Second World War in 1945. The period starting from the end of the war to 1960 was marked by the reaping of huge profits as the price increased from 0.30 baht per yard before the war to 30 baht after the war as a result of the extreme shortage of textile material during the war years. Indians who had stockpiled their supplies greatly benefited from the situation. The lifting of all controls on the import of textiles by the Thai
government after the war was also an important factor contributing to the success. Supply from Japan from 1933-1945 was suspended until 1952. The Indian merchants were thus forced by the situation to seek new supply services. (Ibid : 72)

Later, the firm called Indo-Asiatic Corporation was established. Its senior partner was Mr. Darshan Singh Bajaj, who much later would become Vice President of the Thai Bharat Culture Lodge (Ibid : 72) The corporation was the first company to open its office in Singapore and in America. It was an example that other Indian companies followed later.

In 1957, Mr. Darshan Singh Bajaj, in partnership with Moolamal Amarnath set up the first textile mill in Thailand under the name of “Thonburi Textiles”. (Ibid : 72). In 1969, Mr. M.R. Armarnath and Mr. Darshan Singh founded another textile mill, the “Century Textiles Co.,Ltd.”. In the same year, the Birla Group established their own textile based company, “Indo-Thai Synthetics” and in 1970 Diwanchand Kundanlal was involved in a joint venture with a Japanese company to create a large textile project.

After experiencing the vicissitudes of the operation of their business marked by profit and loss in 1960 (Ibid : 73) , they witnessed prosperity in 1980s. During the decade, many textile factories blessed with the capacity to diversity into spinning, weaving, dyeing, and embroidery lace were built.

The book “Indians in Thailand” (1993: 921) gives further account on Indian Investment in textile industry in Thailand as follow : “fifteen Indians have ventured into setting up factories. The first factory was established in 1960. Most of the industrial development came about only in 1970. There were about twenty-five factories by the late 1980s with each employing 200 to 1,000 workers”.

“At the time when Shivanath Rai Bajaj ventured into industries, he started companies using his children’s names as he was still an Indian citizen. In 1963 the Joint-venture Company Teijin-Thai Filament Textile Company was started in collaboration with the Japanese Teijin Company. As chairman of the joint venture he controlled 51 per cent of the shares in the company. Under the terms of the joint venture, Teijin was to supply the technical know-how, while he was to look after
management and sales. The factory went into production in 1970, producing 100 per cent polyester filaments, shirting, suiting, and dress materials. The capital investment in the factory was 35 million bahts. As his factory was the first to produce polyester goods in Thailand, it is still continuing to enjoy the lead in terms of high profits”.

It is obvious that the Punjabi investors made use of the accumulated fund gaining from textile industry to venture out into other kinds of industry. For instance, Shivanath Rai Bajaj has participated in more joint ventures in 1978. The Tupper of India firms have teamed up with him to start a 3,000 million-baht firm producing paper and pulp. With the Usha Commpnay of India, he went into a joint venture to start Usha Siam, producing steel wires and ropes. Sri Ambika Mills at Ahmedabad in India also teamed with him to start a factory to produce dye-stuff. (A.Mani . 1993 : 921)

6. The Role Of Indians In Thailand’s Real Estate Business:

The value of the real estate projects started by Indians account for 15-20 percent of the total value of Thailand’s real estate business. Considering the small size of Indian population in Thailand, their role in Thailand’s real estate business is thus significant. Most of the Indians involved in real estate are Punjabis, with the considerable number of Namdhari Sikhs. Others are Akali Sikhs, Punjabi Hindus, Gujaratis, and Sindhis.

Leading Indian real estate firms are:

- Diwan Chand Punjabi, Hindu
- Gurmukh Singh Sachdev Punjabi, Namdhari
- Peter International Sindhi, Hindu (Pune)
- Nana Gujarati, Muslim
- Hansraj Sehli Punjabi, Hindu
- Jaspal Punjabi, Namdhari

4-5 stars hotels in Bangkok owned by Indians are:

- Rembrandt (Sukhumvit) Punjabi, Hindu
- Holiday Inn (Silom) Sindhi, Hindu

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• Sheraton (Sukhumvit) Punjabi, Namdhari
• Amari Atrium (New Petchburi) Gujarati, Hindu
• Holiday Inn (Sukhumvit) Punjabi, Namdhari
• Regent (Sukhumvit) Punjabi, Namdhari
• Novotel Lotus (Sukhumvit) Punjabi, Namdhari
• Bel-Aire (Sukhumvit) Punjabi, Hindu
• Westin (Sukhumvit) Punjabi, Namdhari

The big condominiums and service apartments belong to the President Park owned by Punjabi, Akalis.

7. Residential Areas Of Indians In Bangkok:

- Pahurat area
- Bankhaek Intersection area
  
  There are 250 Indian families in the Bankhaek Intersection area. They are Sikhs and Hindus and they are earners of middle and lower incomes.

- Charansanitwongse area

  The Sikhs who are middle income earners reside in the Charansanitwongse area in the West of Bangkok. Their residences are situated along the following lanes off the Charansanitwongse road:

  1. Lane 1 along which the Sikh community called “Nanak Village” is located is inhabited by around 120 Indian (Sikhs) families.
  2. Lane 3 is inhabited by about 100 families
  3. Lane 5 is inhabited by around 30-40 families
  4. Lane 8 is inhabited by around 5 families
  5. Lane 12 is resided by about 25 families
  6. Lane 13 is resided by about 450-500 families

  The largest numbers of the Sikhs in the Charansanitwongse area have their residents along Lane 13. There are minor lanes branching off lane 13 along which the Sikhs reside. Those minor lanes are:
Lane Phanitchyakan Thonburi 9 which is the location of the Sikh community called “Im-amporn 1” is inhabited by around 250 families. Lane Phanitchyakan Thonburi 28 (soi roemjai) is inhabited by 22 families Raja Villa is inhabited by around 30 families. The community called “Im-amporn 2” is resided by about 40 families. The community called “Imamporn 3-4” is inhabited by around 40 families. The community called “Nisachon” is inhabited by about 40-50 families. The Sikhs living in the residences along the lane 13 off the Charansanitwongse Road account for 30 percent of the total number of Sikhs in Bangkok.

- The Silom and Surawongse area are inhabited by wealthy Indians. Most of them are Sindhis and Gujarati-Marwaris.
- The Sukhumvit area is marked by the lanes off the Sukhumvit Road. Indians inhabit lane 1, 3, 5 (not a large number), 11, 13, 19-21 Govind Tower, 24 (President Park), 26 (not a large number), 63, 71 (Most Indians inhabiting in the residents along this lane are Namdhari Sikhs).
- The Pracha-Uthit 79 area is inhabited by Indians from U.P. They comprise around 50-60 families. Middle to lower income earners, they earn their living by selling goods to customers on credit.

Note: The Middle-income Indians inhabit the Charansanitwongse area. The Middle to Lower income Indians inhabit the Pracha-Uthit 79 area. The rich and super rich Indians inhabit the Silom, Surawongse and Sukhumvit area. Indians always move to Sukhumvit area when they became wealthy.

8. Indian Institutions And Social Organizations:

Indian communities in Thailand have expanded. Indians founded the institution and Organizations to serve the purpose of maintaining their ethnic, cultural identity as well as for contributing to The Thai Society.

The Indian Organization, Institution and group in Thailand are as below:

- Arya Samaj
- Geeta Ashram, Thailand

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• Gujarati-Marwari Society
• Hindu Dharma Sabha Vishnu Mandir
• Hare Krishna Namhata Preaching Center
• Hindu Samaj
• Indian-Thai Chamber of Commerce
• Indian-Thai Diamond and Colorstone Association
• Indian Womens Club
• Maharashtra Mandal
• Namdhari Sangat
• Radha Soami Satsang Beas Foundation, Bangkok
• Siam Sindhi Association
• Siri Guru Singh Sabha
• Sri Mahamariaaman Temple
• Tamil Cultural Association of Thailand
• Tamil Muslim Association of Thailand
• Thai Bharat Cultural Lodge

Religious and social organizations are closely related to social organizations that help maintain interethnic boundaries in the Indian community.

Up till now, no census report on the Indian population in Thailand has ever been made. The number estimated by the Indian Embassy in Thailand is around 70,000 – 100,000. It corroborates with the estimation made by Indian Study Centre (Thammasat University). Besides, Mr. Suthep Suriya-amrit, the secretary of Sri Guru Singh Sabha, estimated the number of Thai Sikhs at 50,000, of which 40,000 of them are in Bangkok. Mr. Satit Kumar, President of the Hindu Samaj, believes that the number of Hindus in Thailand is equal to that of Sikhs or slightly less.

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