PREFACE

'Migration and dispersion are natural phenomena, widely familiar both in the world of plants and in the animal kingdom. Human beings have been no exception. In human migration two unique factors need to be recognized: migration does not mean the mere physical movement of people. Migrants carry with them a socio-cultural baggage which among other things consists of (a) a predefined social identity, (b) a set of religious beliefs and practices, (c) a framework of norms and values governing family and kinship organization, and food habits and (d) language. More important, the migrants are not inevitably irrevocably cut off completely from the land of their breed.'

The phenomena surrounding such human migration are best conceptualized under the rubric *diaspora*. Etymologically, the term diaspora is derived from the Greek composite verb *dia* and *speirein* (infinitive), literally meaning 'to scatter', 'to spread' or 'to disperse'. It was originally used to refer to the dispersion of Jews after the Babylonian exile in 586 BC and to the aggregate of Jews or Jewish communities scattered in exile outside Palestine. In current parlance, however, the term is applied to describe any group of people who are so dispersed.

People of the Indian subcontinent have been known to migrate to different countries for various reasons at various periods of history. Among the immigrants of diverse nationalities, overseas Indians constitute a sizable segment. It is estimated that besides six million Indian citizens, there are over 20 million people of Indian origin all over the world. Taking 5000 as the minimum figure, overseas Indians are found in as many as 53 countries.

The situation of Indians in Africa provides a fascinating case study of Indian diaspora. Indians went to Africa first as sea-faring merchants and later as indentured labourers to work in plantations, railway construction etc. In the 19th century large number of Indians migrated to Mauritius, South Africa and East Africa as indentured labourers, traders, and as free passengers. After India's independence they went as contract skilled workers. The

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research work will focus on issues relating to Indian diaspora in Madagascar and Seychelles.

Madagascar and Seychelles are both African countries located in Western Indian Ocean. The Democratic Republic of Madagascar comprises the island of Madagascar, the fourth largest island in the world, and several much smaller offshore islands. While the Republic of Seychelles comprises a scattered archipelago of granitic and coralline islands, lying about 1,600 km east of continental Africa and ranging over some 1m.sq km of the western Indian Ocean. Both Madagascar and Seychelles were French colonies. Madagascar was annexed by France in 1896 and Seychelles was occupied by French settlers in 1770. Following its capture in 1811 by British naval forces, France formally ceded Seychelles to Britain in 1814. The islands were administered as a dependency of Mauritius until 1903, when Seychelles became a separate crown colony.

**Indian Diaspora in Madagascar**

The *Karanes*, as Indians are called in Madagascar, according to official estimates number about 25000. Most of them are from North-western part of India particularly from Gujarat and Bombay. As early as in 12th Century, ships sailing from the Malabar Coast and East Africa often touched Madagascar. It appears that the origin of some families go back to pre-colonial period. However, it is with French colonization that immigration intensified. It was not until 1901-1902 that a large number of Indians migrated to Madagascar.

Nearly 1700 Indian workers were recruited by the French for the construction of the railway line from Tamatave on the East coast to the capital- Tananarive. Many who came died of disease and some were repatriated. Immigrants continued to come either alone or with families until 1939 and in lesser numbers later, until independence in 1960. The Indian community of Madagascar is a veritable mosaic of religious sects and social groups. Among the Muslims who constitute the majority, there are four sects- the Bohras, Khojas, Ismailis who are also the most well off and Sunnis who are the poorest. Among the Hindus, there are the Sonis (Goldsmiths) who constitute the largest number, the Lohanas or Baniyas and a small number of Brahmins. Traditionally, specialized in commerce, the Indian community is concentrated in towns, where the more enterprising have also invested in Industry. Certain dynamism of the Indian community in their
commercial dealings and their capacity to organize themselves as a group is recognized by the Malagasy society. The Indian community in Madagascar occupies an important position in its economy, which is often a source of distrust between the Malagasies and the Indians resulting in anti-Indian riots at times. In March 1987 anti-Indian riots broke out. The incidents were revealing of social relations and tensions between the two communities and also the state of press in the country. Socio-politically however, the Indian community did not enjoy the status commensurate with its economic status. A certain refusal to integrate themselves with Malagasies and Malagasy society, even after years of living in the country and narrow social attitudes created a sense of distrust vis-à-vis the Indians among the local people.

Despite the presence of a large number of Indians on the Great Island, Madagascar’s relations with India have been peripheral. Generally, India’s relation with Francophone countries have not been as close as with Commonwealth countries such as Tanzania and Kenya where too there is large and flourishing Indian community.

**Indian Diaspora in Seychelles**

Historical evidence suggests it was Arab traders venturing south who first discovered the Seychelles Archipelago after the seventh century. Arabic manuscripts from the ninth and tenth centuries refer to these islands. The first Europeans to make contact with these islands were the Portuguese, who in their voyages discovered Seychelles when Vasco Da Gama traveled from Portugal to India in 1502. The Amirantes, a group of islands in the Seychelles Archipelago, were named after him. Later the French and British colonized the area along with Mauritius, Reunion and Madagascar.

There is sufficient evidence to show that Indians came to Seychelles along with the first French settlers in 1770. Seychelles and Pondicherry in India were both French colonies at the time and many of the sailors on French ships were Indian. Thus contact with Seychelles was inevitable. The first Indian settler was Ramalingam, who, in 1789, was sent as an advisor to the governor of Seychelles. He was endowed with large areas of land and under the French many Indians became landowners. The first Indian settlers were mainly from Western and Southern India who settled inter-married and laid the foundation for the growth of the Indian influence here.
During that time the Seychelles owed its importance to its strategic location between India and East Africa and it is this location that inevitably drew Indians in the last quarter of the 19th century.

Together Seychellois Indians and expatriate Indians, who came mainly from Tamil Nadu, Kerala, Gujarat, Karnataka and Andhra Pradesh, number about 5000 in a population of 80000. Their area of control is retail trade and construction. About a half a dozen of these companies, employing a large number of people, have garnered most of the major building projects in the country. Indians also dominate education and health sectors and hold key positions in major private enterprises.

For well over 200 years the Indian settlers became well integrated with the local population resulting in inter-marriages and some conversions also. They became well versed in the local Creole language also. In the course of this development their traditional values including language, religion and culture took a back seat in the land of their settlement.

In the 1980’s, however, there was renewed interest of Indians in establishing religious and cultural center. It was only in 1984 that Seychelles Hindu Kovil Sangam was established. The main purpose of this organization was to build a temple. Navasakti Vinayaga Temple was consecrated in May 1992. It is the only Hindu temple in Seychelles.

Among the most prominent families are Adam Moosa, Chaka, Oliahji, Valabhji, Afif, Suleman and Jivan Shah. Many receive a proud mention in the "Who's Who" of the Seychelles in a publication of the former Seychelles president James Mancham.

**Justification of the Study**

The present study is the comparative study of Indian Diaspora in Madagascar and Seychelles and its importance lies in the fact the issue of Indian diaspora has occupied a central place in the policy formulation of Indian government. Therefore, many scholars are working in this field. Western Indian Ocean has been area of study of many researchers but it is a neglected area from the point of view of diasporic studies. Indian
community in Madagascar controls more than 50% of economy and therefore it is a very strong, rich and influential community. Besides this, Indian community has been able to maintain its identity and also maintains close contacts with Indians in India. Therefore, any study on Indian diaspora in Madagascar will be very beneficial for India. Similarly, Seychelles is one of the richest countries of Africa with per capita income of $7500, and closer link with the Indian community in Seychelles will help in building ties with Seychelles. Recent visit by the President of Seychelles on 1st August 2005 also proves the point. Moreover, Madagascar and Seychelles are fantastic case for comparative study. Madagascar is a Francophone country and Seychelles [earlier it was French colony then it became British colony] is a member of Commonwealth countries. The study will start from Post second world war period because by then India got independence, Both the colonial powers- Britain and France- got weak by that time and feeling of nationalism had started taking its root in the colonies. With the independence of India expectations of Indian diaspora from India also grew. So, this is an important landmark to start the study. Thus, Justification of this study lies in the fact that this will be an original work and a new area will be explored.

**Research Problem**

The research work will try to examine issues relating to Indian Diaspora in Madagascar and Seychelles in light of changing policy response from India. The focus will be to compare identity formation of the PIO in these two countries. In the identity formation it will be emphasized that identity of Indian diaspora is not a monolithic identity but there are multiple identities and each are not contradictory to each other. The present study will study both the relations of Indian Diaspora with India as well as relations with the host countries, i.e. Madagascar and Seychelles. It will take up following questions: a) what is the economic and social status of Indian Diaspora vis-à-vis their ‘host’ nation? b) how PIO in Madagascar are able to maintain their Identity? c) what are the factors that led to loss of identity among PIO in Seychelles? d) What are their aspirations from Indian State? e) What should the Indian state do to cultivate and harness the Indian diaspora in Madagascar and Seychelles as a resource for Indian development? f) How the colonial policy and its transition in post independence period has enable or disenable Indian diaspora to maintain its identity?
Objectives

- To compare economic and social status of Indian community in Madagascar and Seychelles.
- To analyze how the identity formation of Indian community has taken place in these two countries.
- To find out how the colonial policies influenced the identity issues and status of Indian Diaspora.
- To find out what are the expectations of Indian Diaspora in these two countries and response of Indian government.

Hypothesis

- The divergent colonial policies of British [in Seychelles] and the French [in Madagascar] led to different patterns of identity formation amongst the PIO.
- The economic positioning of PIO in these two countries led to two different types of identity formation.
- The economic and educational status of PIO in these two countries resulted from the nature of Indian migrant people to these countries.
- New diaspora policy of India under globalisation has led to pro-active recognition of PIO even in third world countries like Madagascar and Seychelles.

Chapterization

CHAPTER- 1 INTRODUCTION : THEORETICAL AND GENERAL BACKGROUND
The introductory chapter, which aims at giving theoretical and general background of Indian Diaspora, is broadly divided into two parts. The first part gives a comprehensive theoretical understanding of the concept Diaspora. Various aspects of Diaspora have been discussed such as Diasporas relations with host countries and homelands, the question of loyalty and stateless and state-linked diasporas. With this theoretical background the second part discusses the causes, patterns and phases of Indian diaspora. In the end, Migration of Indian Diaspora to Francophone countries is also discussed.
CHAPTER – II  STATUS AND IDENTITY OF INDIAN DIASPORA IN MADAGASCAR (1945-2005)

The chapter deals with status and identity of Indians in Madagascar. The Indian community in Madagascar provides a fascinating case study as they constitute only two percent of the total population of Madagascar and control more than fifty percent of the economy. The chapter is divided into four parts. The first part will give a brief background of Madagascar’s geography, economy and society. It will also discuss the French colonial rule and the present political scenario. The image of Indian diaspora under the French colonial rule and the economic life of Indian diaspora are discussed in the second part. The question of Assimilation and identity is taken up in the third part while the current socio-political and economic status is discussed in the fourth part.

CHAPTER-III  STATUS AND IDENTITY OF INDIAN DIASPORA IN SEYCHELLES (1945-2005)

The chapter deals with status and identity of Indians in Seychelles. The Indian community in Seychelles too provides a fascinating case study as up till now the Indian community was fully assimilated with the Seychellois society and culture, however, now they are rediscovering their identity as Indians. The chapter is divided into four parts. The first part will give a brief background of Seychelles’ geography, economy and society. It will also discuss the French and British colonial rule and the present political scenario. The image of Indian diaspora under the French and British colonial rule and the economic life of Indian diaspora is discussed in the second part. The current socio-political and economic status is taken up in the third part while the question of assimilation and identity is discussed in the fourth part.

CHAPTER- IV - INDIAN DIASPORA IN MADAGASCAR AND SEYCHELLES: A COMPARATIVE ANALYSIS

The chapter will make a comparison between the status and identity of Indian diaspora in Madagascar and Seychelles. An attempt is made in the chapter to bring out both differences and similarities. The chapter is broadly divided into two parts. The first part, which will make a comparison of differences and similarities, is further divided into two sub-sections. The first will deal with economic status while the second will deal with socio-political status. The second part will take up the issue of Assimilation and Identity.
It will analyze how far the two communities have assimilated with the host countries or have retained their identity.

CHAPTER-V DIASPORIC ISSUES IN THE REGION AND POLICY OF INDIA
This chapter will focus on India’s policy towards its diaspora. It will highlight continuities and change in India’s policy. The aim of this chapter will be to test how far the recent initiatives taken by the Indian government to woo its diaspora fulfils the aspirations and demands of Indian community in Madagascar and Seychelles.

CHAPTER-VI CONCLUSION
This chapter will sum up all the previous chapters, draw important conclusions of each chapter. An attempt will be made in this chapter to suggest ways and means by which Indian Government can improve its relations with Indian community in Madagascar and Seychelles.

Research Methodology
Given the complex nature of Indian Diaspora several approaches will be employed. The problem is studied from basically two approaches. The first approach will try to analyze socio-economic status and identity formation of PIO in post Second World War period. The second approach will be to find out how identity formation of PIO in Madagascar and Seychelles interact with the policies of their colonial masters and India’s policy. Apart from these two approaches, the historical approach will yield accounts of the phases of emigration and the early life situations of the Indian emigrants in the ‘host’ countries. Anthropological and sociological approaches will yield rich ethnographic accounts of Indian communities abroad and analyze the dynamics of social institutions and socio-cultural elements in those communities. Models and techniques used by modern political scientist will be helpful in analyzing policies and programs of Indian government towards Indian Diaspora in Madagascar and Seychelles. Above all, since it is a comparative study of status and identity of Indian diaspora in Madagascar and Seychelles, Comparative approach will be utilized.

Material for the research work is collected from both primary and secondary sources. For collecting data for the research work sample method is used. Direct interaction with
Indian communities in Madagascar helped in collecting first hand information. Besides this, continuous touch was maintained with organizations established by Indian communities in Madagascar and Seychelles like *Seychelles Hindu Kovil Sangam*. 