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## EDITORIAL

Education is an essential foundation for human resource development. Human factor plays a decisive role as a productive agent in development. It is the people who are the intended beneficiaries of development. Human development requires education. Education in turn needs the culture of community participation to make it socially useful.

Tech-visionary administrators believe that using technology improves students achievement and help to the user in a new culture of learning with integration of technology, reducing the digital disconnect for students.

The role of an educational institution in quality performance is of great significance. This is practically witnessed in terms of student achievement, role of parents and the community involvement. The performance of teachers as mentors is of great value in determining the quality. This finally results in the effectiveness of an institution.

Excellent teachers have the capacity to transform the lives of students and to inspire and nurture their development as learners, individuals and citizens. As teachers, we can encourage both sharing one's own ideas and responding to the ideas of classmates. How a teacher teaches is as important as what he/she teach. If he/she is capable to integrate social justice into core subjects and can use curriculum that is relevant to student's lives he/she can spread social justice beyond the classrooms. Teacher should create conditions and environment so that any innovation can be implemented with maximum effectiveness. While making circular decisions teachers must consider value and build on the diverse prior learning experiences with students.

Experiments in education, teaching learning languages, ecological sustainability, developing values for personality, cultural heritage, world peace, research and innovations in social justice. This issue will be useful for the faculties and students of different streams of Universities, Libraries and institutions. Which is well presented in this volume. To lead successfully, a person must demonstrate various essential and inter-related traits.

Regards,  
Chief Editor,  
Voice of Research

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## TRAINEE TEACHERS ATTITUDE TOWARDS STUDENTS IN RELATION TO CERTAIN VARIABLES

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### **Abstract**

*This study aimed to identify the attitudes of trainee teachers towards students with specific learning disabilities and differentiation of the curriculum. Significant differences were found between the attitudes of primary and secondary school trainee teachers, and the influence of training. There were no differences in attitudes according to experience with students with specific learning disabilities. The findings have implications for teacher training programs. The different Policies on the inclusion of students with special educational needs in mainstream classrooms have focused attention on how general education teachers perceive these students. Furthermore with specific learning disabilities forming a large group of diverse students, and teachers' attitudes often not changing over the career span, preparing teachers for inclusive education is vitally important.*

**Keywords:** *attitude, trainee teacher, primary teacher, teaching-learning*

In the 21st century, there is an intense emphasis on environmental education for all individuals of societies. Thus, environmental sensitivity has been centered in the domain of education from all learning levels. Therefore, objectives of teaching programs aim at helping students to develop an awareness and sensitivity towards environment, itself and environmental problems

### **Objectives of the Study**

To study the effect of gender on the Primary School Teachers Attitude towards Students in relation to certain variables; To study the effect of zone on the Primary School Teachers Attitude towards Students in relation to certain variables; To study the effect of age on the Primary School Teachers Attitude towards Students in relation to certain variables.

### **Hypothesis of the Study**

Ho<sub>1</sub>: There will be no significant difference between the mean primary school Teacher's attitude score of male and female Teacher of Ahmedabad.

Ho<sub>2</sub>: There will be no significant difference between the mean primary school Teacher's attitude score of parents of Ahmedabad living in east and west zone

Ho<sub>3</sub>: There will be no significant difference between the mean primary school Teacher's attitude score of parents of Ahmedabad below 40 years and above 40 years of age.

**Research Design:** Whereas the dependent variable is Attitude of Parents, the independent variables are Gender, Age and Area. The population of the present study consists of all the male and female primary school Teacher's of Ahmedabad city whose children are studying in the primary schools of Ahmedabad city. In the present study, the Attitude Scale prepared by M. K. Patel will be used. This tool has been standardized on the primary school Teacher's of Gujarat as the sample subject and therefore this test being most applicable and eventually latest, the same test shall be applied to the said sample. The primary purpose for applied research is discovering, interpreting, and the development of methods and system for the advancement of

human knowledge. In the present study researcher will use Survey method for his research.

### Data Analysis of the Study

Ho<sub>1</sub>: There will be no significant difference between the mean primary school Teacher's attitude score of Male and Female parents of Ahmedabad.

**Table 1**

| Sr. No. | Variable (Gender) | Mean  | S.D  | t-value | Significance    |
|---------|-------------------|-------|------|---------|-----------------|
| 1.      | Male              | 10.04 | 0.86 | 0.98    | Non significant |
| 2.      | Female            | 10.03 | 0.78 |         |                 |

From the table 1, it is evident that  $t_{cal} = 0.98$  which is less than  $t_{0.05} = 1.96$ . Thus the difference is not significant and hence the hypotheses that there will be no significant difference between the mean parents attitude score of male and female parents of Ahmedabad will be accepted at 0.05 level. It means that there is no difference between the attitude of male and female parents of Ahmedabad.

Ho<sub>2</sub>: There will be no significant difference between the mean score of primary school Teacher's attitude of Ahmedabad from east zone and west zone.

**Table 2**

| Sr. No. | Variable (Zone) | Mean  | S.D  | t-value | Significance |
|---------|-----------------|-------|------|---------|--------------|
| 1.      | East            | 10.02 | 0.92 | 0.64    | Non sign     |
| 2.      | West            | 10.06 | 0.72 |         |              |

From the table 2, it is evident that  $t_{cal} = 0.64$  which is less than  $t_{0.05} = 1.96$ . Thus the difference is not significant and hence the hypotheses that there will be no significant difference between the mean parents attitude score of parents of Ahmedabad from east zone and from west zone will not be rejected at 0.05 level. It means that there is no difference between the attitude of parents east zone and west zone of Ahmedabad.

Ho<sub>3</sub>: There will be no significant difference between the mean primary school Teacher's attitude score of parents of Ahmedabad below 40 years and above 40 years of Age.

**Table 3**

| Sr. No. | Variable (Age) | Mean  | S.D   | t-value | Significance    |
|---------|----------------|-------|-------|---------|-----------------|
| 1.      | Below 40       | 40.22 | 10.78 | 0.35    | Non significant |
| 2.      | Above 40       | 40.97 | 10.06 |         |                 |

From the table 3, it is evident that  $t_{cal} = 0.35$  which is less than  $t_{0.05} = 1.96$ . Thus the difference is not significant and hence the hypotheses that there will be no significant difference between the mean parent's attitude score of parents of Ahmedabad below 40 years and above 40 years of age will not be rejected at 0.05 level. It means that there is no difference between the attitude of parents below 40 years and above 40 years of age.

### Findings of the Study

The attitude of male and female parents of the children studying in the primary Schools of Ahmedabad is the same; The attitude of parents of the children studying in the primary Schools of Ahmedabad from east zone and west zone is the same; The attitude of parents of the children studying in the High Schools of Ahmedabad who are below 40 years and above 40 years of age is the same.

### Conclusion

The present research has been done to find the attitude of parents considering their gender, zone and age. The researcher had selected 320 parents as the sample through

simple random sampling by using the standardized attitude scale of M. K. Patel. The data was grouped, tabulated and analyzed by statistical techniques like Mean, Standard Deviation and t-test. It was found that none of the variables have an effect on the attitude of parents of Ahmedabad city. Thus the attitude of parents is the same under any circumstances.

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## SURVEY OF AIDS IN MANIPUR

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### Abstract

*Though Manipur is the first state in India to have adopted the strategy on Harm Reduction or Harm Minimization integrated with a care component under the name, Rapid Intervention and Care (RIAC) Project, but there are still much works to be done. Similarly, in other programmes too, concerted action is to be taken up. The paper presents the survey and stresses the change of behaviour of the infected and affected people as well of the care providers, counsellors and officials. For this, they need capacity building and further capacitation. The services of these people are very important in the sense that they have to spare more thought, time and energy for welfare of a section of mankind.*

**Keywords:** *survey, HIV, Manipur, AIDS*

Manipur is a small land locked state in India's North Eastern Region bordering Nagaland to the north, Assam to the west, Mizoram to the south and a 358 km border with Myanmar to the East. According to 2011 census the state has a population of 25.7 lakh of which males are 1,290,171 and the females are 1,280,219.

Manipur is one of the six high HIV prevalence states in India as identified by NACO, Ministry of Health & Family Welfare and Govt. of India. As per National Family Health Survey (NFHS) - III, 2005-06, Manipur has the highest prevalence of HIV among the five high HIV prevalence states. In Manipur the first HIV positive case was reported in February, 1990. Till July, 2005 altogether 20,524 HIV positive cases and 4012 AIDS cases including 497 deaths had been reported out of 126,973 blood samples screened. The HIV prevalence among pregnant women has increased from 0.45% in 2004 to 1.35%; among commercial sex workers (CSW) it is around 12.4%; among men having sex with men (MSMs) it is around 1.4%; among STD (Sexually transmitted diseases) patients it is around 7.2%; and among TB (Tuberculosis) patients it is around 8.75%. The HIV prevalence among Injecting Drug Users (IDUs) is higher at 21% till July, 2005. The prevalence rate among IDUs has however, shown a decline from 80.7% in 1997 to 21% in 2005. This significant decline is due to introduction of the Harm Reduction Project called Rapid Intervention and Care (RIAC) since 1998 with the help and support from NACO (National AIDS Control Organization) as a clear cut policy on harm reduction and as a part of the Manipur State AIDS Policy, 1996.

The Manipur State AIDS Control Society (MACS) is a nodal agency working on HIV/AIDS. This agency has been implementing HIV/AIDS programme in Manipur under NACO. The CMIS report says that there is a slight increase in the transmission of HIV through heterosexual, homosexual or bisexual through infected needles and syringes and not specified or unknown during the period 2004-08 and 2008-12. Further, HIV Sentinel Surveillance Report (HSS) conducted during the years 2004-08 shows HIV positivity in IDUs (Injecting Drug Users) was still highest among the High Risk Groups (HRGs).



The transmission of HIV through blood and blood products was declining. This is due to increase in voluntary blood donations and corresponding screening of blood and blood products. The transmission from parent to child was also declining following the introduction of Prevention of Parent to Child Transmission of HIV (PPTCT) programme since 2003. Sero-Surveillance among the general population and pregnant mothers at the ICTCs from 2004-05 to 2011-12 detected as many as 21,751 positive cases, 2719 cases per annum on an average. Still, new positive cases could be detected every year, even though the infection rate was slightly declining. As per the CMISreport, there is no declination or stability among the pregnant mothers. The pregnant mothers are thus included among the HRGs. The Sentinel report for the last decade shows that the epidemic of HIV is still concentrated among the HRGs even when Intervention Programme is implemented for these HRGs.

The CMIS report further says that there has been a change in spreading of HIV among the age group of 25-49 years. This has been due to implementation of PPTCT and Reduction of New Infection of HIV among the age group of less than 24 years of age, though HIV prevalence among the age group of 25-49 years has clearly increased. The Report says that the infection rate of HIV among the age group of less than 24 years has slightly declined from 18% to 12%. This is due to successful implementation of PPTCT programme.

In spite of implementation of these programmes, we observe a gradual but slow increase in the rate of HIV prevalence, in particular, among the pregnant women and children. Not surprisingly, HIV prevalence rate among pregnant women in the state is around 1.35%. Ukhrul District has prevalence of around 4% among pregnant women in 2004. This is the highest record in India,

**Counseling:** An Integrated Counseling and Testing Centre (ICTC) is a place where a person is counseled and tested for HIV, on his own free or as advised by a medical provider. It is the entry point for early detection of HIV, imparting knowledge about HIV/AIDS for bringing about behavior change and linkages and referrals to care, support and treatment.

Counseling as such are very much wanting in Manipur, though MACS and other NGOs are taking up such activities in select areas of the State. The cases of voluntary counseling and testing (VCTC), the process through which individuals undergo counseling and testing voluntarily by themselves are also not coming up at large scale

**ART Centre:** Anti-Retroviral Therapy (ART) centre came into existence in 2004. Since then, so far, 20,067 HIV infections could be detected in ICTCs, and as many as 21,253 persons could be registered under HIV care scheme since 2005. This discrepancy in number is due to inclusion of other detected HIV infected clients to the existing registered clients. Based on these figures, the percentage of clients under HIV care is 57.4% and that alive in ART centre is 63.4%. During the year 2011-12, two ART centres were opened at Bishnupur and Senapati, and two link ART centres were also opened at Kumbi (Bishnupur District) and Sagolmang (Imphal East). It was also targeted to open two ART centres at Tamenglong District and Moreh, and to open three Link ART centres at Kamjong (Ukhrul District), Saikul (Senapati District) and Sugnu (Thoubal District) during 2012-13.

## Conclusion

HIV/AIDS is a big enemy of human society, So, MACS alone cannot win the battle against HIV/AIDS. Therefore, we need to join our hands together and work in cooperation in a very consistent manner, so that we can bring a change which will shape our future for a HIV free world. It is high time for all of us in the society to involve and participate in the fight against HIV/AIDS. Each and every one of us has moral and social responsibility to mend the hold in the boat we are boarding before it is too late. We must know that we all are embarking in the same leaky boat.

According to behavioral Surveillance Survey (BSS), 2006 the awareness about HIV/AIDS in Manipur is, instead of increasing, decreasing from 94.6% in 2001 to 92.1% in 2006. HIV/AIDS prevention by consistent condom use marginally increased from 75.2% in 2001 to 78.4% in 2006; while HIV testing facility increased from 7.8% in 2001 to 30.8% in 2006 awareness of STDs/STIs marginally increased from 31.3% to 36.1%. It all shows that there are water-tight compartment relations between the different programme of HIV/AIDS prevention. There are still low awareness levels among rural women. The males are more aware of HIV transmission. The potential of mother to child HIV transmission is still less known to majority of women across the state. Less than 50% of women were aware that HIV could be transmitted through breast feeding. But, less than 50% of males and females were aware of the benefit of using a condom for prevention of HIV transmission. Further, the awareness on the linkage between STDs and HIV is very much low in the State.

Though Manipur is the first state in India to have adopted the strategy on Harm Reduction or Harm Minimization integrated with a care component under the name, "Rapid Intervention and Care (RIAC) Project, and prevalence rate of HIV infection shows a decreasing trend from 76.9% in 1997 to 17.9% in 2007, there are still much works to be done. Similarly, in other programmes too, concerted action is to be taken up.

What is important is not only change of behaviour of the infected and affected people but also that of the care providers, counsellors and officials. For this, they need capacity building and further capacitation. The services of these people are very important in the sense that they have to spare more thought, time and energy for welfare of a section of mankind. It is they who would be at the helm of management, counselling and providing the required materials. So, while working for HIV prevention, these people should think of a sustainable and integrated system of HIV prevention, counselling, testing, caring and supporting.

To do all these things, there is the need for supervision, control, monitoring and evaluation. Counselling supervision is to be done by the Supervisors. The counselling supervisors have to visit the counsellors and help them to become more effective in helping people. It establishes an interpersonal relationship between the supervisor and the counselor, and, on trust, the supervisor acts as a mentor focusing on professional growth and technical competencies and development of the counselor. This is all about supervision on the counsellors. In addition, supervision work is essential for all kinds of interventions and programmes. In a similar way, monitoring is also to be done for the different programmes initiated. Next comes the work of evaluation to ascertain how much of the programmes implemented are target achieved. Eventually, the future course of action or follow-up action will follow.

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## SHAKESPEAREAN TRAGEDY'S: A CRITICAL STUDY

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**Abstract**

Shakespearean say that tragedy is nothing but a sad play is not accurate the plays often involve the fall of noble stature. The character always has a fatal that leads to their downfall. Their downfall is usually set into motion by external forces that the characters have little or no control over. The tragedies are also characterized by a great deal of death. The tone is usually very somber from the onset of the play. The plays are meant to examine human nature. The elements below can be found in Shakespeare tragedies, how well do they match the play know? They end with the death of the tragic heroes. The deaths of the heroes have a big impact on the people around them. And the larger community other person dies as part of the tragic chain of events. The heroes reach a peak in the day of happiness or achievement. Macbeth becomes King Romeo and Juliet get married. This usually happens about through. After this peak, there is a peripeteia where events take a terrible turn for the worse. The heroes are in some part responsible for this change of fortunes. The paper critically analyses the Shakespearean tragedy.

**Key words:** *criticism, critical study, shakespeare, tragedy*

William Shakespeare is the greatest English writer. He was born on April 23, 1564 in Stratford upon even Shakespeare was the most documented Elizabethan play write. Who was recognized in his own life line, after retiring and maKing his will out on March 25,1616 Shakespeare died on April 23,1616 nothing is recorded on the cause of his death. He had three brothers and four sisters and was the oldest child of the family. He was 15 and she was 26. They had 3 kids by the time he was 21. He wrote his first play around 1591, fifteen years after the opening of the first theatre in London (The Red Lion). Shakespeare owned two theaters and wrote at least 38 plays. He was an actor before he was a writer. This carried through a drama, is the right way to read the dramatist Shakespeare: and the prime requisite here is therefore a vivid and intent imagination. But this alone will hardly suffice. It is necessary also especially to a true conception of the whole to compare to analyzed to dissect. They misunderstand; I believe they would not shrink if they remembered two things. In the first place in this process of comparison and analysis, it is not requisite it is on the contrary ruinous to set imagination aside and to substitute some supposed cold reason and it is only want of practice that makes the concurrent use of analysis and of poetic perception difficult or irksome. And in the second place these dissecting processes, thought they are also imagination aside and to the substitute some supposed 'could reason ; and it is only want of practice that makes concurrent use of analysis and of poetic perception difficult of irksome.

There is also an element of fate something that combined with hero's actions-seems to make the tragedy inevitable. However, the finally denouement of the tragedies can still seem like terrible accident. In every drama, whether it is a comedy or a tragedy, we

see, arising from the co-operation of their character certain actions. These deeds are thus a predominant factor. They are actions in the full sense of the world expressive of the true springs of their various actions. His plays tell a story in the tragedy Shakespeare's main interest lay here, in presenting the motives of his brain children—the true springs of their various actions. His plays tell a story, but not for the sake of telling it. If it is the story of the great man's sorrows, he relates it so as to show quite clearly to readers or audience that those suffering proceed directly from his own action, chiefly if not wholly, The phrase, that with Shakespeare character is destiny is not an exaggeration but the statement of a great truth. We feel, if we carefully read any tragedy by Shakespeare that as the story of the hero's sufferings moves forward, his calamities and his tragic end follow inevitably from his personal character. The hero is then finally responsible for his sufferings and his tragic end, And not any outside agency such as fate or the gods. Shakespeare, however, was too great a dramatist and thinker not to allow the element of chance to have a place in his tragedies. He never forgets that there is what is called accident in life, some actions or happenings that are outside the control of individual, things that other characters say and do. These do influence a particular individual's life but to a very small extent but whereas the average man or woman call it fate or destiny, meanings thereby an outside supernatural agency, which he cannot or run away from. Shakespeare gave its proper place in his stories.

### **Characteristics of Shakespearean Tragedy**

Tragedy originates from ancient Greece and ageisthe. Tragedy should cause pity and fear. Unfolding tragedy leads to catharsis hero faces downfall with courage. Unlike Greek tragedy, Shakespeare uses comic relief. Outside forces may contribute to hero's downfall events lead to catastrophic conclusion. This conclusion usually involves death. Tragic heroes usually recognize his /her flaw Shakespearean wrote tragedies from the beginning of his career. One of his earliest plays was the Roman tragedy *Titus andronicus*, which he followed a few years later with *Romeo and Juliet*. However, his most admired tragedies were written in a seven-year period between 1601 and 1608. These include his four major tragedies *Hamlet*, *Othello*, *King Lear* and *Macbeth*, along with *Antony and Cleopatra*, *Coriolanus* and the lesser-known *Timon of Athens* and *Troilus and Cressida*.

Many have linked these plays to Aristotle's precept about tragedy: that the protagonist must be an admirable but flawed character, with the audience able to understand and sympathize with the character. Certainly, all of Shakespeare's tragic protagonists are capable of both good and evil. As one of the most influential Shakespearean critics of the 19<sup>th</sup> century Bradley argues, the playwright always insists on the operation of the doctrine of free will; the (anti) hero is always able to back out, to redeem himself. But, the author dictates, they must move unheeding to their doom. Some including drama historian Bradley in his "heavy Seneca: his influence on Shakespeare's tragedies," have also pointed out their Seneca nature, as different from Aristotle's principles and Greek tragedy. In one of a few exceptions to the rule that Roman literature was essentially superficial imitation of Greek works, the Roman Stoic philosopher Seneca wrote several closet drama tragedies in exile, never meant for live performance rather, they were didactic, meant to teach the reader the virtues of stoicism. Shakespearean was either unaware of or indifferent to this, and adopted

then adapted some of their features, including the five act structure and the aforementioned train of bad decisions, culminating in an eventual 'stoic clam' of the protagonist, in which the character virtuously accepts the consequences of their error(s) "lay on, msaduff," in *Macbeth*.

A Shakespearean tragedy is a five act play ending in the death of most of the major characters" plays, but if we are looking for the essence of Shakespearean tragedy we must look in an entirely different realm, we cannot merely list the literary devices used, find the ones common to all of Shakespeare's tragedies, and call this collection their essence. We recognize tragedy in literature because we find that it corresponds to a sense of the tragic within us. The essence viewpoint we must look at the literary techniques in the plays not definite elements of tragedy but as expressions of it. thus, hypothetically, someone could discover a long lost Shakespearean play that could truly be considered a tragedy yet lack any or all of the tragic devices for exiting tragedies. The fact is, though, that certain literary devices recur regularly. Hence we may infer that these are particularly useful devices for expressing tragedy or at least that they were particularly useful to Shakespeare. We care idea to identify ourselves with the protagonist as in hamlet's soliloquies we share the thoughts that only hamlet known's similarly in *Macbeth* we find ourselves let in on the plot to murder Duncan and we hear the prophecies that motivate *Macbeth*.

### **Definition of Tragedy**

A tragedy, according to Aristotle is an imitation of an action that is serious, complete and of a certain kind of artistic ornaments with several being separated at the end of each part of the play which is in the form of action not of narrative, involving, incidents arousing pity and fear where with to accomplish the catharsis of such emotions. Tragic hero is generally person of importance tragic hero shows extraordinary capabilities and a tragic flaw tragic flaw fatal error in judgment or weakness in character that leads to downfall. A tragedy is a narrative about serious and important actions that end unhappily. Usually a tragedy ends with the deaths of the main characters. Shakespeare produced most of his known work between 1589 and 1613. His early plays were mainly comedies and histories, genres. He raised to the peak of sophistication and the artistry by the end of the 16<sup>th</sup> century. recounts a series of event in the life of a person of significant, the tragic hero. The purpose of tragedy is to arouse the emotions of pity and fear in audience a tragedy shows missed potential. Tragic hero is usually at the peak of his carrier with everything going well for him when tragedy strikes. The tragic hero usually dies at the end of the play. The tragic hero is essentially a good man with a character weakness tragic flaw. The tragic hero is faced with external forces of pressures that require him to make the wrong decision and because of his tragic flaw both plays and poems were included in it. The important element in it was the story and not character. It was made to fall by chance or fate or gods, Shakespeare changed all this expect in one detail, after examining his four tragedy thus" tragedy with Shakespeare is conceded always with persons of high degree: often Kings or princes or leaders in the state, like *Coriolanus*, *Brutus*, *Antonio* as in *Romeo Juliet* with members of great houses. Whose quarrels are of leading to the death of a man in high estate, but no amount of calamity leading to the death of a man in high state. But no amount of calamity which merely befell a man, descending from the clouds' like lighting, could alone provide the substance of its story. The

calamities of a tragedy do not simply happen nor are they sent from heaven or are the results of god's wrath.

### **The Substance of Shakespearean Tragedy**

We ought to be able to some extent to describe this aspect and way in terms addressed to the understanding, such a description so far as it is true and adequate may, after these explanations be called indifferently an account of the substance of Shakespeare tragedy are an account of Shakespeare conception of tragedy or tragedy or view of the tragic fact. Two further warnings may be required in the first place. We must remember that the tragic aspect of life is only one aspect. We cannot arrive at Shakespeare's whole dramatic way of looking at the world from his tragedies alone as we can arrive at Milton's way of regarding things. In approaching our subject it will be best without attempting to shorten the path by reforming to famous, theories of the drama. The story next leads up to and includes, the death of the hero on the one hand no play at the end of which the hero remains alive is, in the full Shakespearean sense a tragedy: and we no longer class *Troilus and Cressida* or *Cymbeline* as such, as did the editions of the folio. On the other hand, the story depicts also the troubled part of the hero's life.

When we are immersed in a tragedy we feel towards dispositions actions and persons such emotions as attraction and repulsion pity wonder fear horror perhaps hatred but we do not judge. This is a point of view which emerges only when in reading a play we slip by our own fault or the dramatists' from the tragic position or when, in thinking about the play afterwards, we fall back on our everyday legal and moral notions. But tragedy does not belong any more than religion belongs to the sphere of these notions nether dose the imaginative attitude in presence of it while we are in its world we watch is seeing that so it happened and must have happened feeling that it is piteous dreadful awful mysterious but neither passing sentence on the argents nor asking whether the behavior of the ultimate power towards them is just and therefore the use of such language in attempts to render our imaginative experience it terms of the understanding is to say the use of such language in attempts to render our imaginative experience.

### **Construction in Shakespeare Tragedies**

Having discussed the substances of a Shakespearean tragedy, we should naturally go on to examine the form; under this head many things might be included; for example, Shakespeare's methods of characterization, his language, his versification, the construction of his plots. I intend, however, to speak only for the last of these subjects, which has been somewhat neglected; as construction is a more or less technical. The famous critics of the romantic revival seem to have paid very little attention to this subjects has writing an interesting book on Shakespeare as dramatic artist Imparts of my analysis I am much in debated to gustavfreytag'stechnik des dramas a book which deserves to be much better known than it appears to be to English man interested in the drama. I may add, foe the benefit to classical scholars, that Freytag has a chapter on Sophocles. The reader of his book will easily distinguish, if he cares to, the places where I write in independence of him. I may add that in speaking of construction I have thought if best to assume in my hearers no previous knowledge of the subject; that I have not attempted to discuss how much of what is said of Shakespeare.

As Shakespearean tragedy represents a conflict which reminds in a catastrophe, any such tragedy may roughly be divided into three parts the first of these sets further expounds the situation, or state of affairs, out of which the conflict. it forms accordingly the bulk of the play, comprising the second, third and fourth acts, and usually a part of the first and a part of the fifth. The final section of the tragedy shows the issues of the conflict in a catastrophe. The application of this scheme of division is naturally more or less arbitrary. The first part glides into the second, and the second into the third, and there may often be difficulty in drawing the lines between them but it is still harder to divide spring from summer, and summer from autumn; and yet springs is spring, and summer is summer. The dramatist's chief difficulty in the exposition is obvious and it is illustrated clearly enough in the plays of unpracticed writers; for example, in remorse and even in the Cenci. He has to impart to the audience a quantity or information about matters of which they generally know all that is necessary for his purpose but the process of merely acquiring information is unpleasant, and the direct imparting of it is unromantic. Unless he uses a prologue, therefore, he must cancel from his auditors the fact that they are being informed, and must tell them what he wants them to know by means which are interesting on their own account. These means, with Shakespeare, are not only speeches but actions and events. From the very beginning of the play, though are conflict has not arisen, things are happening and being done which in some degree arrest, startle and excite; and in a few scenes we have mastered the situation of affairs without perceiving the dramatists' designs upon us not that this is always so with Shakespeare. in the opening speech of Richard III, we feel that the speakers are addressing us; and in the second scene of the tempest the purpose of Prospero's long explanation to Miranda is palpable but in general Shakespeare's expositions are masterpieces.

### **Plot Construction of the Shakespearean Tragedy**

Shakespearean tragic period "Hamlet". We come to-day to *Hamlet*, the first of our four tragedies, a few remarks must be made on their probable place in Shakespeare's literary career. But I shall say no more than seems necessary for our restricted purpose, and therefore for the most part shall merely be starting widely accepted results of investigation, without going into the evidence on which they rest.

We consider the tragedies first on the side of their substance we find at once an obvious difference between the first two and the remainder both *Brutus* and *Hamlet* are highly intellectual by nature and reflective by habit, both may even be called, in a popular sense philosophic; *Brutus* may be called so in a stricter sense. each being also a 'good' man shows accordingly, when placed in critical circumstances, sensitive and almost painful anxiety to do right, and though they fail of course in quite different ways to deal successively with these circumstances, the failure in each case is connected rather with their intellectual nature and reflective habit than with any yielding to passion, hence the name 'tragedy' of thought which Schlegel gave to *Hamlet*, may be given also, as in effect it has been professor downed to Julius Caesar. the later heroes, on the other hand, *Othello*, *Lear*, *Timon*, *Macbeth*, *Antony*, *Coriolanus*, have one and all passionate natures, and speaking roughly, we many attribute the tragic failure in each of these cases to passion. But in regard to this second point of difference a reservation must be made, on which I will speak a little more fully, because unlike the matter hitherto touched on, its necessity seems hardly



to have been recognized, all of the later tragedies may called tragedies of passion but not all of them display these extreme forms of evil. Neither but the last two does so. Consider, finally, the impression left on us at the close of each its is remarkable that this impression, though very strong can scarcely be called purely tragic; or it we call it so at least the feeling of reconciliation, which mingles with the obviously tragic emotions is here exceptionally well marked, the death of antonym, it will be remembered, comes before the opening of the fifth act. The death of Cleopatra which closes the play is greeted by the reader with sympathy and admiration, even with exultation at the thou that she has foiled octavos; and these feelings are heightened by the deaths of chairman and iris, heroically faithful to their mistress, as Emilia was to here in coriololanus the feeling of reconciliation is even stronger. The whole interest towards the close has been concentrated on the questions...

### **Othello**

There is practically no doubt that Othello was the tragedy written next after hamlet. Such external evidence as we possess points to this conclusion, and it is confirmed by similarities of style, diction and versification, and also by the fact that ideas and phrases of the earlier play are echoed in the later there is further a certain resemblance in the subjects, the heroes of the two plays are doubtless extremely unlike so unlike that each could have dealt without much difficulty with the situation which proved fatal to the other ; but still each is a man exceptionally noble and trustful, and each endures the shock a terrible disillusionment, this theme is treated by Shakespeare for the first time in hamlet, for the second in Othello, it recurs with modifications in King Lear, and it probably formed the attraction which drew Shakespeare to refashion in part another writer's tragedy of timon, these four dramas may so far be grouped together in distinction from the remaining tragedies. It would become more than this and would amount to a criticism of the play only if those who feel it maintained that the fullness and frankness which are disagreeable to them are also neediness from a dramatic point of view or betray a design of appealing to un poetic feelings in the audience but I do not think this is maintained, or that such a view would be plausible. To some readers against parts of Othello appear shocking or even horrible they think if I may formulate their objection- that in these parts Shakespeare has sinned against the canons of art by representing on the stage a violence's or brutality the effects of which is unnecessarily painful and rather sensational than tragic, the passages which thus give offence are probably those already referred to, - that where Othello strikes Desdemona, that where he affects to treat her as an inmate of a house off ill- fame, and finally the scene of her death.

### **King Lear**

King Lear has again and again been described as Shakespeare's greatest work the best of his plays the tragedy in which he exhibits most fully his multitudinous powers and if we were doomed to loss all his dramas accept one probably the majority of those who know and appreciate him best would pronounce for keeping King Lear. What is the meaning of these opposite sets of facts are the lovers of Shakespeare wholly in the right and is the general reader and playgoer. Were even taste and Johnson, altogether in the wrong. I venture to doubt it when I read King Lear two impressions are left on my mind, which seem to answer roughly to the two sets of facts. King Lear seems to me Shakespeare's greatest achievement but it seems to me not his best play, and I find

I am not regarding it simply as a drama, but am grouping it in my mind with works like the Prometheus vinculus and the divine comedy, and even with the greatest symphonies of Beethoven and the statues in the Medici chapel. Imagine this incident transferred to Othello and you realize how completely the two tragedies differ in dramatic atmosphere. In Othello it would be a shocking or a ludicrous dissonance but it is in harmony with the spirit of King Lear. And not only is this so but contrary to expectation, it is not if properly acted, in the least absurd on the stage, the imagination and the feelings have been worked upon with such effect by the description of the Clift, and by the portrayal of the old man's despair and his son's courageous and loving wisdom, that we are unconscious of the grotesqueness of the incidents for common sense.

The second passage is more important, for it deals with the origin of the whole conflict the oft-repeated judgments that the first scene of King Lear is absurdly improbable, and that no sane man would think of dividing his Kingdom among his daughters in proportion to the strength of their several protestations of love, is much too harsh and is based upon a strange misunderstanding this scene acts effectively, and to imagination the story is not at all incredible, it is merely strange, like so many of the stories on which our romantic dramas are based Shakespeare, besides has done a good deal to soften the improbability of the legend, and he has done much more than the casual reader perceives the very first words of the drama, as Coleridge pointed out, tell us that the division of the Kingdom is already settled in all its details, so that only the public announcement of it remains. Later we find that the lines of division have already been drawn on the map of Britain, and again that Cordelia's share, which is her dowry, is perfectly well known no Burgundy.

The presence in King Lear of so large a number of characters, in whom love or self-interest is so extreme, has another effect, they do not stir the intellect to wonder and speculation, and how can there be such men and women. We ask ourselves how comes it that humanity can take such absolutely opposite forms and in particular, to what omission of element which should be present in human nature, or if there is no omission to what distortion of these elements is it due that such beings as some of these come to exist. This is a question which forces us to ask but in King Lear it is provoked again and again.

### **Macbeth**

Macbeth it is probable was the last written of four great tragedies and immediately preceded Antony and Cleopatra. In the play Shakespeare's final style appears for the first time completely formed, and the transition to his style is much more decidedly visible in Macbeth recalls Hamlet rather than Othello or King Lear in the heroes of both plays the passage from thought to a critical resolution and action difficult, and excites the keenest interest, in neither play, as in Othello and King Lear is painful pathos one of the main effects, evil, again, though it shows in Macbeth a prodigious energy is not the icy or stony inhumanity of Iago or Goneril; and as in Hamlet, it is pursued by remorse, finally Shakespeare's no longer restricts the action to purely human agencies as in the two preceding tragedies portents once more fill the heavens, ghosts rise from their graves an unearthly light flickers about the head of the doomed man. The special popularity of Hamlet and Macbeth is due in part to some of these common characteristics, notably to the fascination of the super natural.

## Conclusion

These lectures are based on a selection from materials used in teaching at liver pool, Glasgow and oxford; and I have for the most part preserved the lecture from. The point of view taken in them is explained in the introduction, I should, of course, wish them to be read in their remainder; but readers who may prefer to enter at once on the discussion of the several plays can do so by beginning at page 70. Anyone who write on Shakespeare must owe much to his predecessors, where I was conscious of a particular obligation, I have acknowledged it ; but most of my reading of Shakespearean criticism was done many years ago, and I can only hope that I have not often reproduced as my own what belongs to another. Many of the notes will be of interested only to scholars, who may find, I hope, something new in them. I have quoted as a rule, from the globe edition, and have referred always to its numeration of acts, scenes, and lines.

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## HUMAN BEHAVIOUR AS AN INDICATOR OF COMMON FEELINGS

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### Abstract

*Just as the saying goes, no leaves are exactly the same. The world becomes colorful because of these differences. All of us should understand that difference does not necessarily mean exclusion and opposition. Although there are different skin colors, nationalities or anything else among people, as human beings, we all have feelings. For the vast majority of people, the specific way of expression are totally different, but in the spirit of our pursuit of truth, goodness and beauty is basically the same. There is no doubt that tolerance will make the world more harmonious, and the distance between heart and heart will be closer and closer. Differences exist objectively, we need to seek common ground while reserving differences and to reconcile while reserving differences.*

**Keywords:** *human, behaviour, human behaviour, indicator, feeling, common feelings*

Learning language is not a simple thing, language is related to people's life closely. As the exchange student who is majoring in Hindi and studying in India, what we need to do is not only to learn pronunciation, vocabulary and grammar of Hindi in the classroom, but also to understand and integrate into the real Indian culture.

During the five months of my stay in India and my observation, I found things exhibit differences externally but internally they are same.

### Observations

**Animals:** The idea about animals is very special. In India we can find ample birds and animals everywhere. Whereas in China it is rare. You could hardly see them on roads and streets. The feeling is really special. It gives you the idea of acceptance of other living beings. In China, they might be killed, it found on road whereas in India they are fed, they are protected and cared. This shows the acceptance towards the other living beings and the love for nature, as well the idea of maintaining the balance of ecosystem.

**Food Habits:** The food habits differ a lot. In India, at least the western part is more vegetarian and bear a little dislike for non-vegetarians because they may feel that non-vegetarians harm and hurt the other organisms.

In China, most people do not have religious beliefs, they just choose the food what they want for the sake of balanced nutrition and taste enjoyment.

India believes more in God, Even most Gods have taken birth in different forms. Thus to respect those Gods, they may not harm such animals. Moreover being religious, they love to follow religion by adhering to be vegetarian. They believe that everything has spirituality, people should live in harmony with animals, and people should be grateful for nature instead of hurting it.

**Appraising the Self:** According to my observation in EDII, I feel that people in India are good at appraising themselves. The same is found less in China. The people of the two countries are different in character. The Indian are enthusiastic and confident, while the Chinese are reserved and modest. But actually I think, appraising

the self, lets us feel more ourselves, be confident and bold. Which in turn leads towards success.

**Work Style & Time:** The work style differ a lot too. In China, they have a notion that time is money, so people eat fast, work fast, talk fast. Being fast, they fail to add to the feelings as well feel the feelings. The same in India, may not be so fast as in China, but they are lucky enough to feel the feelings, emotions and care. This develops a good bonding between the human and help them feel and enjoy the charm and beauty of life. Although at the cost of work and time.

### **Conclusion**

The differences of behavior, it's caused by the thought culture, social environment and one's experience. Just as there are many different kinds of trees in nature, but their components are similar. Behaviors are just leaves, while the culture like a tree root in the deep underground. We need to understand the same emotions they convey from those different behaviors. We cannot choose our birth ( nationality, economic condition, parents' level of education etc.) But we can have our own observation and thought. We have the choice to feel, choice to express, choice to understand and choice of being human. Just as we do now, went abroad to understand the culture of different countries and nations, to experience different life styles. Finally, to think about the common pursuit of human beings.

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## EDUCATION FOR PEACE: GLOBAL INITIATIVES AND THE INDIAN PERSPECTIVES

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### Abstract

*Peace is more meaningful when it is considered taking into account the social and cultural context and the needs of the country. Peace enriched by cultural and spiritual values of the country with the universal human values turns most valuable. Thus peace education is a remedial measures to protect children from falling into the ways of violence in society. The paper attempts to develop focus on the perspectives take for peace education to develop a set of behavioral skills necessary for peaceful living and peace building from which the whole of humanity will benefit.*

**Keywords:** *peace, education, peace education, perspective*

### **With the inception of the UNO and onwards- International Initiatives.**

In 1945, the UNO was established to save succeeding generations from the scourge of war and to re-affirm faith in the dignity of humanity....." Peace education (PE) is a vital means to achieve these goals. In 1989, the notion of 'culture of peace' was first elaborated for UNESCO at the International Congress on Peace: education for peace, human rights and democracy. It is a new vision of peace- develop peace-culture based on the Universal values of respect for life, liberty, justice, tolerance, human rights and the equality.

UNICEF- describes Peace Education as schooling for zones of peace, peaceful and respectful behaviour, and the peace- practices. Later as Universal Declaration of 'Human Rights' (Article, 26) emphasizes development of potentialities for fundamental freedoms & peace. Motivated by the Peace Education Commission of UNESCO, the committed educator researchers are the activist of the global civil society have advanced education for peace by linking ideas with extensive research and practice. The Hague Agenda For Peace (1998) is a significance example of such work.

The Hague Agenda for Peace Education (PE) (1999) is an international organization network that promotes Peace Education among schools, families and communities to transformative culture of violence into the culture of peace.

### **This Global campaign has two aims:**

To build public awareness a political support for introducing the Peace Education into all aspects of education; To promote the education of all teachers to reach for peace.

Subsequently, the interested institution & civil societies are constantly working for Peace Education (PE).

In India, NCERT (New Delhi) is actively providing Peace Education as the part of teacher education and school curriculum for inculcating peace among students in a holistic manner. Since 2006, the Regional Institutes of NCERT are providing training programme with positive feedback from the trained teachers.

### **Action of the Peace Education - For what-**

"PE is a participatory holistic process that includes teaching for and about democracy and human right, non-violence, socio-economic justice, gender quality, environment

sustainability disarmament, traditional peace-practices, international laws and human security."

Thus, the overall or essential function of Peace Education is to support the culture of peace is all that educational institutions of all forms.

### **What Peace Education Means:**

It means:

Educating for and about all aspects of peace constitutes peace- education.

PE means learning for peace- It means the learning knowledge, skills and attitudes, values that one needs in order to contribute to peace and help to maintain it.

Thus Peace Education means learning how peace is built and maintained, how it is damaged, how it is re-stored and how I can do for it. Thus, Peace Education mean volitional state of mind or mind-set- filled with peace mind. Part Second: The Indian Perspectives from the down of the Indian culture to uphill now, our stands, and perspectives are very consistent and transparent: Peace is with us- within.

First Perspective: Peace is within- Peace is peaceful and tranquil state of mind. It is natural in-born & spontaneous. Its locus of oracles is intrinsic. So it is already within no need to search elsewhere.

Second Perspective: It is the greatest gift. The God-creator has provided peace-mind in every one of us. The Jagadguru Lord Krishana asserts that- Self-restrained person has the desire intellect and constant peace of mind (Geeta, 2, 60-72). The fully-dedicated person, learns the divine knowledge (Tatva-gyan) and remain in permanent tranquillity of the mind. Discretion & discernment augments peace of mind (Geeta, 5, 39-41). One gets Supreme bliss, never loses, and perceives all of us as the divine units.

Third Perspective: Pacified person gains 'param-purushasthra (Supreme-achievement). Yoga-Kshum vahamyaham. It means God guanless full protection of what one possess and adequate provisions for the future. So self-pacified person has always feelings of the peace of mind.

Fourth Perspective: The whole universe is like a family. All are eternal- inner feelings which promote peace of mind. All negative and inimical feelings, sentiment have no place in peaceful. So the defence for peace is both spontaneous and strong.

Fifth Perspective: The peaceful person respects the dignity of humanity and maintains harmony. He believes in these words: All are created equal; all are the creatures of the God; no need to discriminate or dominate; but to have harmonious relations.

### **Peace Implications for the Educators & Teachers:**

With the backdrops these perspectives, along with developed peace principle & practices, educators and teachers must strive to cultivate- the knowledge, skills and attitudes needed to achieve and sustain a global culture of peace. Peace- educators and teachers must keep in mind two guiding principles:

Think globally act locally; You need not work alone. The entire international peace education community is active and growing the network, publications and global campaigns. That is, concerned citizen, educators & activist of all ages around the world are promoting & building peace through education.

In our on;-going Teacher Education programmes Peace Education is dynamic, outer multicultural process. So a careful blending of pedagogy theories, and social interaction is needed in the classrooms.

Following behavioural propensities will enhance peace-education (in the minds of the learners & teachers):

Be internally motivated to think and act for peace; Be competent & confident in content preparation and presentation; Have a sense of self-control and refrain from the emotionality's; Establish harmonic relationship with all key-component of Peace Education; To supportive teaching.

These tendencies will certainly enhance excellence in the scholastic achievement & dignified treatment with all. Surely, these alternatives will prepare the learners as responsible citizen of the future.

### **Conclusion**

These perspective & properties of all the peace-educator and teaches will mitigate unpleasant experiences/ moment of the students. They will recognize & realise Peace is not elsewhere, it is already in ourselves. Mind is by itself peaceful. It leads to this solvation of soul from bondage.

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## SOCIAL APPS: CHANGING OUR LIFE

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**Abstract**

With tremendous market of mobile phone keeps expanding, the application has changed the main platform from computer to mobile phone. As the mobile app has been a way of life, the impact of them should not be neglected. Some of them bring a lot convenience to us, undoubtedly. But the same way, the negative impact of mobile app could also be a hidden trouble in our life, especially social apps, which we use most frequently. This paper focuses on the development of applications, how social apps are impacting on our life, and what can we do to avoid the bad and use the good.

**Keywords:** apps, social apps, life, applications

With the rapid development of mobile phones, the development of mobile application also comes to spring. Nowadays, we can do almost all and every daily activities by our mobile phones. Chatting, movie, shopping, ordering food... Simply switch on your mobile. Everything is prepared on the desktop. It can't be denied that apps have been an indivisible part of our life. Even, app is our life itself, a virtual life. But what is app? Maybe not every one of us has a clear understanding.

In fact, originally application software is meant for productivity assistance, only operated on computer, such as calendar, calculator, clock... As mobile devices keep booming and developing, mobile itself has become a computer, which is capable to carry some basic application software as I mentioned. While the key point is, with people's demand for better usage experience, the amount and variety of mobile application has been an explosive growth. Rather than app come into our life, the saying "We lead a life of app" maybe more appropriate. Now simply download a new app, open it, you'll lead a new way of life.

It seems that mobile application is indeed providing plenty of convenience to us. But meanwhile it also caused some serious problems.

Now we get thousands of, millions of mobile apps online, while in my opinion, there are only two types of apps. One is productivity assistance apps, which is original. The other one is Social apps, which means people use them for social purpose.

Just unlock your mobile, and take a look. What's app, Wechat, Ins, Facebook, even Google Play, Netease Music, Youtube, Bilibili. Now think it twice, why do we choose these apps? Externally we use them for their different functions. But I think the rooted reason is common among them, that we want to maintain contact with others. We get information online. We share photos, music, videos online. We do so, cause that's the way people

communicate with each others nowadays. The information we get, we share (for most of the time) helps us carry out a conversation. It works, not only in virtual life, in our real life as well. There's no doubt that these social apps present us a wide choice of topics. Externally it helps develop the quality of communication. But take a look, how many relationships went wrong because of social apps?

Holding your mobile in front of you, you are the center of your virtual life. No matter what you do, the mobile app follows, without doubt. But on the contrary, social is all about interaction. We maintain the relationship by interacting with others. Now “social” and “app” are working together, contradictorily. It means, we are interacting with each other as we are the center. We post something online; we want to get attraction from others somehow. Externally, we get expectation from our own. We want our mobiles show us that what we post is attractive. However the fact is others are also the center of their own virtual life. Everyone has the right to click the “like” or not. The difference between expectation and reality easily leads harm to relationships.

But still this situation continues everyday. It's high time that we have to keep the apps away and think it over.

It's a must that we have a clear understanding of apps. What difference they are making on us? Jump out of our own center, place less significance on virtual life, value the relationship right around us. So that we can straighten our attitude, come out with some ideas to avoid the bad influence and make the most of it.

Let the apps bring us convenience. Let the close and harmonious relationships maintain.

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## ROLE OF INNOVATION IN THE DEVELOPMENT OF A COUNTRY

**Sonara Dharmesh Ramjibhai**

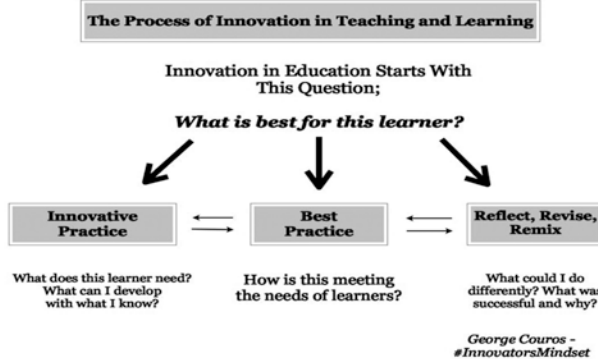
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### Abstract

*According to Roberts, Innovation = invention + exploitation. Since Independence India has improved its relative productivity performance, but there remains a significant gap in market sector productivity between Developed and developing countries. Much of the gap between them is due to lower levels of capital intensity and skills. Still India is lagging much from the skill development of Point of view. However, even taking these into account, there remains a significant gap. This reflects not just a weakness in high tech areas but an inability to incorporate best practice techniques and methods in technological Innovation. This includes comparatively low and falling levels of R&D and patenting as well as a distinct lag in the diffusion of innovations relative to other countries. This paper illustrates why technological innovation is considered as a major factor or driving force in economic growth and focuses on some of the most distinctive features of innovation in the highly industrialized economies of this era. In particular, the paper attempts to examine a primary single feature, "uncertainty" that dominates the search for new technologies by drawing several cases on the developed countries experience. It also touches on the impact of technological innovation in the developing countries and how it is transforming their business.*

**Keywords:** invention, exploitation, innovation, technology, productivity growth, technovation,



Innovation: An invention is essentially the creation of a new device. An innovation additionally entails commercial or partial application of the new device ... first application of an invention - Sahal

Innovation is the process by which an invention is first brought into use. It involves the improvement or refinement of the invention, the initial design and production of prototypes. Pilot plant testing and construction of production facilities. . Diffusion is the process of the spread of the innovation into general use as it is adopted by more and more user -Girifalco

Technical Innovation means developing new ideas, products, services, and processes which exploit technology. It may be driven by a new technology (How can we use

this?) or by needs (What technology might we apply to improve this?). At its best, technovation creates valuable products and services no one has yet asked for or created "disruptive" change (major leaps in the way things are done). Technology (from two Greek words: *téchnē* and *logos*) means the ability of humans to create things using hands and/or machines]. It is the application of knowledge to the practical aims of human life or to changing and manipulating the human environment. Technology includes the use of materials, tools, techniques, and sources of power to make life bearable or more pleasant and work more productive. Whereas science is concerned with how and why things happen, technology focuses on making things happen. Technology can be internal or external.

In the external view, technology means the systematic discourse about practical art. Technology is the science about practical art just as entomology is the science about insects and geology about planet Earth. Here "logos" belongs to scholars who take practical art and artists as their topics of investigation but is foreign to and not a part of the art or artists. It neglects the cognitive ability of the artists and concentrates on their products and social status. The internal view inherits the Greek notion of *téchnē* containing its own *logos*, so that technology means the systematic reasoning of practical art itself. In this view, art and reasoning are inseparable entities that later enter into a marriage. They are intertwined cognitive potentials inherent in every human being, because living in, coping with, and modifying the real world is primordial to all human life. Technology is the explicit rendition of reasoning inherent in practical art; the systematic abstraction of essentials; the articulation, generalization, refinement, and development of knowledge involved in productive and creative activities.

Technological change, particularly in developing countries, is not only about innovating at the frontier, but also about adapting existing products and processes to achieve higher levels of productivity as applicable to their local contexts. In this process, the ability of local firms and enterprises to access technological know-how is fundamental to shaping their ability to provide products and services, both of the kind that are essential to improve living standards, and that could also promote growth and competitiveness.

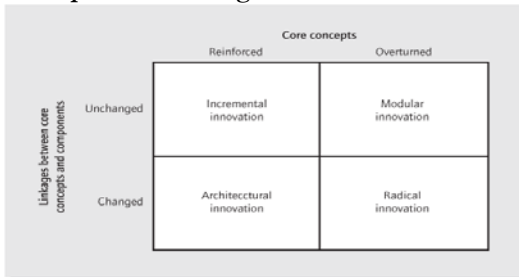
However, the changes include technological trends and breakthroughs which will support innovation, availability of capital for new product development and introduction, displacement of existing products, management of entrepreneurial ventures, management of innovation in medium-sized and large organizations, organizational structures intended to facilitate innovation, investment strategies related to new science – or technology-based enterprises, the innovator as an individual and as a personality type, and technology transfer to developing nations. Case studies which illustrate how innovation occurs from business and technical standpoints are also included, together with reviews and analyses of governmental and industrial policy which inhibit or stimulate technological innovation.

The overall intention of this research paper is to provide a conceptual foundation for co-ordinate international efforts to advance the science, technology, and innovation needed for achieving the goals of sustainable development.

**Research Methodology**

This paper is therefore designed to make review of existing empirical literature on the technovation and its impact in developing countries like India. Towards achieve this objective the author conducted a rigorous review of literature and documentary information regarding the subject matter. The paper is thus purely based on desktop and library research methodology. In this paper we conduct research using empirical methods, which rely on existing studies. In this regard articles selected from top Enterprises journals, research papers, diagnostic study reports have been surveyed in making this study. Through quantifying the evidence or making sense of it in qualitative form, a researcher can answer empirical questions, which should be clearly defined and answerable with the evidence collected (usually called data). Research design varies by field and by the question being investigated. The review is mainly on technovation researches across the globe.

**Concept of Technological Innovation**



The paper encompasses all facets of the process of technological innovation from conceptualization of a new technology-based product or process through commercial utilization. Topics include technological trends and breakthroughs which will support innovation, availability of capital for new product development and introduction, displacement of existing products, management of entrepreneurial ventures, management of innovation in medium-sized and large organizations, organizational structures intended to facilitate innovation, investment strategies related to new science- or technology-based enterprises, the innovator as an individual and as a personality type, and technology transfer to developing nations [2] Case studies which illustrate how innovation occurs from business and technical standpoints are also included, together with reviews and analyses of governmental and industrial policy which inhibit or stimulate technological innovation.

Innovation should be understood as something new to a local context. This relativity to the context is important and particularly relevant for developing countries. In a global perspective three forms of innovation can be distinguished.

**Category of Innovation**

The first one relates to local improvements based on the adoption of technologies which are more or less available worldwide or locally (“technology adoption” from a global perspective); The second type of innovation materializes in the building up of competitive activities with some adaptation made to existing technologies (“technology adaptation”); The third type of innovation is the design and production of technologies of a worldwide significance (“technology creation” from a global perspective)

Innovation and technology management is an inevitable issue in the high end technological and innovative organizations. Today, most of the innovations are limited with developed countries like USA, Japan and Europe while developing countries are still behind in the field of innovation and management of technology. But it is also becoming a subject for rapid progress and development in developing countries. Innovation and technology environment in developing countries are by nature, problematic, characterized by poor business models, political instability and governance conditions, low education level and lack of world-class research universities, an underdeveloped and mediocre physical infrastructure, and lack of solid technology based on trained human resources. This paper provides a theoretical and conceptual framework analysis for managing innovation and technology in developing countries like India and China. We present the issues and challenges in innovation and technology management and come up with proposed solutions.

In this paper, author tried to point out key problems in innovation and technology management, which requires thorough investigation. Most of the innovations are limited to developed countries. Developing countries are still dependant on developed world technology. From the experience of China, India and Mexico suggests that developing countries have strong potential for innovation and technology management. But the challenge is how to approach the issues faced by developing countries. The existence of chief technology management component, developed infrastructure, coordination and linkages development between educational institutions and business world, up gradation of knowledge and skills in the context of country's specific technical, cultural and social environment are only part of indicators of innovation and technology management. Future considerations involve a detailed survey of issues and challenges being faced by companies in developing countries. This could initiate further development in the process of innovation and management of technology in developing world companies.

### **Empirical Studies on Technology and Innovation**

This section presents the empirical studies world-wide on innovation and firm's performance across industries. This aims to enlighten the research on the existing results and conclusions thereon which is useful in research gap identification. According to UN published paper 2015, any effective global partnership supporting inclusive development therefore needs to frame development for all as the overall goal. This will need a rebalance of priorities and concerns globally to achieve a paradigm shift where the relevance of cross - cutting issues, such as technology and innovation, is not contestable. Such a new global policy will need fresh thinking, supported by effective policies and instruments in order to provide a track for action and performance. Whether a set of narrowly defined targets will help to accomplish this purpose will need to be debated.

In addition to its role in providing global public goods, science, technology and innovation (TI) serves as a crucial driving force of rising prosperity and improved national competitiveness. However, because technological knowledge and skills are cumulative, first mover advantages have created a very uneven global landscape. Connecting local technological needs to international technological opportunities is a particular challenge for many developing countries. In this review of alternative conceptions of innovation, the problem revealed is not necessarily that innovation is inaccessible and

neglected, but that many readily available conceptions and straightforward daily observation, give at best only a limited view of the innovation process.

### **Discussions of Results from the Review**

"Accelerated technological change has become a fact and will continue to challenge industrial and societal development in this new century." Anticipating these changes seems to be crucial for success in technology-based companies. For Technovation these changes have two sides: on the one side, the Technology is an object of change and on the other side, it is subject to change. As an object of change the Innovation has to adapt quickly to new environments. This requires a high degree of flexibility and speed of response because of their limited resources. Employees and organization have to be open to new ideas and able to realize them quickly, because they cannot rely on unlimited financial resources and are often working in small, innovative niche markets. Technological innovation across the world is one of the driving forces behind productivity advance. However, it is hard to argue that technological innovation or the lack of it, in economy is an important factor in explaining the vicissitudes of the last fifty years.

The unemployment/inflation story has only the most tenuous connection with technological advance. Even the large fluctuations in productivity and GDP per capita relative to other countries have less to do with technological innovation, and more to do with the extent to which developed companies utilize best practice methods. The basic questions concern the incentives to utilize best practice methods and the barriers against doing so. These are, of course, big issues which we only discuss tangentially in what follows. Here, we focused on the role of technological innovation although this was inevitably; lead us to touch on how innovations are used.

Creating links between knowledge generation and enterprise development is one of the most important challenges facing developing countries. There are a variety of ways in which governments can help stimulate small and medium-sized enterprises; for instance, by supporting business and technology 'incubators', export processing zones, and production networks that allow small enterprises to pool business services and labor pools. Targeted taxation regimes and market-based instruments, and a wide variety of strategies for unlocking financial capital, are needed to create and sustain enterprises that contribute to sustainable development.

The actions that contribute to sustainable development goals occur on all spatial levels, ranging from international framework agreements, to national policies and action plans, to the decisions and behavior of local communities, families, and individuals. The actions are taken by governments, business and industry, and a wide range of civil society organizations. There is therefore a need for a wide range of mechanisms to inform and influence the actions taken at these different levels and different actor groups. For instance, at the international level, there is a need to continue input from the science and technology communities in intergovernmental ministerial conferences, whereas local- and individual-level decisions may be most effectively informed through long - term commitments to strengthening educational curricula and institutions. We must emphasize on the skill development activities which would make India Competent Enough to share the Maximum of the market share from the technical innovation point of view. In short these mechanisms will have to evolve over time in response to the evolving overall agenda for harnessing science and technology for sustainable development.

## Conclusion and Implications

Technology in developing countries is challenged by the lack of deep pockets (Capital), by the nature of their organization still being innovative and by being in a rapidly changing environment. For a successful management of technologies under these circumstances, a management system has to be compact, flexible and adaptable. The Pocket concept (Pocket Technology Management or technology and innovation management) aims at supporting according to their entrepreneurial needs, possibilities and opportunities.

To compete with larger competitors, New Technology-Based Firms (NTBFs) must develop advantages of flexibility and speed of response. In order to capitalize on these advantages, NTBFs require a technology and innovation management approach that enhances the NTBFs' competitive advantages in terms of entrepreneurial organizations, short communication paths and intelligent decisions mechanisms. However, virtually all the research on technology and innovation management has taken place in large firms, therefore in another context.

Technological innovation plays an important role across the full range of issues described in the previous sections, and is highlighted here because of its critical relevance to both short and long-term economic, societal, and environmental sustainability. Technological innovation can be seen as a double-edged sword with respect to sustainable development. There is no doubt that much of the improvement in human welfare over the past century can be accounted for by technological innovations in areas such as public health and agriculture. But at the same time, many of the world's critical sustainability problems are unintended consequences of technological developments, especially those aimed at increasing production and extraction of natural resources.

India is a country of diverse culture. So whenever any kind of innovation is being initiated this aspect has to be considered. Because ultimately the innovation should not be at the cost of Human Development. But at the same time the technological innovation is also a need of an hour so some balance has to be maintained.

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## DIASPORA AS A FOREIGN POLICY TOOL: A CASE STUDY OF INDIAN DIASPORA IN SOUTHEAST ASIA

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### Abstract

*Human resource mobility is an essential feature of today's globalized world where integrated world markets, networks and technologies are all contributing to the increasing movement of labor, students, professionals, and families. Governments on both sides of the migration chain increasingly recognize the value of the diaspora's voluntary engagement with their countries of origin and are seeking ways to optimize this engagement. The question facing policy-makers is not so much whether the diaspora can benefit their countries of origin, but what kind of government policies and programmes' can foster and promote these relationships. Diasporas are not only key drivers in development efforts but also in strengthening bilateral relations between host and home nations. In the contemporary globalized world, the diasporas have emerged as a powerful factor in developing relations between the nation-states. Notably, the Indian diaspora has acted as a catalyst in strengthening bilateral relations between India and the host nations. The India-US Civil Nuclear Deal is a case in point, as Indian diasporas in the United States successfully lobbied for clinching of the nuclear deal. Indian Diaspora is one of the largest in the world and it has considerable soft power credentials for the Indian Foreign Policy effecting trade and business relations. The South East Asian region has a plethora of economic avenues for investors from across the globe. It has become vital for India to build a favorable rapport with this region. The Indian presence in Southeast Asia is set deep down in history. There are innumerable accounts of traders, preachers and adventures who ventured into the high seas and influenced the eastern part of the world, to the extent of 'Indianising' it socially, culturally, religiously, and in many other ways. However, it was during the colonial period that government sponsored migrations in the form of labourers, officials and service providers started, which later resulted into permanent settlements. The diasporic consciousness emerged as the settlers became integral part of economic and political lives of receiving societies, while continuing to be connected with the motherland. More recently, the migration of skilled and highly skilled professionals and entrepreneurs and India's opening towards Southeast Asia has given a new face and identity to the Indian communities in the region. Hence, this paper is an attempt to analyze the impact of India's diaspora policy with regard to Indian diaspora in Southeast Asia. It seeks to examine how effectively India can utilize its diaspora as a foreign policy tool to exert its influence in the South East Asia.*

**Keywords:** *diaspora, Indian diaspora, foreign policy, south east asia*

### Indian Diaspora and Development

The term 'diaspora' has a specific historical context. In recent times, it has emerged as a generic term to describe communities beyond the boundaries of their culture and nation-states. Just as the history of migration and the settlement of populations have changed, so has the concept of diaspora. With the impact of globalization there have been profound changes in the composition of local, regional and national cultural practices. Diaspora community groups, capable of maintaining and investing in social, economic and political networks that span the globe, are of increasing relevance and interest to policy-makers in home countries as well as host countries.

The Indian diaspora across the world ranks second after the Chinese. Persons of Indian Origin (PIOs) and Non-Resident Indians (NRIs) are present in all parts of the world. It had been estimated that the overseas Indian community, numbering over 25

million, is spread over 189 countries (Dubey 2003). While the history of the Indian diaspora dates back to the pre-Christian era, large-scale emigration of Indians took place mainly in the 19th and 20th centuries. The colonial period witnessed unprecedented emigration of indentured and other labors, traders, professionals, and employees of the British government to the European (British, French and Dutch) colonies in Asia, Africa, Latin America, and the Caribbean. However, it was only post-World War Second that the most far-reaching emigration of Indians took place, mainly of professionals, to the developed countries namely US, England, Canada, Australia, and New Zealand. In today's globalized world, Indians in various sectors like Information Technology (IT), medicine and trade are finding opportunities abroad, which also include a large number of students seeking admission in developed countries, thereby adding to the numbers of diaspora.

### **Indian Diaspora as a soft power**

Diaspora as a soft power asset with a special focus on Indian Diaspora as a soft power it is important to understand first the concept of power and then the soft power. Joseph Nye proposed that the multilateral ways of cooperation among states, political actors and diaspora communities are more viable means to manage politics in an interdependent world. According to him, the foreign policy formulations of the countries in such an arrangement should emphasize more on the notion of soft power, rather than hard military force. It is a power of appeal and attraction, which has the ability to shape the preferences of others. It also refers to the conscious effort of countries to shape others' perceptions of them.

There are several instruments of soft power like culture, education, economy, and one of them is diaspora. Diaspora is an economic, cultural, political, emotional and social investment. Its significance is reflected in three areas-Political lobbying, economic development, and knowledge transfer (Mohan, 2003). Its role as a credibility enhancing agent for economic actors back home and its economic contribution to the host country gives enough space for political maneuvering to influence the policy decisions relating to their country of origin. The Cultural linkages based on people between two countries helps in opening several channels of communication between them. Today, a country like India cannot afford to neglect the interest of its diaspora which contributes massively in to the Indian economy through financial flows, in the form of remittances and Foreign Direct Investment.

The basis of India's soft power is its culture, secularism, spiritualism, music, dance, Bollywood, Yoga, Ayurveda, a tradition of good learning and most importantly the "Indian Diaspora". There are 25 million people of Indian origin living outside India. It has second largest population of Indian diaspora across the world as well. The overseas Indian community is a composition of diverse, heterogeneous and widespread global community representing different regions, languages, cultures and faiths and religions. They connected together due to their nostalgia about their mother land and its inherent values. These values very well represented by Indian Diasporic community in all the parts of the world. They know that they belong to a country having a very rich heritage and they do not have to bring a bad name to it. Overseas Indian Community is today amongst the best-educated and the most successful communities of the world. In every part of the world, the overseas Indian community

is recognized and respected for its work ethos, discipline, non-interference and for successfully living in harmony with the local community, which appeals others.

As, almost every nation is facing various security threats like, terrorism, external aggression, security threats from neighboring states, so it is very important for a country to enhance its power of attraction or cultural, ideological power. The hard power though is very important for any country but solely this power is not enough until and unless the soft power is not complimenting it. The soft power is equally important for India to enrich/improve its bilateral ties with different countries, to fulfill its national interests of becoming a global power and its quest for getting a permanent seat in the Security Council of the United Nations Organization. The Indian Diaspora is playing a crucial role in fulfilling India's national interests by promoting India's culture worldwide.

### **Soft Power Tools Used by Indian Diaspora for the Promotion of Bilateral Relations**

India is a global player in almost every sphere i.e. political, cultural and economic. The Indian Diaspora helps in identity creation, image projection, image cultivation, etc. Now the question, which arises, is how Indian Diaspora is projecting India's soft power. The most possible answer is that the Indian Diaspora, through the following tools and ways enhance or project the soft power of its country. The Indian Diaspora is not only a source of India's soft power but it is also an agent of India's soft power; the Indian expatriate community also disseminates i.e. the other soft power sources of India at world level. The Indian Diaspora is using India's other sources of soft power like culture, Ayurveda, Bollywood, Indian cuisine, knowledge, spirituality, etc. and luring the populace all over the world. A detail discussion on how the diaspora is acting as an agent of India's soft power, while using different sources of Indian soft power, can summarize, as follows:

**Culture:** The Indian Diaspora from the very beginning is conscious about their rich cultural heritage, knowing the fact that they are the inheritors of the world's oldest civilization. Therefore, they are naturally keen to maintain their cultural prestige as being part of such a rich legacy. This deep commitment to their cultural prestige has shown in numerous ways, and in every aspect of the Indian Diaspora. Probably there is no other diaspora across the globe, having such an extra-ordinary diversity. This diversity is visible in terms of linguistic, ethnic and religious groups. Therefore, the first generation diaspora always carries with them the rich traditions of harmonizing different values, beliefs, customs and practices.

**Knowledge:** The knowledge, which Indian Diaspora carries with them to the visiting countries especially, in case of professional migration or the post-colonial migration in the western developed countries, clearly indicates the claim of India to become a knowledge super power very soon in this twenty first century. India regarded, as a knowledge house and its engineers, doctors, scientists and software professionals have easy acceptability by the international community. Indian education boosted with high competitiveness, which shown in information technology sector where Indians like Sundar Pichai and Satya Nadella have made their major contribution. Due to the knowledge competitiveness of Indians, India's soft power has also increased. Now Americans in Silicon Valley have equated the IITs (Indian Institute of Technology) to MIT and the Indian engineers and software developers, taken as synonymous with

mathematical and scientific excellence of the western countries. India gains respect through such comparisons and compliments (Tharoor 2012).

**Yoga:** One of India's most important therapy of longevity i.e. yoga has now embraced by almost everyone in the world. It is no less than a cultural winning for India. It is also true that India not put much effort to propagate it at world level. It is through Indian Diaspora that people across the globe came to know about this Indian enchanted therapy. It has manifested by the fact that a large chunk of people of host countries practice yoga in Indian diasporic yoga centers. Purushothaman (2010) states that Yoga has reached at global sphere and is rapidly becoming part and parcel of life style of the people in the West. Though, much effort has not been put by previous governments for dissemination of Yoga at world level but it was only because of the efforts of present Indian government, the UN General Assembly adopted the Resolution, proclaiming June 21 as the International Day of Yoga. There are numerous yoga centers in the US where different types of Yoga and meditation styles practiced.

**Spiritualism:** Spirituality is in the top list of Indian soft power. It is the ultimate solace provider as the thrust of every human being is to reach to the ultimate truth. In other words, one can say that spirituality leads to completeness in human life. In India, many religions of the world took birth as well as it has always welcomed all the religions and provided space to all the religions to flourish on its soil and its tolerance towards all religions makes it attractive in the eyes of other countries of the world.

**Secularism:** India has also given a message to the western countries that secularism does not mean separation of religion and the state rather state should try to provide the environment where different religions can co-exist in harmony with each other. This is much needed condition as different countries and people are fighting wars on the name of religion only. Indians known for the values of love, peace and goodwill and its prime examples are Gautama Buddha, Mahavir, Swami Vivekananda and Mahatma Gandhi. Indian Diaspora also known for the same values of love, peace and unity and due to these very qualities they are winning the hearts of the people of the host society and due to their humbleness and soberness, they have not considered as a security threat by the indigenous people or the other communities living with them in host society.

**Bollywood:** Indian films and TV daily soaps are popular in many countries Including the US. Bollywood became popular abroad also because of Indian Diaspora. Indian diasporic people whether it is first, second, third or fourth generation are always attached with India and this strong bond is shown when one sees that Bollywood stars have the same fan following among the Indian Diaspora as they have here in India. Their movies liked by every generation of Indian Diaspora. For Indian Diaspora, Bollywood films are the most popular means of entertainment. The popularity of Indian movies reached to such an extent, that Indian films dub in local languages of different countries and shown there. The Indian Diaspora living overseas enjoys Bollywood movies through DVDs and by movie shows at Cinema halls. The Indian diasporic filmmakers like Mira Nayar and Deepa Mehta for making the movies on diasporic issues are famous and they received praise by the critics worldwide.

**Indian Fusions:** The Indian fusions whatever it is in Indian music, food, apparels, dance, etc. have an immense soft power potential. The famous western dancers and

singers such as, Michael Jackson, Madonna, and Shakira have adopted elements of Indian dances or music in their performances. The efforts of Renowned figures like Pandit Ravi Shankar, the sitar player and composer is worth mentioning among those who have done much to popularize Indian instrumental music in the west.

Apart from these soft power sources, one cannot ignore the hard power sources like economic and political status of the Indo- Americans. Rather we can say that the hard power is essential to make soft power work. It is also true that without soft power, hard power cannot take long journey or exist for long. Soft power provides legitimacy to the hard power and hard power makes soft power practical. Both the powers are incomplete without each other. In this competitive world, possession of merely one kind of power would be very dangerous and it can never bring desired fruits for a country or a community like diaspora. The Indian diasporic community of the US holds a good political economic status in the US that is why, it has become able to bring some fruitful results to some extent for India's international aspirations, and it has many more to come through its combination of hard and soft power.

### **Indian Diaspora in India's Foreign Policy**

With the economic reforms of the 1990s and policy shift towards liberalization and with multiple levels of communication between the Indians in India and Indians overseas, the Indian Government's engagement with its diaspora deepened at a structural and institutional level.

Naujoks (2010: 270), argues that the change in India's diaspora policies was connected to a sea change in the reasons for interaction, the context, the content, and the vibrations. After India's economic development took off, a new topic for interaction between returning Indians, Indians living in India, and the Indian political system was now to discuss business opportunities and ways in which the Indian corporate sector and diasporic actors could collaborate.

The re-engagement with Indian diaspora, primarily for Indian citizens living abroad, started with an institutional set up of Non-Resident Indian (NRI) cell in the Ministry of External Affairs way back in 1977, which worked closely with the consular sections. In the Year 2000, the NRI/PIO Division was created, which in turn created the High Level Committee on Indian Diaspora. In 2004, a new Ministry of Non Resident Indians Affairs was formed and four months later it was renamed as Ministry of Overseas Indian Affairs (MOIA), which started dealing with all matters related to Overseas Indians comprising of both the Non-Resident Indians (NRI – Having Indian Citizenship) and Persons of Indian Origin (PIO – Ethnic Indians with Host Country citizenship). It had two primary tasks, firstly to engage the larger Indian diaspora with India and secondly, to deal with various issues faced by overseas Indians, which covered both developmental and security aspects of the Indian diaspora.

The Ministry of Overseas Indian Affairs (MOIA) established a series of platforms and communication channels to foster stronger links between India and the diaspora. Some of the important initiatives are:

Pravasi Bharatiya Divas (PBD): Since 2003, every January around the day Mahatma Gandhi returned to India from South Africa on 9th January 1915, this conference takes place in different cities in India. After organizing 13 editions on various themes, the PBD has evolved as one of the most prestigious and high profile annual events in

India. It is during this period that many diasporic members visit the country and network with local Indians. PBD's economies of scale led to a subsequent series of events involving diasporic communities at various parts of the country. Since 2007, there have also been Regional PBDs held outside India in places like New York, Singapore, The Hague, Durban, Toronto, Mauritius, Sydney, and London. It is often remarked that PBDs are a way for the Indian Government to advertise its needs, showcase its accomplishments, and cater to a small part of the wealthy diaspora; Pravasi Bharatiya Samman Award, which is given every year during PBD to eminent diaspora personalities for their contribution towards India's causes abroad, the welfare of the diaspora, philanthropic activities, or scientific achievements; Scholarship programme for diasporic children – Under the scheme, 100 PIO/NRI students are awarded scholarships of up to US\$ 4,000 per annum for undergraduate courses in Engineering, Technology, Humanities, Liberal Arts, Commerce, Management, Journalism, Hotel Management, Agriculture, Animal Husbandry and some other courses. The scheme is open to NRIs/PIOs from over 40 countries having substantial Indian diaspora population; Other programmes are Know India Programme, which is modeled on the Birthright Israel Programme, Tracing the Roots Programme, Study India Programme, besides others; The Indian Council for Cultural Relations (ICCR), under the auspices of the Ministry of External Relations, is India's primary agency to formulate and implement policies and programmes relating to India's external cultural relations.

In 2007, MOIA set up the Overseas Indian Facilitation Centre (OIFC) in a public-private partnership model, in association with Confederation of Indian Industry (CII). OIFC's main mandate is to promote and facilitate investment in India by catalyzing business to business partnerships and enabling exchange of knowledge. OIFC has a panel of knowledge experts, each specialized in different domains, to help Indians staying abroad make their investment with safety and profitability. Irrespective to the size of investment, OIFC is mandated to offer customized professional support. In past two decades, the investment laws underwent lot of changes. They were amended in order to ease foreign and diaspora investments and the RBI has granted special procedural facilitations for NRIs and PIOs who want to invest in Indian companies, such as investment under automatic route with or without repatriation benefits. The economic engagement of the Indian diaspora is not only towards its developmental activities in the home country but it also plays an important role in attracting investments from India to their host countries through their contacts and networks. Though research on Outward Foreign Direct Investment (OFDI) by Indians is limited, available trend shows that the leading recipients of Indian OFDI were mainly those countries having a large Indian Diaspora (Anwar & Mughal, 2011: 945).

The most important initiative of the Government of India to attract its diaspora is its amendments in citizenship policies and facilitating the concept of dual citizenship. Naujoks (2013: 57-65) analyses in detail India's membership policies, especially with respect to PIO Card and Overseas Citizenship of India (OCI), which the current BJP Government has plans to merge. In 1999, the Indian Government launched the PIO Card, and in late 2004, legislation on the OCI was adopted as another membership category. However, under the initial OCI scheme, which was limited to ethnic Indians who were citizens of 16 specified countries, not a single person obtained OCI status.

In 2005, the provision regarding OCI in the Citizenship Act, 1955, were amended, inter alia extending the scope of OCI to citizens of all countries except Pakistan and Bangladesh, after which the scheme was formally launched in January 2006. It must be noted that both PIO and OCI cards entitle members to facilities relating to visas and education and investment in India, while neither provides political rights. Both OCI and PIO card holders are, thus, excluded from voting and holding public office in India. While PIO cards issued after September 2002 have 15 year validity, OCI is a lifelong status. One of the most important reasons for existence of both the schemes is with regard to the eligibility criteria. The non-Indian origin foreign citizen can have PIO card but to have an OCI, the applicant has to be a foreign citizen with Indian origin.

### **Evolving Approach of Indian Government Towards the Indian Diaspora**

The changes that took place in the attitude and policies of Indian government toward the Indian Diaspora can be divided into three phases- Colonial Era, Nehruvian Era, and the Liberalization Era. The current government also marks another era as it has taken up the question of Indian Diaspora more seriously. During the colonial period, the British government of India provided no aid or security to the Indian subjects who travelled to different countries. Rather, the British themselves were the perpetrators who tortured Indians overseas. The indentured labor migration led by the British created a different class of diaspora and it was only after the conscious efforts of several Nationalists like Gandhi and Gokhle that the Indenture-ship ended in 1920. The attitude of the Indian government in the early years after independence was also not very favorable for Indian Diaspora. Latha Varadarajan, an eminent diaspora scholar, refers to the Indian policy towards Indian Diaspora of this period as the Nehruvian model of engagement with the Indian Diaspora. PM Nehru demanded that 'either they [Indian Diaspora] should accept Indian citizenship and expect nothing other than favorable alien treatment abroad, or accept nationality of those countries and avoid coming to Indian government for preservation of their position'. During this period, Indian Diaspora could not expect Indian Government to fight for their rights. The Indian Foreign Policy was structured as a model of non-interference in their matters in other countries. This generated a feeling of distrust towards the Indian Government within the Indian Diaspora.

Rajiv Gandhi was the first Prime Minister of India to invite Indians abroad to take part in Nation Building and in return promised them opportunities to work within India. It was during this period when several sectors of Indian economy were undergoing modernization in partnership with affluent NRIs. This includes the case of Sam Pitroda who modernized the Indian Telecommunication sector. This engagement between the Indian Government and the Indian Diaspora also highlighted the problems in developing a full relationship, which are red-tapism and issue of distrust as mentioned above. The Rajiv Gandhi government came up with the New diaspora policy of 1987 to address these concerns. This government was visibly more vocal and active in supporting the Indian Diaspora.

The biggest boost to this relationship came in 1990s. The relationship between the Indian Government and the Indian Diaspora changed radically after the introduction of Economic reforms. The Indian Government came to realize the importance of the Indian Diaspora as it was only through the remittances received from them that India

could survive the Balance of Payment crisis. The subsequent governments became more vocal on their policies on the Indian Diaspora. Yashwant Sinha, the External Affairs minister under the Vajpayee Government, learnt a good lesson from his previous term as a finance minister and spoke of the importance of the diaspora in several forums and conferences.

The current government is even more serious about harnessing Diaspora as a source of soft power. According to the Ministry of Overseas Indian Affairs, Indian Diaspora is the second largest in the world, consisting of roughly 25 Million individuals. The unique thing about this government is that it is using another tool of soft power- i.e., the social media- to cultivate this one. PM Modi clearly reflected the attitude and policy of his Government towards the Indian Diaspora in his speech at SAP Centre in California, where he said, "Brain Drain has become Brain Gain"(Keynote Address by External Affairs Minister on ASEAN-India Partnership, 2017). 10 Leaders from ASEAN nations were also invited as guests on Republic Day 26th January 2018 to promote healthy and friendly relations.

### **Indian Diaspora in Southeast Asian Countries**

#### **Historical Background**

The politico-economic and sociocultural ties between India and Southeast Asia go back to the pre-Christian era. That era dominated by the mercantile links also brought Hinduism and Buddhism to the region. The Indian influence is quite visible even in today's Southeast Asia, especially in their language, customs and the rituals of the royalty. Hindu concepts of kingship and Hindu administrative institutions and ceremonies became so deeply embedded in the royal culture of Southeast Asian nations that even after the Islamization of some states these practices remain till date. The Indian migration during this period was relatively small in scale and limited in geographic scope (Farling 1992)

There has been a civilizational impact of India and China in the South East Asia. This can be seen in the culture, art, architecture, religion, language, and several other aspects of the South East Asian societies. The impact of Indian civilization has been so considerable that this region was referred to as 'Further India' or 'East Indies' by the Europeans. Many of the states in this region had been Indianized in the past-like Vietnam was referred to as Champa, Indonesia as Majapahit, Myanmar as Pagan and many more. The history of interaction between these two regions has been peaceful and largely economic and cultural in nature.

The historical economic linkage between these regions included the voyages to South East Asia by Indian Traders via the 'Spice and Silk Routes'. In terms of the socio-cultural linkages, the Brahmins were called from India by the regional elites of this region to serve at King's court as priest, astrologist and advisors. The societies of South East Asia remained politically independent, the only exception to this being the Malaya's conquest by Chola Empire in the 11th century. Though, during the pre-colonial times, Indians were not seen as outsiders, things changed dramatically after the advent of colonialism (Oak, 2017).

Colonialism and Rise of Modern nation states after the treaty of Westphalia (1648) disrupted this natural movement of people between India and South East Asia. The boundaries formed by colonizers from administrative point of view were imposed upon the people of this region. The only kind of movement of people that took place



during the colonial time was that by the plantation labour, traders, clerks, bureaucrats, professionals, Indian Slave diaspora and Indian convict Diaspora. India and South East Asia also share a connected colonial and Nationalist struggle history. Subhash Chandra Bose's Indian National Army (INA) marched through several South Asian Countries including Malaya, Thailand, and Burma. A knowledge of this shared, largely peaceful and cooperative, past can help in establishing the foundation for a successful relationship between the region (Oak, 2017).

### **The Cold War Era**

India's interaction with the Southeast Asian region during the Cold War was more visible in bilateral relations with individual countries namely Singapore, Indonesia and Malaysia rather than with the Association of Southeast Asian Nations (ASEAN) . Nehru's experience of Non-Alignment influenced the entire Southeast Asian block. During the hour of crisis, New Delhi received support from some of the Southeast Asian nations, especially Malaysia during the 1962 Sino-India War and the 1965 India-Pakistan War and some of them supported India's stand on Kashmir. They also came out openly to extend help and cooperation to India during the 1971 Bangladesh crisis and were among the first few countries to recognize Bangladesh. Despite having historical linkages with region and support from the ASEAN countries on these critical issues, the India-Southeast relations can be summarized as a "missed opportunity". This is primarily because India and ASEAN did not resolve their differences in their bilateral relations, especially in the Cold War period.

While discussing India's diaspora policy one observes that after independence, India followed the policy of dissociation with regard to its diaspora. The basic principles of India's foreign policy were laid during the independence under Prime Minister Jawaharlal Nehru. In 1957, Nehru stated:

"Indians abroad should always give primary consideration to the interest of the people of those countries; they should never allow themselves to be placed in a position of exploiting the people of those countries; in fact, we have gone thus far and said, if you cannot be, and if you are not, friendly to the people of that country, come back to India and do not spoil the fair name of India" (Nehru et al.1972:353-68)

This quote reflects the importance that he attached to the positive role Indians could play overseas by assimilating themselves in the host countries. Nehru did not want the presence of Indians to have a negative impact on India's relations with the host countries. Subsequently, there was noticeable continuity and change in India's diaspora policy but most of the successive governments followed Nehru's path blindly. Therefore, the conditions of the overseas Indian community deteriorated in most of the host nations especially Myanmar, Malaysia, Fiji, and some of the African and Caribbean countries (Singh 2011: 85-105)

In 1977, when a non-Congress government led by the Janata Party assumed power, the first signs of an official rethink vis-à-vis the diaspora appeared. Although, the Janata government did not remain in power for very long, the debate on expatriate Asians has restarted within the Indian government.

### **Status of Indian Diaspora in South East Asian Countries**

The size of Indian Diaspora is highly numerically varied in the specific countries of South-east Asia. About 9-8% of the population in Malaysia and Singapore is of Indian

origin, in Myanmar-4% and Indonesia-about 0.5% (Oak, 2017). The socio-economic status of Indian Diaspora is also different in different countries depending upon their historical context. In Indonesia, the Indian Diaspora got established as the Sikh, Sindhi and Tamil communities migrated for small businesses. However, today the Indian community is well respected in Indonesia as a substantial majority of them is holding senior positions in MNCs.

Malaysia occupies an important position as it houses the largest number of Indian expatriates in the South East Asia. However, the political, social and economic status of Indians is not satisfactory. About 80 percent of the Indian diaspora here is involved in manual work, both skilled and unskilled, and only 6 percent is in the administrative, professional and managerial categories. The New Economic policy of 1970 adversely affected the Indian Diaspora in the country. Today, a very small group of Indians have flourishing business in Malaysia (Singh A., 2007).

In terms of Political representation of the Indian Diaspora, the Malaysian Indian Congress which is a part of the larger Barisan National Coalition Government is very important. However, many Indians are not happy with the MIC now and are shifting to other political parties, like the Democratic Action Party and the Hindu Rights Action Force. The incidences of ethnic violence are another problem due to which the Indian Diaspora in Malaysia is unable to provide smooth ground on which a bilateral relationship can be established between India and Malaysia (India-Malaysia Relations, 2017).

In Myanmar too, Indians have no social, political or economic clout. The nationalization policies of Myanmar led to an exodus of Indians at large scale. Only a section of poor and trading community was left behind in the country. The conditions are better for Indians in Singapore as most of them are represented in the judiciary, civil services, and armed forces. The reason such a great representation is the state ideology of meritocracy. But the very same ideology also denies any sort of ethnic privileges to any of the communities.

The South East Asia's Indian Diaspora does not enjoy economic clout because of the small size. Foreign Direct Investment from this region is also meagre. Even though Singapore has considerable political representation of the Indian community, it has no utility for lobbying on the behalf of the home government due to the lack of a genuine democracy. Therefore, it is important for the Indian Government to keep the varied circumstances of its Diaspora in these countries before arriving at any major foreign policy decision.

### **India's Policy towards Indian Diaspora in Southeast Asia**

Southeast Asia did not play a major part in India's foreign policy calculations during the 1960s, a period when India was facing major security threats from Pakistan and China. The exigencies of the Cold War, as well as political and economic considerations at home had a hand in the shaping of India's policy towards the region. This preoccupation with its immediate neighborhood held back India from formulating a policy towards Indian Diaspora. The Indians in Southeast Asia do not evoke the suspicion and hatred of the indigenous peoples. They are small in number, most of them belonging to the weaker economical stratum of the society of the host nations, and politically they do not have much influence (Singh 2010:443-47).

V. Suryanarayan (2003) briefly illustrates two examples that are given here to examine India's policy towards overseas Indians in Southeast Asia. The first relates to the status of Indians in Myanmar, where, unfortunately New Delhi attached greater importance to the improvement of state-to-state relations rather than protecting the legitimate interests of the Indian community. Soon after independence, the Burmese government initiated radical land reforms, which hit the interests of the Indian Chettiar Community. A total of 2,700,000 acres of land including 14 percent of the total cultivable land in Burma was nationalized. The market value of the land was estimated at K700 million. Despite the excellent equations between New Delhi and Rangoon, India could not persuade Burma to pay adequate compensation to the landlords. According to informed estimates, by the end of 1961, only K17, 500, 000 had been paid as compensation. During the second wave of nationalization in the 1960s under General Ne Win, in furtherance of the Burmese Way to socialism, Rangoon nationalized the pretty retail shops owned by the Indians---12,000 shops with assets worth K150 million were taken over by the government. An even greater setback was that the Indians were not even allowed to repatriate their savings. The repatriates complained of demonetization of currency notes, expropriation of properties, confiscation of valuables and other unimaginable humiliations. According to a policy note issued by the Government of Tamil Nadu, from June 1963 onwards, 144,353 repatriates from Burma have returned to India. Even after a lapse of 40years, the compensation due to these people has not been settled. New Delhi's official stance had been that nationalization was strictly a matter of domestic jurisdiction (ibid: 80-81).

The PIOs who had to flee Burma were very disappointed with the government's policy. The hard reality was that India was hardly in a position to provide any relief to them in the wake of the 1962 conflict with China. India also needed Burma's help to tackle the Naga insurgency. Military intervention was not an option and the isolationist General Ne Win was not concerned about international opinion (Sharma 2008: 1-12).

A.Mani argues in *Rising India and Indian Communities in East Asia* (Mani et al.2008) that in Thailand and the Philippines the Indian migration was mostly from Punjab and Sindh. As non-Muslims from these areas were extremely conscious of their ethnicity vis-à-vis Islam, they preserved their religious identity as Hindus and Sikhs after migration by maintaining close kinship ties. But Tamil in Thailand have been assimilated into Thai society through inter-ethnic marriage as they were small in number and felt no compulsion to zealously protect their Indian or Hindu identity.

A crisis in Malaysia on the issue of work permits was averted by New Delhi, due to behind-the-scenes diplomacy by the Indian government. In order to solve the acute problem of unemployment, the Malaysian government in 1968 introduced the system of work permits for non-citizens in specialized categories. In 1969, Kuala Lumpur announced that the work permits would not be renewed, which, for all practical purposes was a warning to non-citizens to quit their jobs. If the government had strictly enforced the rules, 55,000 Indian labourers would have lost their jobs. The government of India and the representatives of Malaysian Indians were able to persuade the government to modify the regulations. Kuala Lumpur agreed to speedily dispose-off the applications for citizenship; those who were eligible for citizenship could also apply for it during the work permit period. If the citizens were not

forthcoming, non-citizens could continue in their jobs. The last concession was a boon for the Indians, because Malays at that time were unwilling to work in the plantations. A few months later, the Malaysian government extended the work permits of all those who had applied for citizenship. However, the communal violence, which took place in Malaysia in May 1969, had a traumatic impact on the minority groups. Nearly 60,000 Indians voluntarily returned to India during this period (Suryanarayan 2003:80-81).

Therefore, India's diaspora policy during the Cold War period or after the few decades of the Indian independence can easily be identified as a policy of dissociation with regard to their diaspora residing not only in Southeast Asia but any part of the world.

### **Diaspora in India's Look East Policy**

The presence of the 'new Indian Diaspora', which consists of highly-skilled people, has enhanced India's image in Southeast Asia especially in the field of IT and medicine. The government of India is taking great interest in the Indian diaspora, which is evident from the Report of the High Level Committee and establishment of the Ministry of Overseas Indian Affairs (MOIA). Increased growth in trade and investment between India and ASEAN has had a positive effect with a surge of migration of skilled workers, professionals and business people to almost all the countries of ASEAN. There is a great demand and respect for these Indian professionals who are so different from the Indian immigrants who went to Southeast Asia in the 19th century, especially under the indentured system.

The proactive Diaspora Policy, or from 'active-dissociation' to 'active-association', started especially after 1991, when the Indian economy faced severe crisis arising from the bankruptcy of its foreign exchange reserves. The crisis triggered a process of economic reforms as India prepared itself to exploit the opportunities to counter the threats arising from globalization and liberalization. There was a deep realization that India needed to restructure itself economically and needed investment for infrastructure restructuring, and neither the Indian state nor private sector had the capacity to counter the drastic situation. If India intended to develop economically and remain competitive in a swiftly globalizing world, it had to aggressively pull Foreign Direct Investments (FDIs) and the infusion of new technologies. In this context, the larger policy shifts appears in the re-engagement of India with its diaspora in the 1990s because only affluent section of the overseas Indians, i.e., NRIs, could have become safeguards for the Indian economy in the 1990s (Dubey 2003:141).

This was the same time when India also initiated its 'Look East Policy' under Prime Minister P.V.Narsimha Rao's Congress government. The Prime Minister's proposal had instant and successful results, with India becoming a sectoral dialogue partner of ASEAN in January 1992 and full dialogue partner in December 1995. In July 1996, India became a member of ASEAN Regional Forum (ARF). As a result, it interacts with ASEAN in various bodies and meetings, which now includes 10 countries of Southeast Asia (Kaul 2001:41-66).

When India initiated its Look East Policy towards the Southeast Asian Countries, the large presence of the Indian Diaspora in the region was unquestionably in the minds of the foreign policy-makers but unfortunately India could not explore this aspect in strengthening the bilateral as well as multilateral relations with the ASEAN countries despite having historical linkages and geographical proximity. India also missed the

opportunity to constructively engage its diaspora and gratify the aspirations of the diasporic community.

In the March 2003 incident, when nearly 300 Indian citizens, mostly IT professionals in Kuala Lumpur, were 'maltreated' and 'interrogated' by the Malaysian authorities, the Indian government reacted sharply and warned that any repetition of such incidents would affect bilateral ties. The government of India indicated that it would re-examine bilateral agreements and other trade related concessions given to Malaysia. Foreign Regional Registration Offices (FRROs), including the one in Bangalore, were ordered to verify the credentials of Malaysian nationals registered here. India also expresses its inability to host the Malaysian Health Minister towards the end of the Malaysian Entrepreneur Development Minister, his talks with Indian ministers were confined to the harassment of Indian IT professionals, instead of the proposed agenda. Similarly, the Ministry of Sports in consultation with the External Affairs Ministry ordered a last minute pull-out of the Indian hockey team from the prestigious Azlan Shah Cup hockey tournament that year (Singh 2007). Another example of government apathy towards the Indian diaspora is during Malaysia's recent unrest, in November 2007, when the Hindu Rights Action Force (HINDRAF) internationalized the wretched condition of the Indian diaspora in Malaysia; the government of India's initial response was reticent.

If the incidents of March 2003 and November 2007 are compared, in the latter, the Indian government acted as a mute spectator and merely paid lip-service. However, one can also argue that all those who became the victim of ill-treatment in Kuala Lumpur on 9 March 2003 were Indian Citizens or NRIs; hence, New Delhi reacted sharply. But, on the other hand, those involved in the November 2007 incident were Malaysian citizens of Indian descent. Therefore, the Indian government did not act swiftly as they refrained from the interfering in the internal matters of Malaysia. Nonetheless, the fact of the matter is that even long after their migration, the people of Indian origin still consider themselves as Indians and whenever they are in trouble in the host countries they look forwards India to protect their interests. On Indian diaspora policy per se, New Delhi wants to engage the PIOs but without any liabilities. The reason is quite clear as the PIOs at present do not create economic clout for the Indian government as compared to the NRIs. And, 'after all it is all about the money'; therefore, New Delhi had been biased in its approach with regard to the people of Indian origin.

Thus, once again this bias or the policy of 'dissociation' towards the PIOs was witnessed. It has also been witnessed that during the 'pro-diaspora' years, the Indian government never uttered a single word regarding the plight of the Indian diaspora residing in Myanmar at the Pravasi Bharatiya Divas or with the military junta of Myanmar. The same 'passive' attitude of the Indian policy-makers regarding the Indian diaspora applies not only to the ASEAN countries, but to most countries where India has sizeable expatriates.

The Indian community is divided on the Indian government's current policy of developing links with wealthy and successful overseas Indian communities and its celebration of Pravasi Bharatiya Divas. In 2003, Malaysian Indian Congress (MIC) President Datuk Seri Samy Vellu was awarded the Indian Diaspora Award, but some Malaysian Indians feel that poorer overseas Indian communities have been neglected.

Likewise, the Indian government's dual citizenship policy for NRIs is sometimes seen as restrictive and confines largely to Indians residing in affluent Western countries. The economic and technological rise of India brings benefits to the Indian diaspora, especially those who have been neglected for a long time. The rise of India has provided powerful linkages for selected groups of Indians situated outside India but it remains to be seen how this new global diasporic exchange will benefit the whole Indian community (Lal 2003:167). The time has changed; hence, a more proactive diaspora policy is required. India has the moral duty to address the concerns of Indian Diaspora anywhere in the world, without jeopardizing the relations with host countries. Only then will the condition of PIOs as well as that of India improve globally, as PIOs constitute more than 75 percent of the Indian diaspora.

On India's 'Look East' Policy per se, C.Raja Mohan (2003) pointed out that there was skepticism within the country and the Southeast Asian nations about it. During the Cold War, India and ASEAN drifted apart, and the Look East Policy sought to reconnect the two economically. As India's economic reforms unfolded, there was no let-up in the pace of diplomacy towards the region, which saw steady gains. Neither the controversial Indian nuclear tests of 1998, nor the economic crisis in East Asia in the late 1990s, came in the way of rapid expansion of India's relations with the region. Trade between India and ASEAN has multiplied fourfold---US\$3.1 billion to about US\$12 billion in 2002.

Yashwant Sinha, the Indian foreign minister during the Vajpayee government, pointed out at Harvard that India had quietly moved into the second phase of its Look East Policy. Phase-1 of the policy was characterized by trade and investment linkages. Phase-II, according to Sinha, is marked by 'arrangements for FTAs and establishing of institutional economic linkages with the ASEAN countries (ibid.). India's Look East Policy, which was initially directed towards Southeast Asian countries, also included China, Japan, South Korea, and other Asian-Pacific nations during the second phase. Sudhir Devare (2006) pointed out that the Indian diaspora is substantial in number and influential in Southeast Asian countries but not in the case of East Asia.

The second phase of India's Look East Policy is over and now the time has come for India to lay the ground work for the third phase in which they have to concentrate on the strategic aspects of the bilateral as well as multilateral relations in which the presence of the Indian diaspora in ASEAN as well as in East Asia and the Pacific can play a pivotal in strengthening India's profile in the region as they are carrying huge potential.

It has been witnessed that India's Look East Policy does not explore the potential of the Indian diaspora, and therefore maybe summarized as a missed opportunity. If Indian policy-makers concentrated on the diaspora in the Look East Policy then the results of the policy maybe more fruitful. Notwithstanding certain inaction and apathy by the Indian government, the diaspora emerged as a powerful factor in developing relations between nation-states. Now, Singapore is using the Indian diaspora as an asset by wooing the cash-rich Indian diaspora in the US for investments, technology and other expertise. This could be an eye-opener for India as well as the host countries having a sizeable number of Indian diaspora.

The growing influence of China in the Indian Ocean region and in Southeast Asia is a critical reason for both the countries to engage strategically in the region. China has strengthened its naval presence in the South China Sea and is endeavoring to do the

same in the Indian Ocean. China is also derecognizing the possession of Vietnam, Philippines, Malaysia, and others in the South China Sea. From the ASEAN perspectives, India is seen as a possible counterweight against China in the region and they could rely on New Delhi to balance Beijing's growing clout.

At present, the China is using its soft power especially the large presence of its diaspora in the ASEAN region strategically. As a result, the ASEAN countries are not able to firmly oppose Beijing's overarching behavior in the South China Sea. Currently, 30-40 million Chinese diaspora reside in Southeast Asia and Beijing is also deriving considerable amounts from its diasporic communities.

### **Guidelines for Actualization of the Soft Power Credentials of the Indian Diaspora in the South East Asia**

From the above discussion, it becomes clear that diaspora is not a very powerful tool with the Indian Foreign Policy makers in respect to Southeast Asia. That is why India needs to cultivate a relationship with this diaspora to actualize its potential in acting as a source of soft power (Singh N. 2017). The potential of the Indian Diaspora lies in the fact that the overall public opinion about Indians in this region is positive. These countries are slowly inching towards democracy so it is only a matter of time when public opinion will begin to hold greater significance. Therefore, it is very important for the Indian Government to keep this resource by its side.

The government must create a conducive environment for the Indian Diaspora and provide them with timely support so that the persisting feeling of distrust fades away. This way, the diaspora would be better able to relate with the homeland. One way of showing this support can be in terms of giving proper consideration to the interest of the diaspora during negotiations. The other way calls for visible acknowledgement of the diaspora's contribution in the form of remittances, investment, lobbying, and cultural promotion. Such acknowledgement can be in the form of awards, like the existing Pravasi Bhartiya Samman which comes under the Ministry of External Affairs.

One visible problem in Indian government's approach towards the Indian diaspora is that it has always been biased in favour of the affluent sections of overseas Indians (Sreenivasan, 2016). The relatively poorer section of the Indian diaspora feels neglected. The majority of the Indian Diaspora in the South East Asia is not very rich in terms of wealth. But this does not mean that it holds no utility for the Indian Government. In such a situation, a symbiotic relationship between the ID and the Indian government can help in looking after each other's interest.

The other way in which such a Diaspora can be utilized by the homeland country is by upholding the cultural and historical linkages (Devare, 2006). At the 25th year of multifaceted ASEAN-India Partnership Summit, Indian Foreign Minister Sushma Swaraj said in her speech that 'Indian Diaspora in ASEAN recognizes the importance of fostering deep historical, cultural linkages'. However, the current government's emphasis has been more on hinduization of the South East Asia. Though, it did not face any objection in Indonesia, such an approach can prove to be disastrous in a country like Malaysia where instances of ethnic violence against the Indian Diaspora have taken place in the past.

But the current government has got one thing right for sure and that is its new approach towards the South East Asia. PM Modi formally enunciated the 'Act East Policy' at the ASEAN-India and the East Asia Summits in Nay Pyi Taw in Myanmar,

2014. He personally visited five ASEAN countries- Myanmar, Singapore, Malaysia, Vietnam and Laos- to address their Indian Diaspora. This in itself is reflective of the salience of this region and that of the Indian diaspora present there which is acting as a bridge between the two regions (Keynote Address by External Affairs Minister on ASEAN-India Partnership, 2017).

However, it is also important to realize the fact that Indian Diaspora can prove to be a 'double-edged sword'(Aiyar, 2017). Extending 'too much' support to the diaspora can prove to be problematic domestically as it can provoke the domestic population against the Government. Assuring help to the diaspora in all circumstances can create a problem of high expectations. This can later intensify the feeling of distrust between the diaspora and the homeland. A balanced strategy is required to cater to the needs of both, domestic and foreign population, to maintain good relations with both of them. This further strengthens a State's capacity to manage its Foreign affairs.

### **Conclusion**

Indian migrations to Southeast Asia till the early parts of the 20th century were mostly of ephemeral. However, Indian diaspora established important networks throughout the region and played an extremely important role in the commercial and economic life of Southeast Asia. Various developments during the colonial period lead to permanent settlement, giving rise to diasporic modes of consciousness and identity formations among the Indian diaspora. In Southeast Asia, Indian diaspora have been one of the most diverse communities, highly segmented and segregated on the basis of caste, creed, region, economic status, and period and history of migration. Although large sections of Indian diaspora in the region have managed to carve out a niche for them, some are still deprived and continue living hard lives. With the growing number of new migrations from India, there has been a significant upsurge in the Indian consciousness among the people of Indian origin in Southeast Asia.

General expectations of any country from a diaspora are "diaspora's overseas network; their role as credibility-enhancing agents for economic actors back home; and their impact through financial flows, especially foreign direct investment and remittances are important for home country." In the world, India has an image of comparatively non-violent, tolerant and pluralistic democracy with a non-threatening international influence. Its foreign policy also has the same traits as soft power like non-violence, democratic set up, cooperation, peaceful resolution of the disputes, friendly relations with other countries, no first use of the weapons or weapons used only to retaliate, not to attack another country, not try to interrupt in others sovereignty, etc. The Indian Diaspora has also carried these traits and disseminated them in the foreign land. The Indian Diaspora is also peace loving, democratic, do not fight with others, and easily integrate with the host society, etc. These values of the Indian diasporic community further enhance the soft power of India. Diaspora is a significant player who can very well play the game of soft power for foreign policy outcomes. If diasporic community of a country has a strong position in terms of wealth, knowledge and political participation or influence in the host country, it can play a very proactive role in influencing various issues concerning the interest of the home country.

According to this paper, it can be concluded that diaspora is not a powerful 'soft power' tool in the hands of Indian policy makers with respect to Southeast Asia. The



potential of South east Asian Indian diaspora may not appear to be that significant at a simple glance because of the socio-economic status of the community in that region. But a detailed look would provide a better picture of the scene where several areas of cooperation still remain vacant, waiting to get utilized. The emphasis upon the historical and cultural linkages is helping India in putting an affable image in the region to counter balance the giants like China. Therefore, India needs to cultivate its relationship with the Indian diaspora in these countries. The Indian community is neither looked down upon nor loathed like some of the other communities in Southeast Asia which is a big positive for India. Overall, public opinion towards Indians is positive. As Southeast Asia is inching towards democracy, public opinion is becoming more important in government decision making.

On the government of India's part, it is important to create a conducive environment to ensure that the diasporic community always remembers its relationship with the homeland. Government initiatives such as Pravasi Bharatiya Diwas, Pravasi Bharatiya Sammelan, and Trade Facilitation Centres for overseas Indians are all steps in the right direction. The government must also see to it that interests of the Indian community are preserved while negotiating mega trade agreements such as the Regional Comprehensive Economic Partnership (RCEP). Given the economic potential of the region, the flow of Indian professionals in the region and general goodwill towards the Indian community, a diaspora has the potential to play an important role in the future.

The facts provided in this paper can lead to the conclusion that use of Indian Diaspora in the South East Asia as India's foreign policy tool can prove to be a smart strategy for the Indian Government.

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