

UNIT 3 INDIANS IN SOUTH-EAST ASIA

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3.0 OBJECTIVES

This unit is intended to acquaint the student with the historical background of emigration of the people of Indian origin to the region of South-east Asia. The Students Would also get an idea about the composition, Occupational patterns and geographical distribution of Indian immigrants and their problems.

After going through this unit you should be able to

- explain the factors responsible for the emigration of Indians to the countries of South-east Asia in pre-colonial and colonial phases of Asian history.
- explain the composition and occupational pattern of the Indians settled in the South-east Asia, and
- identify the problems and challenges faced by the Indian emigrants in contemporary South-east Asia.

3.1 INTRODUCTION

An important feature of contemporary south-east Asia is the presence of Indian minorities in every country of this region. The total population of the people of Indian origin is estimated to be around two million. The establishments of early commercial and economic ties between India and the countries of South-east Asia led to the initial settlement of Indians in the region. Geographical proximity, strategic location of the region from trade and commerce viewpoint, availability of commodities like spices, were a few factors which attracted Indian culture in the form of Hinduism and Buddhism travelled to this region. The Indian culture had great influence on the people (except in Vietnam where Chinese cultural influence was more pronounced), art, literature and architecture without supplanting the indigenous cultural values.

However, the emigration of the Indians to this region on a large scale took place in the nineteenth century when the British who had colonised the Malay Peninsula and Burma along with the Indian subcontinent, took the Indians to this region on a large scale. The

resources of the region and they also bolstered their army and served on lower posts in their administrative set up.

The post World War II period saw the end of colonial system and the emergence of independent states in the region. This threw various challenges before the Indian immigrants who had to redefine their social, economic and political roles and positions. Specially in Malaysia and Burma, the pluralistic character of the society has thrown formidable challenges before the people of the Indian origin.

3.2 ORIGINS OF EMIGRATION, HISTORICAL BACKGROUND

Reference to early Indian settlements in South-east Asia appears in Indian literature as early as the Sixth century B.C. The great Indian epic, the Ramayana refers to Suvarna dvipa and Yava dvipa, dvipa being the Sanskrit for "land with water on two sides", i.e. peninsula or island, while Suvarna means gold and Yava barley. Another epic Purana mentions Malaya-dvipa and Yava-dvipa. Though it is difficult to know about the exact location of such place-names, we can be certain that they refer to parts of South-east Asia which attracted Indian traders on the Peninsular mainland and in the islands in search of gold.

Among the sea-faring people of the east coast of India, the countries of Lower Burma and the Malay Peninsula were known as lands of gold, and it seems certain that from at least the sixth century B.C. onwards Indian traders were sailing to those lands and down through the islands, in search of gold and tin. In the third century B.C. Emperor Asoka sent Buddhist missionaries to Suvarnabhumi, 'land of gold' — perhaps the present lower Burma. The Jatakas or birth stories of the Buddha, which enshrine folk tales of early India, often tell of voyages to Suvarnabhumi.

Moreover, a statement in Kautilya's Arthashastra, recommending a king to people of an old or a new country by seizing the territory of another or deporting the surplus population of his own has been taken to indicate an early wave of Indian immigrants to South-east Asia before the Christian era.

In the late nineteenth century, when European scholars studying of the antiquities of South-east Asia started realising the extent of the influence of Sanskrit culture upon the religion, art and architecture of the area, they tended to regard these things as the results of a movement of Indian expansion eastwards.

3.2.1 The Cultural base of emigration

The renowned historian Coedes attributed the phenomenon of early emigration of Indians and the spread of Indian influence in South-east Asia to an intensification of Indian trade with South-east Asia early in the Christian era. He, however, does not support the theory of a mass emigration of refugees and 'fugitives' from India but sees Indian trading settlements arising in South-east Asian ports, which facilitated the arrival of more cultivated elements — priests and literati — who were able to disseminate and spread Indian culture.

Another historian Brian Harrison in his famous work "South-east Asia: A Short History", also opines that "Indian influence in South-east Asia was in origin commercial influence Indian culture took root in various parts of the region because of the comparative wealth and prestige of Indian traders".

More direct evidence of Indian influence and the arrival of Buddhist monks during the first four centuries is found in the images of Buddha, belonging to about second and third centuries, which have been discovered in Siam (Thailand), Champa (Cambodia), Sumatra, Java and Celebes (Indonesia). Evidence of this kind gives a picture of the spread of Indian culture throughout South-east Asia and the establishment of Indian

Though Van Leur rejected the notion that trade and the trader were disseminators of culture as most traders belonged to the lower social groups and thus could not have been 'administrators of ritual, magical consecration and disseminators of rationalistic, bureaucratic written scholarship and wisdom' as that was the work of Brahmins. Nevertheless, it was through the operation of trade that the vital contacts were made generally at court level, which in due course spread out in the society.

To the peoples of South-east Asia, particularly the rulers, Indian influence meant the introduction of a developed culture based upon the art of writing, the Sanskrit language and literature, the cults of Brahmanism and Buddhism, Hindu mythology, and distinctive artistic styles and techniques, also Hindu conception of monarchy, codes of law and methods of administration.

The introduction and spread of this culture, however, was slow and gradual. For a long time, apart from the royal courts and a small minority of Indianised officials, the peoples of South-east Asia must have remained essentially unaffected by the new and alien culture holding to their ancient ways of thought like practice of animism, ancestor worship and their own agricultural rituals. Brahmanism, in the particular aspect of the cult of a divine kingship, was essentially an aristocratic religion.

Thus, commerce and culture were two main factors responsible for early contacts between the peoples of India and South-east Asia and also for an early emigration of Indians to the South-east Asian region.

Check Your Progress 1

Note: i) Use the space given below for your answer.

ii) Check your answer with the model answers given at the end of this unit.

- 1) Which factors, you think, were responsible for early emigration of Indians to the region of South-east Asia?

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- 2) Do you think that trade and commerce led to the spread of Hinduism in the region? If so, why?

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3.3 EMIGRATION OF INDIANS IN MODERN TIMES

The beginning of the nineteenth century witnessed the initiation of the process of mass migration of Indians to South-east Asian countries under the British colonial dictates. Manpower was required by the colonial power for (a) the exploitation of natural resources abundantly found in the countries of South-east Asia like Malaysia, Burma etc. and (b) to work for the cultivation and production of plantation crops like rubber, tea, coffee, coconut, sugarcane and spices. As the indigenous people of South-east Asia were already engaged in traditional farming and were reluctant to shift to plantations, the colonial powers turned to India which had a large reservoir of cheap labour force.

The colonial economic policy of the British in 19th century had already created conditions for the mass exodus of Indians overseas. The exploitative colonial policy led to the destruction of the local, indigenous economy, which occurred in two phases. First, there was a "drain of wealth" which resulted in "dislocation of trade and industry" and "recession in agriculture". In the second phase, Indian handicrafts industry, which was the main source of livelihood to the people of India particularly the artisans, weavers, craftsmen etc. declined due to the invasion of machine made products from the West.

As a result of these factors, a large number of Indian population was rendered unemployed. Many preferred going abroad to facing famine and starvation in their own country.

3.3.1 Composition of Indian Population and their Occupational Patterns

Whatever may be the reasons for the migration of the Indians to South-east Asia during the colonial period, there is, however, no doubt that those who came were landless or very poor people. And, the Indian immigrants were viewed from a totally selfish point of view i.e. as tools for the advancement of British commercial interests.

Indians in Malaysia

The Indian labourers who came to Malaysia were mostly Tamils from Madras. The British brought them from India under the indenture system i.e. on contract basis. They worked as slaves on the plantations for growing commercial crops like tea, coffee, rubber, sugarcane and spices which were of great source of revenue for the British colonial power. Besides these, there were many others who worked in the railways and public works department. Later clerks, traders, doctors, teachers, lawyers and other professionals came to Malay Peninsula in search of employment and higher wages.

As a result of the emigration of the Indians, Malaysia which at the beginning of the 19th century had mainly a Malay population had become at the time of independence an ethnically mixed society. This completely transformed the racial, ethnic and cultural character of Malay peninsula making it the most diversified and plural society in South-east Asia. Today Malaysia has three distinct ethnic groups — the Malays, the Chinese and the Indians.

Indians in Burma

Indians went in a large number to Burma during the British colonial rule. The British annexation of lower Burma in 1852 conditioned the great influx of Indians into this delta area of Burma. Indians were required in large number not only to serve in administration and army but also as labour force in agriculture and emerging industries. In 1886, the entire Burma came under the British colonial rule which extended the area of British administrative system in Burma thus requiring more and more labourers from India, who were cheap and readily available, to work as clerks and peons in the office.

Thus the Indian immigrants in Burma were composed of both agriculturalist and non-agricultural class. The majority of them were agricultural labourers. They comprised of a large number of low caste labourers from Tamil Nadu, Andhra Pradesh, Bihar and eastern U.P. The non-agriculturalist class comprised of industrial labourers, professionals like teachers, lawyers, doctors and moneylenders. There were also a good number of military and police recruits. Kayasthas and Brahmins manned the provincial government. Rajputs and Sikhs were predominant in Indian regiments of the British army and police force. The moneylenders were Tamil Chettiyars, who lent money at a very high rate of interest. The Brahmins dominated the professional occupations while Dobis and Kahars provided domestic services of various kinds.

However, the size of Indian population in Burma began to decline after 1931. Several factors were responsible for this. The economic depression of 1930s, the separation of Burma from India in 1937, the increasing atrocities by the local Burmese population against the Indian immigrants and the various chauvinistic policies of the Burmese government during 1939-41 "served as sufficient notices of termination of the Indian

interests in Burma". The Second World War and the Japanese occupation of Burma further resulted in nearly 500,000 Indians leaving Burma.

Indians in Indochina

The migration of Indians to the states of Indochina was not on a large scale unlike in the cases of Malay peninsula and neighbouring Burma. Indian immigrants accounted for only one per cent of the total population. Indians in search of business trade and employment migrated mainly from the parts of India which were under the French colonial control viz; Pondicherry, Karaikal and Mahe. The French also brought the Indians from Malaysia and Singapore. Most of them spoke French and were Muslims. There were also migrants from Tamil speaking areas of South India, Gujaratis and Sindhis. The Indians resided in the capital cities and principal towns such as Saigon and Hanoi in Vietnam, Phnom Penh and Siamreap in Cambodia and Vietiane and Luang Praband in Laos. Their main occupation was textile trade. Some of them were also engaged in running moneylending business, small shops, hotels and theatres.

However, the people of Indian origin were engaged in selective business enterprises and thus did not enjoy a very significant place in trade and commerce. Besides, while their counterparts enjoyed rights of immigration and travel in Indochina as the French, the Indians were deprived of these benefits. The withdrawal of the French from the states of Indochina following the Geneva Agreement of 1954 and the outbreak of the First Indochina War rendered the position of the Indian residents quite untenable. This uncertain and volatile situation in Indochina forced a number of Indians to wind up their business and trade and leave these states.

Indians in Singapore

The main bulk of the Indian immigrants came to Singapore in the wake of the establishment of the British colonial rule being fully established over the whole Malay Peninsula and the Island of Singapore. The British took Indians in good number to perform multifarious functions such as to construct roads, railways and ports to promote the colonial interests. The Indians also worked on plantations particularly on rubber estates. The Indian immigrants also formed the trading class. The Indian traders came mainly to meet the needs of the working class population and also to channel and regulate the imports of spices from India. The striking growth of Singapore in the later half of the 19th century brought in North Indian businessmen such as Parsis, Sindhis, Marwaris and Gujaratis. They specialised in general merchandise, particularly textiles. Besides labourers and traders, there were also Indian professionals such as lawyers, doctors and moneylenders.

Indians in the Philippines

The first batch of Indian immigrants who moved into the Philippines were those who constituted the British expeditionary force that captured Manila from the Spanish in 1762. The expeditionary force constituted a contingent of over 600 Indian sepoys and nearly 1400 labourers. They were mostly Tamils from the Arcot District of Madras. They were a mixture of 'mercenaries' and 'indentured' labourers. A considerable number of sepoys and labourers did not return to India when the British sailed out of Manila in 1764. The second wave of migration from India to the Philippines began after the British occupation of Sindh and Punjab. They were mainly traders who brought up a chain of retail shops in the Philippines, Hongkong and elsewhere. Seeing good and lucrative business and employment opportunities, the Punjabis from Jullunder, Ferozpur and Ludhiana districts of Punjab came and settled down in the Philippines.

Indians in Indonesia

In the precolonial period, the Indian merchants and traders served as a link between the Europeans, the Arabs and the spice growing islands of the Indonesian Archipelago. As we have seen earlier, these Indian merchants and traders were followed by political adventurers and religious missionaries comprising of Brahman priests, Buddhist monks etc. They largely influenced the Indonesian art, architecture, cultural values and legal and political ethos and norms. The second phase of migration of the Indians to

Introduction

Indonesia took place in the colonial time when a small number of traders and plantation workers went to Indonesia through Penang. These Indians mainly came on British ships as part of the labour force. Subsequently, they discovered a potential market and lucrative business. Most of them were Sindhis, Punjabis and those from South.

Thus, the early emigration and settlement of Indians in both insular and mainland countries of South-east Asia were a result of cultural and commercial interactions with the people of the region; the second phase characterised by a large movement of Indians to the region under the colonial dictates from the beginning of the 19th century till the middle of the present century. The immigrants largely comprised of indentured labourers who helped their colonial masters in the economic and commercial exploitation of the resources of the region. They did not enjoy any significant position in economic, political and civil administration in the colonies where they served and settled. Apart from labourers, professional classes consisting of traders, businessmen, intellectuals, doctors, lawyers, and moneylenders also went to these countries and survived and thrived in the social, economic and political milieu largely conditioned by the colonial empires for their own benefits. We have seen that a large scale migration from India to South-east Asia took place in Malay Peninsula and Burma which happened to be the prizest colonies of the British empire. The countries which were not under the British colonial system attracted less number of Indian immigrants. As such in Indonesia and the Philippines, which were the Dutch and the Spanish and later on the American colonies respectively, we do not find any sizeable number of Indians to these countries. The immigrants to the Indochinese states, the French colonies, came from those parts of India which were under the French colonial control.

Moreover, during the colonial periods the Indian immigrants did not face the problems of cultural, social, economic and political assimilation and integration in these countries on a large scale. This may be because both the immigrants and local population did not enjoy freedom and had to work under their colonial masters having similar subservient status. But discontent and disenchantment between the immigrants and the native population was simmering underneath which was largely the making of exploitative and opportunistic politics of the colonial rulers.

Check Your Progress 2

Note : 1) Use the space given below for your answers.

2) Check your answers with the model answers given at the end of the unit.

- 1) Why did the Indians migrate to the South-east Asian region during the colonial period?

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- 2) Underline briefly the demographic and occupational patterns of Indian immigrants in Malaysia and Burma.

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- 3) Which European power did colonised Malaysia, Burma, Indonesia, the Philippines, and the states of Indochina?

3.4 INDIANS IN SOUTH-EAST ASIA : A CONTEMPORARY PROFILE

The post World War II period witnessed the end of the colonial system and the emergence of sovereign, independent states in South and South-east Asia. It posed considerable challenges and problems to the Indian immigrants who had settled down during the pre-colonial and the colonial period in the region. The Second World War itself had brought about remarkable change in their role and conditions in the region. The Japanese occupation of the region added to the agony of the Indian immigrants. For example, it led to a great exodus of a large number of Indians from Burma. Moreover, the partition of Indian subcontinent had its impact on Indians in the region as some of them were identified with Pakistan. In the post-colonial period, the people of the Indian origin had to search for a new social, economic and political role. The problem was compounded as the Indian immigrants were identified as the arms of British imperialism for exploiting and dominating the region — economically, politically and culturally.

The foremost problem which they had to face was related to the question of citizenship of the countries where they were brought by their colonial masters. Most of the Indians particularly in Burma were denied citizenship under the new dispensation and were forcibly evicted. Under the new constitution and economic and political framework, the Indians were relegated to the position of second class citizen — socially, economically and politically. The look for help and guidance to their mother country India, which too was newly born and had to confront formidable social, economic and political problems in the path of nation building. The Indian leaders, however, had advised them to identify themselves with the local people and carve out their own destiny. A sizeable number of Indians in South-east Asia were never seriously considered as a factor in building India's relations with the region in the post independence period.

3.4.1 Burma

In the post independent period, the Indian community in Burma had to encounter many hardships. The government of Burma imposed strict control over immigration, foreign trades and foreign exchange remittances. All major sectors of the economy, including transport and communications, civil supplies, industrial mining and agricultural production were brought under the government. The Burmanisation of the public services led to the elimination of Indian employees in these services. Land came under state ownership. The Chettiyars, who were pioneers in moneylending business, were virtually eliminated from agriculture and credit financing. The Indian shops, commercial Indian institutions, Indian teachers and doctors received notice of dismissal from the services and Indians were ordered to leave Burma. As a result, there was a steady movement and migration of Indians from Burma to India throughout the 1950s. Today there are about 400,000 people of Indian origin in Burma. There has been a tremendous decline in the economic, social and political conditions of Indians in Burma today. Those who have remained and settled down in Burma after its independence in 1948 are those people who found no place in India and who could still

Muslims, Arakanese of Indian origin, Manipuris, gorkhas etc. Besides, today these groups of people are no longer a flourishing community and have been relegated to the secondary position in social, economic and political fields. They have also been the victims of civil wars and racial riots.

3.4.2 Malaysia

The Indian immigrants constitute the third largest ethnic group (11 per cent) in Malaysia today after the native Malays (49 per cent) and the overseas Chinese (33 per cent). The rest of the population comprises of other indigenous groups like Dayaks, Kadazans etc. The Malaysian Indians are not a homogenous group and are divided on the basis of caste, language, religion and place of origin. The majority of them are Tamils who number around 80 per cent of the total Indian immigrants. They are followed by Malayalis (4.7%), Telugus (3.4%), and North Indians. While 81.2 per cent of Indian immigrants are Hindus, 8.4% are Christians and 6.7 per cent of them are Muslims. The above facts clearly show that the Malay society is in true sense of the term a plural society comprising of varied ethnic, religious, linguistic and cultural groups. The communal tensions which have regularly erupted in the form of communal riots are the result of this heterogenous character of Malaysian society.

The statistics published by the Malaysian government during the recent years clearly indicate that compared to their Malay and Chinese counterparts, the Indian ethnic community is the most economically disadvantaged group in Malaysia today. Most of them (nearly 47 per cent) are engaged in agriculture, mainly in plantation, 24.8 per cent in services, 10.6 per cent in trade and commerce while as large as 32.3 per cent work in the areas of public utilities. Only six per cent of the Indians are found in administrative, professional and managerial categories. Their share in national income and wealth compared to the Chinese, the Malays and other foreign groups is quite insignificant. In Malaysian national politics also Indian community's participation has not been commensurate with its numerical strength. The Malaysian Indian Congress is the largest and the most broadbased representative organisation of the Indian community.

3.4.3 Singapore

Singapore is also a multi-racial society with pre-dominant Chinese population followed by the Malays and the Indians. Among the Indians in Singapore, about 65 per cent are Tamils and the rest are Malayalis, Punjabis, Sikhs, Bengalis, Gujaratis, Sindhis, Telugus and Pathans. So far the occupational pattern of the Indians in Singapore is concerned, the immigrants from North India are mainly merchants engaged in textiles and spices. Tamil workers are engaged primarily in port and municipal services. Some of them are also clerks in government offices, small shopkeepers and the professional elite. Many Indians have also distinguished themselves in Civil Services, labour unions, journalism, law and medical professionals. As a minority they do enjoy all privileges equally with other races but they have lagged behind their Chinese counterparts in business, commerce, trade and politics.

3.4.4 The Philippines

The Philippines today has about 4,000 people of Indian origin, comprising mainly of Sindhis and Punjabis. Most of them are of middle and lower middle class origin in India. Since Manila is the capital city and the principal business centre of the country, nearly eighty five per cent of the Indians live in this metropolitan city and in the surrounding towns. Unlike the economically well established Chinese, the Indians are a marginal community and thus play a comparatively small role in the economic life of the country. The Punjabis specialises in the retail trade of dry fruits, textile, garments, household appliances and jewellery. Some of them have also started moneylending business. The Sindhis, slightly larger in number than the Punjabis, are much more ahead in business.

International Labour Organisation (Research Institute (IRRI), etc. Indian businessmen are also working with joint industrial business ventures in the country. This small group has added variety to the societal dimensions and to the regional composition of the local community.

3.4.5 Indonesia

Numbering about 35,000, the Indians in Indonesia constitute a very small minority in the country's total population of about 140 million people. The people of Indian origin are Muslims from Tamil Nadu, Malabar and South Kanara district, Bohras from Bombay and Gujarat, and Muslims of Arab extraction from Hyderabad. There are Hindus and Muslims from Gujarat and Muslims from Punjab, Uttar Pradesh, Bengal and Gwalior (M.P.) and Kashmir. There are also Sikhs from Punjab and Sindhi Hindus who migrated to Indonesia during the First World War and majority of them after partition of India in 1947. The majority of the Indian immigrants are mainly concentrated in Sumatra and Jakarta. Most of the people settled in Sumatra are engaged in petty jobs and are daily wage earners. The Indian settlers in Jakarta are engaged in trading sector and other flourishing businesses like textiles, sports goods, distribution of films, musical instruments etc. Besides, some of the Indians have also established medium scale joint venture industries, mainly in collaboration with the Indian industrial houses. There are also a few short term residents in the form of experts working in the U.N. and allied organisations.

3.4.6 Thailand

In Thailand the Indian community is estimated to be of 30,000 people. But of them 27,000 are local nationals and 3,000 Indian nationals. Most of them are Punjabis and Gujaratis while some of them are from Uttar Pradesh. They are a well-knit group engaged in local trade, industry and commerce. Very few Indians are now in service. Some Indians are prosperous and some have become very rich as industrial wholesalers, property owners and international traders. Outside Bangkok, there are Punjabi shopkeepers in many provincial cities. They are generally prosperous and socially prominent. In addition to the Punjabis, there is a very prosperous Sindhi community in Bangkok which deals in textiles and tailoring and have lately taken to establishing industrial ventures. However, the success story in recent years has been that of joint ventures. Birlas and Thapars have had the most spectacular successes. In Thailand, Indians have not faced the problem of social and cultural assimilation and integration. The Thais have also made a sincere effort to assimilate all immigrants. Moreover, every year, tens of thousands of Buddhist monks visit Bodh Gaya in Bihar and several other Buddhist centres in India. It has further increased goodwill between the people of two communities — Thais Indians.

3.4.7 The States of Indochina

At present there are a very few Indian immigrants in Laos, Cambodia and Vietnam who form the states of Indochina. With the outbreak of the Vietnam War, a sizeable number of Indians left these states as they realised that there was no future for them in the war-ravaged countries and also because of threat to their life and property. In the Socialist states of Indochina, the Indians did not foresee any future for them. Since Indians are at present in a very negligible number they do not have to face the kinds of problems which their brethren had to face in other countries of South-east Asia.

What emerges from the above study of social, cultural, economic and political dimensions of the Indians in contemporary South-east Asia is that, first in most of the states of the region today, Indians have been relegated to the position of second class citizen in social, economic, commercial and political fields. Second, the Indians have also been victims of acute racial, economic and political discriminations in the countries which they had and have been nurturing so hard with their sweat and blood for long years. Third, on several occasions racial riots have erupted taking a heavy toll of life and property of the Indian immigrants. However, there is no denying the fact that the presence of the Indian immigrants has affected the social, economic, ethnic and cultural fabrics of these countries which has resulted in creation of socio-cultural divide and

tensions particularly in Malaysia where they account for 11 per cent of the total population. Today the need of the hour is to have more and better interaction between the people of the Indian origin in this region and Indian government and administration so that India's economic and commercial interests are promoted in the region in the changed domestic, regional and global political and economic scenario.

Check Your Progress 3

Note: 1) Use the space given below for your answer.

2) Check your answer with the model answer given at the end of the unit.

- 1) Enlist three factors responsible for racial and economic discrimination against Indians in contemporary South-east Asia.

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3.5 LET US SUM UP

In this unit we have seen that the commercial and cultural links between India and the countries of the South-east Asia are traceable to early Christian era, if not earlier. Brahmin priests and Buddhist monks who accompanied the Indian merchants found favour from the ruling classes of the South-east Asia region. As a result there was a gradual spread of Indian culture in many parts of this region. It was during the colonial phase of Asian history, that there was a large scale emigration of Indians to the countries of this region. British economic policies converted India into a huge reservoir of cheap labour to man the lower levels of army and administration and to serve as labour force on plantations and fields. We also saw that a large scale migration from India to South-east Asia took place in Malay peninsula and Burma which were also British colonies. The countries which were not under British Colonial system attracted less number of Indian immigrants. The immigrants to Indo-Chinese states which were colonies came from those parts of India under French control. In this unit we also saw that Indian immigrants in South-east Asia did not face much problem in assimilation and intigration. This was because both the immigrants and local population were subjugated by Colonialism and did not enjoy any freedom. But discontent seems to have been simmering underneath among the indigenous people. Once decolonisation began in the mid 50's Indian immigrants began facing the challenge of assimilation and intigration especially in those countries where they are in considerable strength.

3.6 SOME USEFUL BOOKS

- 1) Arsaratnam, S. 1970, *Indians in Malaysia and Singapore*, London.
- 2) Chakravarty, N. R. 1971, *The Indian Minority in Burma*, Oxford University Press, London.
- 3) Hall, D. G. E. 1955, *A History of South-east Asia*, Macmillan, London.
- 4) Pluvier, Jan. 1974, *South-east Asia from Colonialism to Independence*, Kuala Lumpur.
- 5) Sardesai, D.R. 1981, *South-east Asia: Past and Present*, Vikas, New Delhi.
- 6) Singh, Uma Shankar, 1978, *Burma and India, 1948-62*, Jaipur.
- 7) Tinker, Hugh, 1977, *The Banyan Tree*, London.

Check Your Progress 1

- 1) See Sub-section 3.2.1
- 2) See Sub-section 3.2.2

Check Your Progress 2

- 1) See Section 3.3
- 2) See Sub-sections 3.3.1 and 3.3.2

Check Your Progress 3

- 1) See Sub-section 3.4.1