

RESEARCH ARTICLE



INTERNATIONAL
STANDARD
SERIAL
NUMBER
INTERNATIONAL CENTRE
ISSN:2321-3108

THE FORMATION OF INDIAN DIASPORAS ETHNIC IDENTITY IN THE AUSTRALIA

GUGULOTH CHANDU¹, Dr. KRUPANANDAM²

¹M.Phil. Scholar, CALTS, University of Hyderabad, Telangana, India.

²Professor, CALTS, University of Hyderabad, Telangana, India.



GUGULOTH CHANDU

Article Info

Received on :10/03/2015

Revised on: 20/03/2015

Accepted on: 26/03/2015

ABSTRACT

The present study emphasizes the varied aspects and social bases of Indian Diasporas in Australia. And it also looks at Indian Diasporas identity in Australia, particularly identities based on ethnicity race, religion, caste, class, sexuality, gender, age, both separately and intersects with an interdisciplinary framework (Gbeg Nobeles, Scott Poyting and Paul Tabar, 1999:29). How do people of Indian origin in Australia establish their identities (Clinton Golding, 2009)? It also traces up identities of Indians based on space, both geographical, virtual, and looks at their struggles over recognition, categorize by civil bias, nationalisms, and social movement. In this way, Indians have represented diversity of its socio-cultural, spiritual and political in multicultural Australian society. In which approximately 1.9% Indians and their children are widely living across country of the Australia (Census, 2011). The present study has made an attempt to understand, the Indian Diasporas struggle over their recognition, nationalism, cultural, politically, spiritual development in multicultural Australian society, taking into consideration of largely constructed Indian ethnicity, in major cities of Australia such as Sydney, Melbourne, Victoria, New South Wales, Queensland and Canberra. The study concludes by discussing how does transition has taken place among Indian Diasporas lives in day to day with their socio-cultural, ethnic, economic and political by the influence of multicultural Australian society. Apart from this, the study will also focus on, by the time and again, how the immigration policy has been Changing from both nations; India and Australia government looking at economic and political strategy toward Indian immigrants.

Key words: ethnicity, interdisciplinary framework, inequalities, virtual, multicultural.

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INTRODUCTION

The present study discusses varied economic, social and political factors that forced large Indians to migrate to the developed East Asian and Australian Continent countries such as Malaysia, Singapore, and New Zealand, Australia and so on in

search for their better lives, though it is looking at Indian Diaspora in the Australia. Indian Diasporas' identity is composite and pair, constructed in gendered (Warikoo, 2005), classed, ethnic and racialized terms (Lock and Detaramani, 2006, Bhatia, 2008). This was voluntary migration that took place

during postcolonial era and, still it is continuous. Recent Indian immigration flows to the Australia have largely been channeled through foreign temporary worker, family based preference and students admission programs that make up the second largest group of international student at the Australian colleges and Universities. But they found it more turbulent and traumatic.

These people have been carried the socio-cultural baggage's along with them wherever they have migrated in the world. The point is that the study is looking at socio-cultural and economic perspective in order to trace out how they construct their identity in the Australia

The present study is an attempt to critically analyze the diverse socio-cultural, caste system and religion and its spiritual hierarchy that deep rooted among Indian Diaspora that became core element in the formation of its ethnic identity in Australia. Indian people have diverse socio-cultural, ethnic norms and spiritual duties that have been assigned by Hindu Dharma Shashtra. Therefore, Indian people are polytheist. They believe in different Hindu god and goddesses are ranked one above the other that created hierarchy among them. On the other hand, it looks at Indian people who are willingly taking away the caste stigma from them that had been imposed on them by their religion, and focusing at their individual caliber and wealth to get good position in society, it leads toward the formation of class community. Prominently, Dalits have subverted the constructed cultural hegemony of Hindu religion and following Buddhism that based on individual freedom, equality and fraternity that later on proposed by Dr. B. R. Ambedkar. Apart from this, the study will also focus on position of women who were subjugated in its society since long ago. But modern Indian women being in Australia are looking at varied notions that imposed on them by religious dogma as their duty, as additional burden upon them.

In this way, it focuses on the different notions of race discrimination, homeland, dislocation, and alienation, struggles of settlement of the Indians and evolution of Indian ethnicity among them in the distant secular Australian society. The people included converted Christian,

Buddhist, Jain, and other still have been following the caste identity. This diverse hierarchal Indian culture and the presence of various ethnic groups contributing to the social stratification, syncretic rather than hybrid identity of the Australian society. Indians becoming a part of Australian society have adopted modern Australian way of living while they are willingly adhered with their socio-cultural and ethnic norms that lead to form its Indo-Australian identity.

Aim of the study

The aim of the study is to show up varied economic, social and political factors that forced large Indians to migrate to the Australia. It also discuss about Indian born Australian peoples identity, rate of Indians arriving to Australia in every year, Indian and Australian government policies towards Indians in Australia.

Objectives

- To provide a historical and analytical account of the Indian migration to the various parts of the Australia during colonial regime as well as postcolonial era;
- To focus on the Indian and Australian Government immigration policy toward its immigrants in the Australia.

Research Questions

- What are the significant factors for the formation and expansion of ethnic identities among Indian Diaspora?
- How caste and religion played determinant roles in ascribing stereotype identity to the lower caste people in plural Australian society?
- What is role played by social media in connecting among Indian Diaspora in the Australia?
- How caste has moved from its literal connotation to symbolic significance?

Hypothesis

- Caste and religion are basic linkages in the construction of Indian Diasporas identity in the Australia.
- Both the Indian as well as the Australia government have played a crucial role in the migration of the Indians to the Australia.

- Social media and religious organizations have played significant role in constructing Indian Diasporas identity in the Australia.
- The orthodoxy of ethnic Indian identity gets syncretism.

Research Methodology

The study follows historical, ethnographical report, survey and analytical methods.

Data Sources

The study uses both primary and secondary source materials

Australia and Indian governments' immigration policies towards Indians

i. History of immigration from India:

In the early nineteenth century a little range of Indians arrived in Australia as convicts transported by land colonial government in India. Others arrived as laborers with British (Museumvictoria, 2006), subjects who had been living in India. They enclosed fourteen servants brought out to Victoria in 1843 by wealthy landowner Alexander Davidson. Attempt to recruit Indian laborers on an outsized scale weren't supported by the ordinary people. In the late 19th century additional Indians came seeking work, largely as hawkers and agricultural laborers. They were made welcome as a result of India was a British colony. By 1901 the India-born population of Victoria was virtually 1,800 (Census, 2001).

ii. Australia Policy :

The White Australia Policy was introduced that year, limiting additional Indian immigration, apart from Anglo-Celtic colonial. After India became freedom from Britain in 1947, an increasing range of British voters born in India immigrated to Australia along with Anglo-Indians. By 1954 over three thousand Victorians were of Indian birth. Most were Christian and possibly Anglo-Celtic. Following the relief of Australia's restrictive immigration policies from 1966, a broader number of Indians began arriving. They enclosed professionals like doctors, engineers and teachers. Who initially accepted work in regional Victoria.

The India-born community in Victoria raised considerably when the end of the White Australia Policy in 1973. By the

late 1970s around twelve thousands were India-born. Within the early 1980s employment opportunities in Victoria saw increasing numbers of immigrants with technical and software skills arriving. 111,787 India-born Victorians were recorded in 2011.

Today, the India-born community is culturally diverse. 36% is Christian; 63% is Hindu; whereas around 29% are Sikhs. Other part of Indians is 1% Muslim, Buddhist and Judaism. 36% of people speak English at home, while 20% speak Hindi and smaller numbers speak Tamil, Urdu and Bengali. 42 % works is in skilled roles; several others works are clerical, sales, production and transport related roles. The different cultures of India are maintained through range of organizations and events, as well as the Australia India Society of Victoria and the Academy of Indian Music.

iii. Indian immigration to Australia

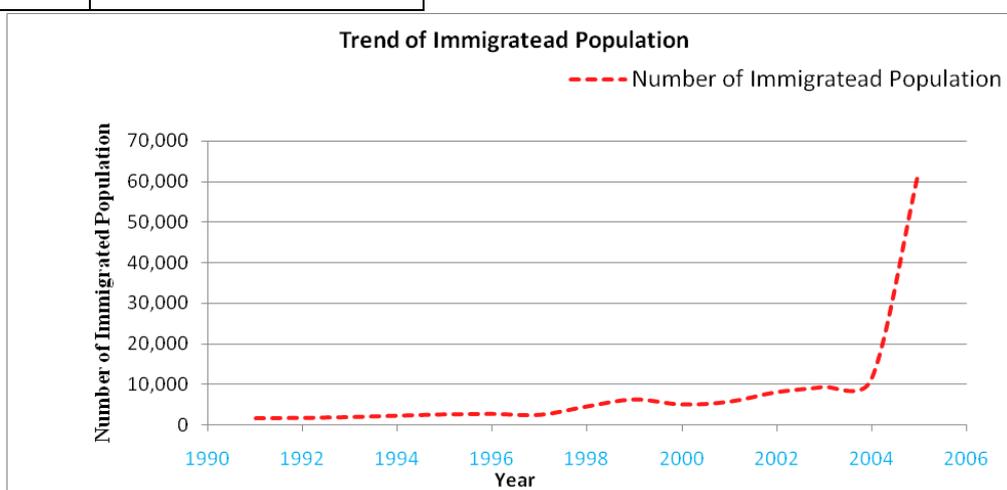
As of 2012 the amount of Indians migrating to Australia has raised to such an extent that Indians are currently the fore most numerous nationalities moving to Australia annually, overtaking China and the United Kingdom.

The genetic study shows that Indian people may have come to Australia around 4000 years ago (Nicky Phillips, 2013). Indian immigration began early in colonial history. As study discussed earlier, the first Indians arrived in Australia with the British who had been living in India. From the 1860s, Indians (Sikh), 'Afghans' and Pacific Islanders were recruited as workers in rural and northern outback Australia. As well as laborers and domestic help, Australia's early Indian population also found work as hawkers. The 1881 census records 998 people who were born in India but this had grown to over 1700 by 1891. Migration from India was curtailed after the Australian Government introduced the Immigration Restriction Act 1901, but following India's independence from Britain in 1947, the number of Anglo-Indians and India born British citizen's migration to Australia has increased. The study investigate the India born immigrates rate, which has show in the below table (table: 1) fallowed by diagram from 1991 to 2005(Census, 2011).

Table: 1

Year	Number of Immigrated people
1991	1,700
1992	1,800
1993	2000
1994	2350
1995	2681
1996	2786

1997	2557
1998	4631
1999	6336
2000	5091
2001	5783
2002	8135
2003	9414
2004	11286
2005	62400



Note: Number of permanent settlers arriving in Australia from 1991-2005.

Major Indian Diaspora Associations in Australia.

- AUSTRALIA - INDIA BUSINESS COUNCIL
- AUSTRALIA SOUTH ASIA RESEARCH CENTRE
- AUSTRALIAN HINDI INDIAN ASSOCIATION (AHIA)
- ANGLO-INDIAN ASSOCIATION OF NSW
- ANGLO-INDIAN ASSOCIATION OF NSW
- ART OF LIVING - SYDNEY
- AUSTRALIAN ANGLO-INDIAN ASSOCIATION
- BASAVA SAMITHI AUSTRALASIA. INC
- GUJARATI MITRA MANDAL
- GOAN OVERSEAS ASSOCIATION NSW INC
- GOAN OVERSEAS ASSOCIATION VIC
- GOAN OVERSEAS ASSOCIATION
- GUJARATI ASSOCIATION OF VICTORIA
- INTERNATIONAL CONGRESS FOR FIJI INDIANS (ICFI)
- INDIAN AUSTRALIAN ASSOCIATION IOF S A INC
- K.G. ENTERPRISE
- MELBOURNE KANNADA SANGHA

- QUEENSLAND INDIAN ASSOCIATION INC.
- SHRI SWAMINARAYAN MANDIR
- SAMITHI OF AUSTRALASIA ORGANISATION
- SYDNEY TAMIL MANRAM INC
- THE ACADEMY OF INDIAN MUSIC AUSTRALIA (Robin Whittle-2012).
- THE SYDNEY SINDHI ASSOCIATION
- TELUGU ASSOCIATION OF AUSTRALIA INC.
- UNITED INDIAN ASSOCIATION

Problems of Indian Diaspora:

Though Australia is a country which has below replacement birth rate and an aging population and its expanding economy demands a high level of skilled workers and many Indians are filling this gap, but Indians do find racial problems (Dating the Indian Diaspora in Australia, 2003), at the social level in Australia. The government of Australia needs to educate (memorandum of understanding, 2009) its population about the implications of racism.

Conclusion

The plural Australian society has provided the space for the meeting of people from varied ethnicities and culture and in the process of interaction among the different cultures and ethnicities their identities have been syncretized. And this syncretized identity has been manifested in different ways. Hybridity can have at least three meanings in terms of biology, ethnicity and culture (Easthope, 1998). It gives double meaning and ramification of identity that is reflected in a world which has prevailed rather possessed by different genetic roots and set of cultural or ethnic packages. As it has been stated above, in a plural socio-cultural setting especially that of the Australian cultural identity remains always in the process of constant change.

So, identity or the formation of identity forms the key to the study on the socio-cultural, literary, economic and political dimensions of the Australian society. It has been the spectacle to the arrival and settling down of people from different parts of the world including India. Caste has no relevance to the structure of the wider society in the Australia. Though caste as not rigorously a functional form but endured as an aspect of prejudice, a matter of style, and as an ingredient of personality. The only manifestation of caste for Indians in the Australia is that it provides an idiom for differences of power and status among Indians.

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